

|| Salutations to the Supreme God ||

MUSALMAN NAHIN SAMJHE GYAN QURAN

(Muslims Did Not Understand The Knowledge Of Quran)

(Allah is One, Earth is One; How come there are so many Religions?)

**{ This book will prove to be a blessing of Allah,
for our Muslim brothers and sisters.
- Author }**

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

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Table of Contents

S.No.	Description	Page Number
1.	Jagatguru Tatvadarshi Saint Rampal Ji Maharaj's Special Message for the Welfare of the Entire Human Society of the World.	
2.	Introduction	
(Chapter No. 1)		
1.	What Does the Holy Quran Say?.....	1
2.	Knowledge From the Holy Quran.....	1
3.	The Giver of the Knowledge of Both, the Bible and the Quran, is Same.....	1
4.	Good Teachings in the Holy Quran.....	2
5.	Drugs and Gambling is Prohibited.....	4
6.	Taking Interest is a Sin.....	4
7.	One Should Donate (Zakat).....	4
8.	The Giver of the Knowledge of Quran Reveals his Glory.....	4
9.	The Giver of the Knowledge of Quran Tells the Glory of Allah Other Than Himself.....	5
10.	Information From the Book "Fazail-e-Amaal".....	5
11.	Evidence from Quran Majeed.....	8
12.	The Knowledge Which is Unknown Even to the Revealer of the Knowledge of the Quran and the Gita.....	9
13.	Unsolved Knowledge of the Quran (The Mystery of Aen, Seen, Kaaf).....	9
14.	The Mention of (God) Allah in the Scriptures.....	12
15.	Mecca is the Temple of Mahadev.....	15
16.	God's Command Regarding Food for Humans.....	16
17.	Hazrat Muhammad ji Did Not Eat Meat.....	20
18.	Opinion of Sant Jambheshwar Maharaj Ji.....	20
19.	Instructions of the Giver of the Knowledge of Quran Regarding Eating Meat.....	21
20.	Instructions and Orders of the Creator Regarding Food for Humans.....	22
21.	Instructions for Food for Humans.....	22
22.	Instruction of (Kadir) Almighty Allah in the Sukshm Ved (Kalaam-e-Kabir).....	23
23.	Before Entering the Holy Book Quran.....	27
24.	Discussion on Birth and Death.....	28
25.	The Rule Stated by the Preachers of Islam is Wrong.....	28
26.	An Episode Related to Reincarnation.....	31
27.	Refutation of the Theory of Living in the Tombs Until the Judgement Day.....	31
28.	Now Let Us See How the Universe was Created Earlier?.....	32
29.	Information About Pralay (Dissolution).....	35
	● First (Divya MahaPralay) Divine Great Dissolution.....	36
	● Second (Divya Mahapralay) Divine Great Dissolution.....	37
	● Third (Divya Mahapralay) Divine Great Dissolution.....	38

(Chapter No. 2)

1. Whether Allah Comes to Earth or Not.....	40
● Resolution of the Doubts of the Maulanas of Muslim Religion.....	42
● Who is Baakhabar? What is the Name of Allah?.....	42
● Difference of Opinion on Prophet Muhammad's (Meraj) Journey to the Skies.....	48
● Meraj of Muhammad Saheb.....	49
● Nothing is Impossible for God.....	50
2. Drinking Alcohol is Sufficient for Complete Destruction.....	51
3. Custom of Marriage in Muslim Religion.....	51
4. Verdict of Furqan (Truth-Untruth).....	55
5. Benefits of Yagyas (Religious Rituals).....	59
6. Benefits of Chanting (Naam) Mantra.....	60
7. Worship in the Aadi Sanatan Panth i.e., Yatharth (Real) Kabir Panth.....	60
8. Advising Both the Religions.....	72
9. Manifestation of (Kaadir Khuda) Almighty God in Kalyug.....	85
● Description of the Appearance of God Kabir Ji on a Lotus Flower in Lahartara Pond in the Forest of Kashi City.....	88
● Incarnation of God Kabir in Kalyug.....	88
● Information About Other Human Births of the Souls of the Parents of Devotee Sudarshan in Kalyug.....	89
● Naming Ceremony of Infant Kabir God.....	93
● Infant God Kabir Drank the Milk of a Maiden Cow.....	93
● Attainment of Wealth by Neeru.....	95
● A Failed Attempt to Circumcise Baby Kabir.....	95
● Information About the Previous Births of Sage Ramanand, Seu, Samman, Neki and Kamaali.....	96

(Chapter No. 3)

1. From Hazrat Adam to Hazrat Muhammad.....	108
● Brief Introduction of Baba Adam.....	108
● Origin of Baba Adam.....	108
● God (Allah) is Like a Human.....	109
● Brahma Placed Adam and Eve in Heaven.....	109
● Proof of "God is More Than One".....	110
● Kaal Used to do Miracles Through Jesus.....	111
● Angels Used to Enter Jesus Christ and Perform Miracles.....	112
2. Summary of the Chapter "Mohammad Bodh" (Information About the Muslim Religion).....	114
● (Kaadir) Almighty Allah Kabir.....	118
● Curing the Incurable Illness of Emperor Sikandar Lodhi.....	118
● Resurrecting Swami Ramanand Ji.....	120
● All Humans are Children of One God; He Who Believes in Two is Ignorant.....	120
● A Brief Introduction to the Holy Muslim Religion.....	121

● Conversation with a Muslim Pir Named Shekhtaqi.....	121
● What is Mentioned About God in the Holy Quran Majeed?.....	121
● Biography of Hazrat Muhammad Ji.....	123
● Article About Hazrat Muhammad ji From Holy Book Kabir Sagar.....	125
● How did Hazrat Muhammad Get the Knowledge of the Quran.....	130
● Circumstances Around the Revelation, Collection and Compilation of the Quran Majeed.....	130
● The Followers of Holy Christianity and Muslim Religion are Also Benefitted and Harmed According to Their Deeds by Three Deities (Shri Brahma, Vishnu and Shiv).....	131
● Evidence of Seeing the Three Deities at Mamre (Birth of Isaac Promised).....	132
● Resolution of the Doubts of Emperor Sikandar.....	134
3. Resurrecting a Dead Boy Named Kamaal.....	135
4. Other Tests of Kabir Ji by Shekhtaqi.....	136
5. The Previous Births of Kamaali.....	137
6. Resurrecting Kamaali, the Dead Daughter of Shekhtaqi.....	139
7. Putting Lord Kabir in a Cauldron of Hot Mustard Oil.....	140
8. Throwing Lord Kabir into a Deep Well by Shekhtaqi.....	141
9. Shekhtaqi's Futile Ill-attempt to Get Lord Kabir Killed by the Goons.....	141
10. Sant Garibdas ji's Opinion on Hazrat Muhammad ji.....	142
11. The Actual Definition of Sacrifice.....	146
12. Who Gave the Complete Spiritual Knowledge?.....	146
13. Important Information About Al-Khijr (Al Kabir).....	146
14. Evidence About Complete Spiritual Knowledge.....	148
15. Even Quran Sharif (Majeed) Does Not Have Complete Spiritual Knowledge in it.....	149
16. (See Photocopy of Ved Mantras).....	150
17. Allah Kabir Met Hazrat Muhammad.....	157
18. Islam's Unsolved Riddle.....	159
19. Reincarnation Happens - Read Lots of Evidence.....	160
● Sultan Ibrahim was the Soul of Samman.....	160
● The Tale of the Sacrifice of Neki-Seu-Samman.....	161
● The Soul of Samman Became Nausher Khan.....	163
● Birth Story of Sultan Ibrahim.....	164
● Taking Sultan Ibrahim in Refuge.....	166
● Viewpoint of Sant Garibdas ji on Ibrahim Adham Sultan.....	172
● The Test of Ibrahim Adham Sultan.....	174
● A Devotee Should be Completely Honest.....	175
● Definition of a (Das) Slave.....	175
● How did Sultani Obtain Saarnaam?.....	175
● A King is Big or a King of Devotees.....	176
● Disorders like Lust, Attachment, Anger, Desire are not Destroyed; They are Pacified.....	177
● A Devotee's Nature is Like That of a (Tarvar) Tree.....	178
20. Kabir Ji Emancipated Mansoor Ali.....	185

21. Hymn of Mansoor Ali.....	187
22. Story of Devotee Sheikh Farid.....	189

(Chapter No. 4)

1. “Rahmat Rahman Ki” (Divine Grace of the Most Merciful)	191
● I Understood the Glory of Allah	191
● Now I Have Truly Become a Muslim	192
● Deliverance from Demonic Possession	193

(Chapter No. 5)

1. Concise Creation of Nature.....	194
● How did We Come to Kaal’s Lok?.....	195
● Birth of Shri Brahma, Shri Vishnu and Shri Shiv.....	198
2. Complete Creation of Nature.....	201
● How were the Souls Caught in Kaal’s Trap?.....	203
● Birth of Shri Brahma, Shri Vishnu and Shri Shiv.....	207
● What are the Three Gunas? – With Evidence.....	208
● Brahm’s (Kaal) Vow to Remain Unmanifested.....	209
● Brahma’s Endeavour to Find His Father (Kaal/Brahm).....	210
● Mother Durga’s Curse to Brahma.....	211
● Vishnu’s Departure in Search of His Father (Kaal/Brahm) and Being Blessed by His Mother Durga.....	212
● The Establishment of ParBrahm’s Seven Sankh Brahmands.....	218
● Evidence of Creation of Nature in Holy AtharvaVed.....	219
● Evidence of Creation of Nature in Holy Rigved.....	224
● Evidence of Creation of Nature in Holy Shrimad Devi Mahapuran.....	229
● Evidence of Creation of Nature in Holy Shiv Mahapuran.....	230
● Evidence of Creation of Nature in Shrimadbhagavat Gita.....	230
● Evidence of Creation of Nature in Holy Bible and Holy Quran Sharif.....	233
● Evidence of Creation of Nature in Worshipable Supreme God Kabir’s (Kavir Dev) Sacred Speech.....	234
● Evidence of Creation of Nature in Respected Garibdas Sahib’s Sacred Speech.....	236
● Indication of Creation of Nature in Respected Nanak Sahib’s Sacred Speech.....	241
● A Baseless Story of Creation of Nature by Other Saints.....	243
3. Photocopies of Certified Verses in the Book From the Holy Quran.....	245

Jagatguru Tatvadarshi Saint Rampal Ji Maharaj's special message for the welfare of the entire human society of the world:

Jagatguru Tatvadarshi Saint (Baakhabar) Rampal Ji Maharaj has written this holy book, "Musalman Nahin Samjhe **Gyan Quran**" (**Muslims Did Not Understand the Knowledge of Quran**), to provide spiritual knowledge to the people of the entire world, to attain happiness and prosperity from Allah, and to establish peace through global unity. When you read this book, you will be astonished to learn how a person from a different religion possesses knowledge of the deep secrets of Islam, which even the scholars of Islam have not yet understood. For example, true translation of Surah Ash-Shura-42 verses 1 and 2, and Surah Furqan-25 verses 52-59, among others. This holy book contains knowledge about the creation of the universe **on pages 201 to 243**. **Who created the entire universe? What is His name? You will also gain knowledge of who we are, where we have come from, what the main purpose of human life is, how we can be freed from the cycle of birth and death, and how we can attain complete salvation.**

1. In this book, you will learn about Al-Khijr, to whom Prophet Moses went to gain knowledge but could not receive it for some reason. The same Allah had revealed the holy book "Taurat" to Prophet Moses, "Zabur" to Prophet David, "Injil" to Prophet Jesus, and "Quran" to Prophet Muhammad. During a discourse, a disciple asked Prophet Moses, "Who is the most knowledgeable in the world today?" Prophet Moses replied, "I am the most knowledgeable in the world at present." Allah did not like this response of Moses at all and said, "How could you declare yourself the most knowledgeable? That was not right. I am displeased by your statement." Prophet Moses replied, "O Allah! I received all my knowledge from You, which is why I said that." Allah said, "O Moses! There is a person on earth who has more knowledge than you. Compared to his knowledge, yours is nothing." Allah then sent Moses to Al-Khijr to gain that knowledge. However, because Moses could not fulfill Al-Khijr's conditions, he was unable to acquire that knowledge superior to his own.

Readers! This raises a question that even the Allah who imparted the knowledge of the four holy books did not possess the knowledge of Al-Khijr, in front of which, the knowledge of Prophet Moses—in other words, the knowledge of the holy Taurat, or we could say that the knowledge of all four holy books—was insignificant. If the one who gave the knowledge of the four holy books had the knowledge of Al-Khijr, he would have told Moses that it was written in a specific chapter of that book, but this was not said. Rather, Surah Furqan-25, Verse 59, directs one to ask a (Baakhabar) knowledgeable person like Al-Khijr for this knowledge. You will be able to read the complete knowledge of Al-Khijr in this holy book, "Musalman Nahin Samjhe **Gyan Quran**". This also proves that Prophet Moses did not have complete spiritual knowledge. You can acquire that complete spiritual knowledge from this holy book, "Musalman Nahin Samjhe **Gyan Quran**".

2. This holy book also proves that all religions in the world are one, and all humans are the children of one Allah Ta'ala. Due to our lack of understanding, we are divided and fighting among ourselves.

3. Did Allah Ta'ala Himself manifest on Earth in the form of Al-Khijr?

4. You will find the translation of the mantras mentioned in the Holy Quran Surah Ash-Shura-42, Verses 1 and 2 in this sacred book.

What is the mystery behind the Holy Quran Surat Ash Shura- 42 Verse 1: Haa Meem and Verse 2: Aen-Seen-Kaaf? No Muslim scholar in the world has been able to translate these to date. Jagatguru Tatvadarshi Sant Rampal Ji Maharaj has provided the translation in this sacred book "Musalman Nahin Samjhe **Gyan Quran**." These are the mystical mantras through which a soul can attain all happiness and complete salvation.

5. Is Allah Ta'ala formless, and if He is, then who is seated on the throne in the seventh heaven? Who created this entire universe (creation)? What is the mystery of Surah Furqan-25, Verses 52 to 59 of the Holy Quran?

Introduction

{ Bismillahirramnirrahim :- Begin by taking the name of God }
 Who is very kind, very merciful. }

I (author Sant Rampal Das ji) deeply studied the holy books of all the holy religions. I found out that there are predominantly two powers in the world that are affecting all living beings.

1. Rahman, 2. Shaitaan (Satan / Devil)

At the end of this book, we will read a chapter titled Creation of Nature. In that you will come to know who Rahman is i.e., the Merciful, (Kaadir) Almighty Allah (God), the Creator of Nature, the Sustainer of all, and who is “Shaitaan” (Satan), the one who deceives every living being and entraps them. He provides human beings with some correct and mostly incorrect knowledge.

(Kaadir) Almighty Allah gives true knowledge. Shaitaan (Satan) (known by greatmen as “Kaal”) remains hidden. He covertly provides a combination of incorrect and correct knowledge to human beings, which is incomplete spiritual knowledge. Almighty God, appearing directly in the form of a Saint or a Satguru (True Guru / murshid), conveys the true and complete spiritual knowledge by speaking through His mouth. But all the human beings just keep repeating one thing, that God (Khuda, Rab) is formless, whereas there is evidence in the holy texts of all religions that God is in form like a human being.

For evidence: - In the Holy Bible, in Genesis Chapter no. 1 Verse no. 26, it has been mentioned - “God said on the sixth day that I will create human in similarity to myself, who will have appearance like mine.” God created human beings like himself. (Excerpt from Holy Bible ends)

It is clear from this, that God is in the form of a human being and is not formless. Christian brothers keep on saying that God is formless.

Similarly, Hindu brothers also say that God is formless. They worship Shri Ram ji and Shri Krishna ji and consider them to be God who were in form like human beings.

Similarly, Muslim brothers say that Allah is formless. Then they also say that God is sitting on a throne on the seventh sky. If he is sitting on a throne, he is corporeal like a human being. When Allah (God) comes to earth, humans are deceived by this illusion and hence do not recognise Him. Because of their ignorance, they do not accept His true, complete spiritual knowledge considering it to be false, nor do they accept Him as God.

This doubt has been completely cleared in this holy book “Musalman Nahin Samjhe Gyan Quran” (Muslims Did Not Understand the Knowledge of Quran). Please read it wholeheartedly with patience, and you will be astonished.

The author has written this book with proofs from the true, complete spiritual knowledge imparted by that Kaadir Khuda (Almighty God) when He Himself came to earth from the sky. My aim is to convey the real spiritual knowledge to the human beings of the world. The surprising thing is that the knowledge which is written in the sacred books of every religion, the followers of that religion could not even understand it properly, due to which I am facing more difficulty.

If the people of every religion had understood their holy texts in the correct manner, then it would have been easier to explain it to them. For example, if a student has studied properly up to class VIII, then it is very easy to teach them the syllabus of higher classes. Those who have learnt two plus two to be six, and are repeating the same, convincing them that two plus two is four is a very difficult task. Protests arise that the new teacher is teaching wrong.

As mentioned above, it is written in the “Holy Bible” that God is in a human form. When I tell Christians that they have not understood the Holy Bible properly, and are wrong when they say that, God is formless, then they call me a fool and say, “How can a Hindu person understand the knowledge of Holy Bible? We read it every day.” Similar is the state of the followers of every religion.

Among the holy books of Hinduism, the Vedas are the foremost. The knowledge of the Vedas is considered the best. There is evidence in Rigved Mandal 9 Sukt 54 Mantra 3; it is written that the creator of the entire creation, the Supreme God, is sitting in the world above all the worlds.

In Rigved Mandal 9 Sukt 82 Mantra 1-2, Rigved Mandal 9 Sukt 86 Mantras 26-27 and at many other places in the Vedas, it is written that “God is sitting in the uppermost world” i.e., He resides there. He is seated on the throne there, like an emperor (king). To impart true and complete spiritual knowledge, He by physically moving (walking) enters the lower worlds like Earth etc and eases the complications of those who are engaged in the search of Supreme God. He explains the true knowledge to those virtuous souls. Even the people of Hindu religion are not ready to believe that something like this is described in the Vedas. Therefore, they call me a critic and believe me to be anti-religion. I have unveiled the truth from the holy scriptures of every religion and based on that, I have tried to explain the same to the followers of respective religions. Initially people protest with full force, but they calm down seeing the truth in their respective scriptures. But even after seeing that truth with their eyes, they are reluctant to accept it because the Shaitaan (devil) sits on their intellect. He scares them that what will society say? You will suffer a loss. This or that will happen. Those who are intelligent and true seekers of Allah, their happiness knows no bounds. They make their human life blessed by joining me.

As an example, here is an autobiography of a true seeker of Allah. An example is sufficient to understand: -

I Understood the Holy Quran

I, Shahzad Khan, am a resident of district-Gurgaon. I belong to the Muslim community. I had been searching for Allah since the beginning. After taking initiation from Bandichhorh Satguru Rampal Ji Maharaj, my quest for Allah Taala (God) ended. I also read Quran Sharif before taking (naam-diksha) initiation, but I did not understand what was written in it. Right from the beginning, the Mullahs, Qajis (Muslim priests) and the elders in our Muslim community had taught me only one thing - offer Namaz, observe (roza) fasts, celebrate Bakra-Eid, slaughter goats, and eat meat. Do anything, but keep chanting the name of the Lord. While living in a Muslim society, I performed all these religious practices which are advocated in the Muslim community. However, I did not get any benefit while doing these. I had no job or business of my own. My parents always used to tell me that I could never do anything in my life. Due to which, I used to be very upset all the time. Whatever I was told in the Muslim community, I did all that. But nothing gave me any relief. I was told that there is a Tahajjud Namaz (prayer). It is performed at night after the Isha Namaz (Night Prayer) and before the Fajr Namaz (Dawn Prayer), but the best time to perform it is an hour before the Fajr Namaz. It was performed the first time by our Prophet Muhammad. By performing it, one gets closer to Allah Taala and one's sins get forgiven. It prevents one from committing sins. It fulfills all wishes. Whatever wishes are asked from Allah, they are fulfilled. Every prayer is answered. It is said in the Hadith that perform the Tahajjud prayer because righteous people perform it. All the righteous people have performed it. This brings one closer to Allah, forgives sins, and prevents sins. This is its reward. At the time of the Tahajjud prayer, an announcement is made from Allah Almighty's side that is there anyone

who is praying? His wishes should be fulfilled.

The prayer performed approximately an hour before sunrise is known as Fajr Namaz. If you go out for some work after offering this Namaz (prayer), then rest assured that the work will be successful. This is guaranteed one hundred percent.

I performed this religious practice for almost 22 years. But not for a single day in these 22 years have I felt that, today I have got some benefit, or my career has been established; I have accomplished something or have excelled in something. I did not experience any such benefits. I am grateful to the Allah Taala (Supreme God) who met me in the form of Saint Rampal Ji Maharaj and explained the true method of worship according to the scriptures.

The Dargah (tomb) of Khwaja Sharif which is in Ajmer which is called the Dargah of Mohideen Chishti, which is famous all over the world, I also offered a chaadar (sheet of cloth) there. My parents said, "Go there. He fulfills everyone's wishes; he will fulfill yours too." I also went there. But wherever I went, I saw that there was a huge cauldron in which people put money. Some even put silver and gold. But I did not have any money. People wear caps on their heads over there. They recite the name of the Almighty Lord, and there is a green cloth, under which one is made to pass through. Then they say that you have received your shabaab (fruit/reward). Now the doors of heaven have opened for you. It is said that these are the doors of heaven which are opened during the days of Ramadan. For 22 years, I did all of this. But none of this benefitted me. I went to many places. I also went to the Dargah in Aligarh, and also in Mehrauli. I offered a chaadar (sheet) there too. Over there, meat is cut outside and a stone lies inside. You either bow down in front of it or offer and put a sheet over it. This was the same story everywhere, and I used to see something new everywhere. I asked one of my Maulvi Sahib (Muslim cleric) whether what we are doing, the path we are following, is true? He said, "Yes! It's great." He told me to go to the 40-day Jamaat (religious assembly). I did not go to the jamaat (assembly) for 40 days but attended it for 3 days. I saw the same thing over there too. People were blindly following the crowd. If food was being prepared somewhere there, people left the Namaz and ran to eat first. They did not even care that they must worship; they only cared that their stomachs were full, and they slept. Namaz (prayer) is of no importance to those people. Namaz means a daily devotional practice. I did not get any benefit from Namaz.

A very big Dargah (tomb) has been built in Mehrauli. There is a stone covered with a sheet of cloth. Meat is cut outside. Pieces of meat are fed, and they say that this is a great reward. The Lord has ordered us to eat meat. The Lord had said to offer sacrifice. Be it cow, buffalo, goat, whatever they got their hands on, they used to cut it, and feed it to the people. The meat in Muslim religion is cooked in such a way as if some vegetable is being cooked. Someone slaughters a goat, someone slaughters a cow, someone kills a buffalo. Meaning everything is going on there. Everyone drinks water from the same pitcher there. Whether someone is an alcoholic, a child, a cancer patient or a baronage, everybody would drink water from the same pitcher. If you raise any questions about it, you are told that it is not wrong. This earns rewards. A Muslim can eat the leftovers of another Muslim.

This bothered me so much that I lost my mental balance. It is said among Muslims that you are created and sent directly as a Muslim. I was following this tradition. I got a book named "Bhakti Saudagar Ko Sandesh" (Message to Trader of Devotion) and I slowly started reading that book. I asked my father where this book came from; he told me that he had ordered this book by post from Barwala Ashram. In that book, I saw an excerpt from Kalam-e-Pak.

It was written in it that, Allah Taala (Supreme God) who created man and woman from a drop of water, and then sent to this earth as a father, mother, son through reproduction.

That Allah Taala who created everything that lies between the heavens and the earth in six days, and on the seventh day, sat on the throne. Ask about him from a Baakhabar (the one with complete knowledge). He had said that it is written in Surah Furqani-25 Verses 52 to 59. I noted it down, paid attention to it and then brought Quran Sharif in Hindi and matched the things I had read. My mind boggled when I saw that it was all the same. Then I started thinking that how come a person of Hindu religion has the knowledge of Kalam-e-Pak? Then I gradually started reading that book day and night. One day, I decided that from now on, whenever I open my shop, I will open it only after reciting the name of Complete God Saint Rampal Ji Maharaj. It was a new shop, so whenever I used to open it, I would open it after reciting the name of Saint Rampal Ji Maharaj. Then slowly my shop started progressing by the mercy of Saint Rampal Ji Maharaj. After receiving the (naam diksha) initiation, when I went to see Saint Rampal Ji Maharaj, I said, "Lord! I have come here after emerging from so many sorrows." So, the Lord said to me, "You have been blessed among billions," and he said, "Son! Remain steadfast on this devotional path and if you perform this act of worship while conforming to the code of conduct, then one day you will reach that position in life which you would have never imagined."

These words of God / Allah Taala have proven to be true in my life. Today, God has given me everything which I never even thought of. After taking initiation from Saint Rampal Ji Maharaj, I gave up eating meat. Those who used to say that offer sacrifices for Allah; Allah has ordered to eat meat, I only came to know after coming to the shelter of Saint Rampal Ji Maharaj that there was no such order from Allah (God). To sacrifice for Allah meant that you should quit your evils. Allah Taala never ordered to eat meat. I met many other people, but I was never satisfied anywhere. Satisfaction came only from the Tatvgyan (True spiritual knowledge) of Saint Rampal Ji Maharaj. No Muslim protagonist has such knowledge. I myself am a Muslim, and I want to say to all Muslim brothers that I have also performed Namaz and have read verses.

They say about Allah Taala that: -

"Subhanaka Alla Humma Wa Bihamdika Wa Tabarakasmuka
Wa Taala Jadduka Wa La Ilaha Ghairuk |"

O Allah! All glory be to you and praise be to you; blessed is your name and exalted is your majesty, and there is none worthy of worship but you.

"Alhamdu Lillahi Rabbil Aalmeen | Arrahmanir Rahim | Maliki Yomiddin Iyya-ka Nabudu va Iyya-ka Nastayin | Ihdi nas-siratal mustakim, siratal lazi-na an-am-ta alaihim gairil magjubi alayhim walaj-jalleen (Amin)"

We must understand the meaning of Namaz. The meaning of Namaz (prayer), which God tells, is to pray, implore, to say a daily prayer. We are Hindus when we are born. When our circumcision is done, then we become Muslims. Why so? If the Lord had to make us Muslim, then he would have sent us with our circumcision done from above itself. No Mullah-Qaji (Muslim Priest) has an answer to this. Muhammad Sahib also never touched meat. He had 1 lakh 80 thousand disciples. But he never touched meat, nor asked anyone to eat it.

I plead with all Muslim brothers of the world that eating meat means we are eating the meat of our offspring. One kind of flesh is eating another kind of flesh. Who else would be a bigger monster than this? I request all the Muslim brothers of the world that if you are a Muslim, then be a Muslim with faith. But where is our faith? We have no faith. Today we eat meat, then we consume tobacco. We tell lies. But earlier this was not the case in Muslim community. Earlier, if alcohol would spill on a Muslim person, he would cut off the part on which the alcohol spilled. Today Muslims drink alcohol. They take liquor to the mosque. They sacrifice someone's life, slaughter goats. Muslim community is a pure community. They do

not believe in anyone except Allah Taala. But today's Muslim society is misled by Mullah and Qajis (Muslim Priests).

My father became extremely unwell. His lungs were damaged. At that time, I asked him, "Where is your God now?" He even used to observe fasts and offered Namaz (prayer). But it was of no use to him in that time of sorrow. Then he prayed to Saint Rampal Ji Maharaj that – 'I will instantly take initiation. Just cure this disease of mine.' My entire family, even the doctors, had said that he could not survive anymore. But by the mercy of Saint Rampal Ji Maharaj, my father's illness got cured. There is so much power in the name of God that if you remember God with a sincere heart, even without taking initiation, he removes all your miseries.

If you still do not recognise God, then when will you? Now I have read Kalam-e-Pak carefully three times after coming in the shelter of Saint Rampal Ji Maharaj. I came to know about everything in it. It is written in it - "I begin in the name of Allah Taala who is the greatest and the one who forgives the sins of his men."

God Kabir is said to be great in Surah Furqani-25 Verses 52 to 59. The real knowledge was that Kabir is the Supreme God. Kabir is Allah. God Kabir in the form of a Jinda Baba had also met Hazrat Muhammad Sahib. When Muhammad ji had killed a cow, but he could not bring the cow back to life, he went inside a cave and cried loudly, "Allah-hu Kabir, Allah-hu Kabir." Then the Supreme God appeared in a subtle form, and said, "Hazrat, your cow has been revived," and from that day Muhammad Sahib became glorified. Muslim brothers wrote down the day the cow was slaughtered and from that day onwards, this tradition of killing the animals began. If you do not believe my words, then go and ask your Mullah and Qajis that if Muhammad Sahib was so dear to Allah, why did he die so tragically? Go and ask your Mullah and Qajis. Explore all the knowledge. If still you are not satisfied, then come to Barwala Ashram and here you will be given answers to all your questions with satisfaction. You will be completely satisfied. Our race is "living being". Our religion is "mankind". We have nothing to do with Hinduism, Islam, Sikhism, and Christianity. If you keep on following this caste system, you can never attain Allah Taala (God). What is the meaning of Azaan (call to prayer) that we recite?

Allaahu Akabar | Allaahu Akabar | Allaahu Akabar | Allaahu Akabar |
 Ashhadu alla ila-ha illallah | Ashhadu alla ila-ha illallah |
 Ashhadu An-Na Muhammadarsulullah | Ashhadu An-Na Muhammadarsulullah |
 Hay-ya Alsalah | Hay-ya Alsalah |
 Hay-ya alal falah | Hay-ya alal falah |
 Allahu Akbar | Allahu Akbar |
 La ila-ha illallah asislatu khairumminnoum, assalatu khairumminnaus |

We do not know the meaning of this to date. Everyone is just following the crowd blindly; one after another like sheep. If someone points to the right path, nobody listens to him. They say that our elders have been following this tradition.

Now is the time to practice the right worship. Salvation will not be attained through herd mentality. Salvation will be attained only through true worship and at present it is only with Saint Rampal Ji Maharaj Ji. I request all the Muslim brothers of the world to understand this knowledge in time. Understand the Tatvgyan (complete spiritual knowledge) of Saint Rampal Ji Maharaj in time, because there is a speech of God that: -

Garibdas yeh waqt jaat hai, rovoge is pehre nu |

This is a matter of fact that the more you delay coming here today, the more you will be

left with nothing but crying. Nowhere in the Quran Sharif is it written to sacrifice a goat. Only sacrifice is mentioned. Sacrifice means to sacrifice i.e., forsake one's evils in the way of attaining Allah Taala (God). It does not mean to slaughter a goat or a chicken. Whatever sacrifices we offer on Eid, we are accumulating those sins. Sacrificing a goat after reading Kalma is a heinous sin; it is highly forbidden. If the Mullah and Qajis (Muslim priests) had explained this thing earlier, then nobody would have committed such a big sin. Because of them, in today's Muslim society, a Muslim starts eating meat from the very beginning. God had sent us here with some rules, and if we break the rules of God, we go straight to Shaitaan (Devil). We will go to hell. Allah (God) is Kabir, and the knowledge of that Allah presently lies with none other than Saint Rampal Ji Maharaj. If the Mullah and Qajis (Muslim priests) had even a little knowledge, why did they not tell us that it is mentioned in the Quran Sharif that ask about Allah from a Baakhbar (the one with complete knowledge). This human life is rare. Make good use of it while you are alive. You will get nothing but remorse later. You are educated today. Read your holy books. Everything is written in them. You will find a lot of information there. That Allah Taala is in form. He is present in each and every particle. It is written in our Quran Sharif that Allah Taala created the universe in 6 days and sat on the throne on the seventh day. Ask a Baakhbar (the one with complete knowledge) for information about that Allah Taala.

At present, that Baakhbar (Tatvdarshi – a God-realised Saint who has complete knowledge of all the Holy books) is Saint Rampal Ji Maharaj. Open the Holy Quran and see for yourself. It is clearly written in it that Allah Taala (God) is Kabir. He is sitting on the seventh sky. We are all His souls. All the living beings in this entire world are His souls. We can only attain salvation by performing true worship according to the scriptures. For true worship, you will have to search for a Tatvdarshi Saint (a God-realised Saint who has complete knowledge of all the Holy books). Salvation of the soul is possible only by performing the true worship imparted by that Tatvdarshi Saint. At present, that Tatvdarshi is Saint Rampal Ji Maharaj. He is the messenger sent by Allah Taala. He is the angel of Allah Taala. If you perform the true worship prescribed by him with full dedication, then you will actually go to the paradise where that Allah Taala is seated. In this world of Kaal (Shaitaan), a mountain of sorrows has befallen everyone and those sorrows can only end by coming in the refuge of Saint Rampal Ji Maharaj.

Devotee Shahzad Das

Gurugram (Haryana)

Contact No.:- 8950781981

The entire knowledge in this book has been written from the Holy Quran and the sacred nectar-speeches of the great men. Reading this will leave no room for doubt for the reader.

My aim is to give the right direction of worship to the human beings of the world; to set them on the path of truth. I am trying selflessly. Having God and Satguru (True Guru) as a witness, and having their fear in my mind, I am performing the act of benevolence. I hope that the human of the world is educated at present and will understand his respective holy books and will help in making my philanthropic work successful. He will get his and his family's welfare done.

Well-wisher of all human beings

Rampal Das

{Last Prophet of Satpurush (Master of Satlok)}

(Chapter No. 1)**What Does the Holy Quran Say?**

“Bismillahirramnirrahim:- Begin by taking the name of God who is extremely gracious, and very compassionate.”
 {Living being is our Race, Mankind is our Religion.
 Hindu, Muslim, Sikh, Christian, there is no separate Religion.}
 (Rampal Das)

Meaning - We are all living beings. We have got a human body. Hindus, Muslims, Sikhs and Christians are all humans. Therefore, we all have one religion - Mankind. Humanity is (karm) our deed. Hence, there are no separate religions. The human beings (male and female) of the whole earth are the children of one (Khuda) God.

Garib, Nabi Muhammad namskaar hai, Ram Rasool kahaya |
 Ek lakh assi kun saugandh, jin nahi karad chalaaya ||1||
 Garib, arsh kursh par Alah takht hai, Khaalik bin nahi khaali |
 Ve paigambar paak purush the, Sahib ke abdaali ||2||

Meaning - Saint Garibdas ji has said that I salute Prophet Muhammad. He was known as the (Rasool) messenger of (Ram) Allah. From Baba Adam to the last prophet, Hazrat Muhammad ji, there have been one lakh eighty thousand prophets and those who were his followers at that time, I swear that they never committed any violence by using a dagger (knife). (Speech 1)

Up there, at the (kursh) extreme end of the (arsh) sky is the (takht) throne of God (Allah). He is seated there. But that (Khaalik) Master of the world (bin nahin khaali) has access to every living being and every world. His power is omnipresent. Nothing is hidden from that Master of the world. There is no place which is beyond the reach of God. Those one lakh eighty thousand (paigambar) prophets (Messengers) were (paak purush) holy men who were (abdaali) worthy of the grace of (Sahib) Allah. (Speech 2)

{Note: - I find it necessary to clarify here, that some Muslim protagonists consider a total of one lakh twenty-four thousand prophets. Supreme God Kabir, His disciple Garibdas ji and Baba Jambeshwar ji, the originator of Bishnoi religion, have stated that there are total one lakh eighty thousand prophets. What the Complete God has said cannot be wrong. Nevertheless, we should know that animal violence, meat-eating has been said to be a heinous sin, which even those one lakh eighty thousand or one lakh twenty-four thousand did not commit. Neither should we.}

Knowledge From the Holy Quran

{Note: - The verses of the “Holy Quran” which have been quoted in this book for evidence, their photocopies taken from Holy Quran have been attached **on page 245 of this book**. Please read there to match them.}

The Giver of the Knowledge of Both, the Bible and the Quran, is Same

The Allah who had bestowed the sacred knowledge of “Quran” to Hazrat Muhammad, is the same who revealed the knowledge of Holy “Zaboor” to Hazrat Dawood, the knowledge of Holy “Taurat” to Hazrat Moosa and the knowledge of Holy “Injil” to Hazrat Isa. All of them have the same Allah (God).

Proof: - Quran Majeed, Surah Al Muminoon no. 23, Verses no. 49-50: -

Verse no. 49: - And We gave the book to Moosa so that the people get guidance from it.

Verse no. 50: - And We made a sign of Maryam’s son and his mother, and placed them on

a high ground which was a place of leisure and the springs flowed in it.

Surah Al Hadid no. 57, Verses no. 26-27: -

Verse no. 26: - We sent Nuh and Ibrahim and placed the prophethood and the Book in their progeny. Then some among their offspring adopted the right path and many became disobedient.

Verse no. 27: - After them, we sent our messengers one after the other, and after that we sent Isa, son of Maryam, and gave him Injil, and we put compassion and kindness in the hearts of those who followed him, and they themselves invented the practice of monasticism (renunciation). We did not make it mandatory for them. But in the pursuit of pleasing Allah, they themselves invented this new thing and then they did not observe it as it ought to have been observed. We gave the reward to those who had faith among them. But most of them were disobedient. {Renunciation means leaving home and wandering in the mountains and forests in the search of God. As has been mentioned about Sheikh Farid, Bajid etc. You will read the detailed description in "Information About Al-Khijr (Al-Kabir)" in this book.}

☛ Other evidence: - In Quran Majeed, Surah Al Baqra-2 Verses no. 35-38, Allah, who has provided the knowledge of the Quran, is saying that: -

Verse no. 35: - Then We told Adam, "You and your wife, both live in heaven and eat whatever you want here. But do not go near this tree or else you will be counted among the transgressors.

Verse no. 36: - Finally, Shaitaan (Satan) tempting both of them towards that tree, got my order disobeyed. I ordered that now all of you get down from here. Become each other's enemies. (Snakes and humans became each other's enemies.) And you have to stay on Earth for an appointed time. You have to survive there.

Verse no. 37: - At that time, after learning a few words from his Lord, Adam repented (apologised) which his Lord accepted, because he is very forgiving and merciful.

Verse no. 38: - We said, "Get down from here now." Then follow (move ahead as per) the guidance that you receive from my side. For those who follow my guidance, there will be no chance of any fear and sorrow. (End of excerpt from Quran Majeed).

Good Teachings in the Holy Quran

There are many virtues in the Holy Book "Quran Majeed".

Some examples are given below: -

Quran Majeed, Surah Luqman-31 Verse no. 12: - We had granted wisdom to Luqman to be grateful to Allah (God). Whoever is grateful is, in fact, grateful for his own benefit. And whoever wants to adopt the policy of denial and ingratitude can go ahead. Allah is truly free of desire and ever praiseworthy, that is, God does not need you to praise Him; He is eminently glorious. If someone glorifies Him, God automatically gives him good fruit after seeing his uprightness.

Surah Luqman-31 Verse no. 13: - Remember, when Lukman was advising his son, he said, "Son! Do not associate anyone with Allah, that is, along with the Supreme Lord do not worship other deities as God. It is true that polytheism with Allah (God) is a great sin."

Surah Luqman-31 Verse no. 14: - And it is a fact that we have self-taught (advised) human beings to recognize their parents. His mother suffered weakness but kept him in her womb and spent two years weaning off milk. That is why, it is advised to show gratitude towards me and be grateful to your parents. You have to return to me.

Surah Luqman-31 Verse no. 15: - But they would pressurize you that you should associate someone with me (Allah) whom you do not know, i.e., he is not my equivalent in your knowledge, then do not listen to them at all. Keep on treating them well in the world. But walk on the path of that person i.e., saint or prophet who has turned towards me i.e., has inspired to worship God. Then all of you have to come to me only. At that time, I will tell you what deeds you have

been doing.

Surah Luqman-31 Verse no. 16: - (And Luqman said that) Son! Allah will bring out, even a thing as small as a mustard seed, hidden in a rock or in the sky. He is perspicacious and the keeper of all the information.

Surah Luqman-31 Verse no. 17: - Son establish Namaaz (prayer). Spread the word of righteousness, abstain from evil and even in hardships, be patient. These are peremptory teachings, that is, everyone considers them to be good.

Surah Luqman-31 Verse no. 18: - And do not talk to people while turning a blind eye, nor strut on the ground. Allah does not like an arrogant person who brags.

Surah Luqman-31 Verse no. 19: - Keep your walk balanced and your voice a little low. The worst of all voices is the voice of a donkey.

Surah Luqman-31 Verse no. 22: - The person who surrenders himself to Allah and is righteous by behavior, he has actually held a reliable hand, that is, God is with him and the final decision of all the matters rests with Allah.

Surah As-Sajdah-32 Verse no. 4: - It is Allah who created the skies and the earth and all that lies between them in six days, and then He sat down on the throne. Apart from Him, you have no family, no one to help you, and no one for your advocacy in front of Him. So, will you not come to your senses?

Surah Al-Baqra-2 Verse no. 188: - And you shall neither devour over each other's wealth wrongly, nor present them in front of the officers in such a way that you knowingly get an opportunity to take away any part of their wealth unjustly. (That is, do not take undue advantage by bribing the officers.)

Surah Al-Baqra-2 Verse no. 268: - Shaitan (messenger of Kaal, to spoil your deeds) scares you with poverty and incites you to adopt immorality, but Allah gives you hope by His generous and benevolent grace. Allah is All-encompassing and Omniscient.

Sur: Al-Baqra-2 Verse no. 269: - Allah bestows wisdom (true spiritual knowledge) to whomever he wants, and whoever receives wisdom (true spiritual knowledge), has actually got great wealth.

Quran Surah Al-Baqra-2 Verse no. 256: - There is no coercion in the matter of religion.

Surah Yunus-10 Verse no. 99: - (O Muhammad) Do not force anyone to become a Muslim. No one can have faith without the orders of Allah.

Surah Ar-Rahman-55 Verses no. 7-9: - Do not deceive in weighing, do justice. Weigh it properly.

Surah An'am-6 Verse no. 108: - And (O Muslims!) do not revile those whom they invoke other than Allah, lest they go beyond Shirk (polytheistic), and start reviling Allah in ignorance (and incur heinous sin); they will also turn to Allah someday.

Surah An-Nisa-4 verse no. 10: - Those who oppress and embezzle from orphans (destitute), in reality, they are filling their stomachs with fire, and they will surely be thrown into the burning fire of Hell i.e., they will go to hell.

Verse no. 9: - (Those) people should keep this in mind that if they had left their children alone after their own death, what would have been the fears surrounding them at the time of death? Therefore, they should fear Allah and do the right thing.

Surah An-Nisa-4 Verse no. 36: - Worship Allah. Do not worship other deities. Be nice to everyone, parents, relatives, orphans, dependents, neighbours, passengers (travel companions), servants and maids who are in your service. Know for sure! Allah does not like a person who is boastful and arrogant.

Drugs and Gambling is Prohibited

Surah Al-Baqra-2 Verse no. 219: - There is a big wrong in alcohol and gambling; it is a great sin.

Taking Interest is a Sin

Quran Majeed Surah Al-Baqra-2

Verse no. 276: - Allah ruins everything of the interest taker, that is, destroys him, and prospers the one who does deeds of charity (donates). And Allah does not like an ungrateful person who does evil deeds.

Surah Al-Baqra-2

Verse no. 277: - Yes, those who have faith and do good deeds, offer namaz (prayer) and give alms (zakat), their reward is certainly with their Lord. There is no chance for any terror (fear) and misery (grief) for them.

Surah Al-Baqra-2

Verse no. 278: - O people who have faith! Fear Allah and waive of what is left of your interest from the people. If you really believe.

Surah Al-Baqra-2

Verse no. 279: - If you do not do this, then beware that there is a declaration of war against you from Allah and His Messenger (representative) i.e., strict punishment will be given.

Surah Al-Baqra-2

Verse no. 280:- If your debtor is in trouble, spare him till his financial conditions get better, and if you donate, it is even better for you. If you understand.

One Should Donate (Zakat)

Surah Al-Baqra-2

Verse no. 261: - Those who spend their wealth (money) in the way of Allah, the example of their expense is like sowing a grain. Seven stems grow out of it, and each stem has a hundred grains. In this way, Allah grants growth to those whose deeds he prefers. He is all-Encompassing as well as Omniscient.

Surah Al-Baqra-2

Verse no. 262: - Those who spend their wealth (money) in the way of Allah and then do not follow up what they have spent with reminders of it, nor do they cause sorrow, their reward is with their Lord and there is no chance for any grief (worry) and fear. (That is, they do not need to worry or fear. God protects them. He also increases their wealth.)

The Giver of the Knowledge of Quran Reveals his Glory

Surah Ambiya-21 (from Quran Majeed, large size)

Verse no. 92: - This is your way (on which you have to remain firm); this is the only way and I am your Lord, so you should worship me.

Surah Ambiya-21 (from Quran Majeed, large size)

Verse no. 30: - Those infidels did not know that the sky and the earth were (initially) closed. Then We opened them both (by our power). And We made every living thing out of water. Do they still not have faith (even after hearing those things)?

Surah Ambiya-21 (from Quran Majeed, large size)

Verse no. 31: - And We created mountains on the ground so that the ground would not shake with those people on it. And We made wide paths on this land so that those people could

reach their destinations (through them).

Surah Ambiya-21 (from Quran Majeed large size)

Verse no. 32: - And We created (by our power) the sky (like) a roof which is safe (everlasting) and these people have turned a blind eye to the (existing) signs of this (in the sky).

The Giver of the Knowledge of Quran Tells the Glory of Allah Other Than Himself.

Surah As-Sajda-32 Verse No. 4: - It is Allah who created the skies and the earth and all that is in between them in six days and then sat down on the throne. Apart from Him, you have no one of your own, no helper, and no one for your advocacy in front of Him. Will you not come to your senses then?

Allah, who revealed the knowledge of the Quran, has said in Surah Baqra-2 Verse no. 255 that Allah is that living eternal power who maintains the whole world. There is no God except Him. He neither sleeps nor does He feel sleepy. Whatever is on the earth and in the sky, belongs to Him. Who is the one, who can dare plead before Him without his permission? He is the knower of all things, discernible and indiscernible. Or that person can know on whom He showers grace.

His kingdom is spread over the skies and the earth, and looking after them is not a tiring task for Him. He alone is one great and supreme power. {It has been clarified that Kaadir (Almighty) Allah, who controls the whole world, is the Master of all, the Creator of the universe, He is different from the one who imparts the knowledge of the Quran.}

Information From the Book “Fazail-e-Amaal”

Other information about the Almighty Allah (God) who is distinct from the one who delivers the knowledge of Quran: -

Fazail-e-Amaal is a reliable holy book of the Muslims, which has been formed by taking evidence from selective hadiths among hadiths. Hadiths are at the second place after the Holy Quran for Muslims. In the Fazail-e-Amaal, there is a chapter named Fazail-e-Zikr. In its verses no. 1, 2, 3, 6 and 7, there is glory of Kabir Allah (the God).

Special Thoughts: - Fazail-e-Amaal is a special holy book of the Muslims in which the method of worship and the name of the Supreme God Kabir is specially mentioned. As you will see excerpts from Fazail-e-Amaal below, among them in Fazail-e-Zikr, it is clear in verses no. 1, 2, 3, 6 and 7, that (Allah) Brahm (Kaal i.e., Kshar Purush) who imparts the knowledge of the Holy Quran, is saying that you should glorify Kabir Allah (God). That Kabir Allah is the knower of all indiscernible and discernible things, and He is Kabir who is of a majestic status. When the angels get an order from Kabir Allah, they get terrified, so much so that when the nervousness fades away from their hearts, they ask each other what is the order of Kabir Parvardigar (the Nurturer of all). That Kabir is majestic. All these orders are from Kabir Allah, who has a splendid status. Statement of Hazrat Aqsad Sallallahu Alaihi Wasallam (Hazrat Muhammad) is that, no man exists who would chant ‘La ilaha-illallah’ and the doors of the heavens would not open for him. Infact, this Kalima takes one straight to the (arsh) throne, provided that Kabira keeps on protecting one from sins. Two kalimas are mentioned, one is ‘La ilaha-illallah’ and the other one is ‘Allahu Akbar’ (Kabir). {Here Allahu Akbar denotes God Kabir (Kabir Sahib means KavirDev).}

Then even in Fazile Darood Sharif, the glory of the name Kabir is evident.

Kindly read the following excerpts from Fazail-e-Amaal: -

Excerpt From Fazail-e-Amaal: -

Fazaile Zikr

۱- وَتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ - (سورة بقره، آیت ۱۶۳)

Valuti Kabiru va Allaaha aala maahdaakum valaa'allaakum taskoorun -1

1. That you should glorify Kabir Allah for having guided you, and so that you can be grateful to Allah Taala (God).

Fazaile Zikr

۲- عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمَتَعَالِ - (سورة بعد، آیت ۲)

Aalimool gaibi vasaahaadateel Kabirul mutaalu – 2

2. That Kabir Allah is the knower of all invisible and visible things; He is Supreme (the greatest) and is Majestic.

Fazaile Zikr

۳- كُنَّا بَلَدًا مَّحْضًا هَذَا كَلِمَةُ رَبِّكَ وَاللَّهُ عَلَىٰ مَا هَدَاكُمْ وَأَنْبِئُوا الْمَعْصِيْنَ - (سورة سج، آیت ۵)

Kajaalika sakhaaraahlaakoom leetukabirullaaha
aala mahaadaakoom va baseereel muhsineen -3

3. Similarly, Allah Jalla Shanuhu has made subject unto you so that you may glorify Kabir Allah, that He guided you to give good tidings (of Allah's blessings) to those who are sincere.

Fazaile Zikr

۴- حَتَّىٰ إِذَا فُتِحَ عَنْ قُلُوبِهِمْ قَالُوا مَا أَتَانَا مِنْ كَلِمَةٍ تَأْوِيلُهَا نَحْنُ وَهُوَ الْعَلِيُّ الْعَلِيُّ الرَّسَّاسِ

Hayyaeja fujeeaa'an kuloobihim kaalu a,

Maaja kaala rabbookum kalulahakka va huvalaleeyul Kabir - 6.

6. (When the angels get an order from Kabir Allah, they get terrified) so much so that when the nervousness fades away from their hearts, they ask each other, "What is the order of Kabir Parvardigar (the Nurturer of all)?" They say, "(So and so) right thing has been ordered." Indeed, He (Kabir) is magnificent and majestic.

Fazaile Zikr

۵- فَاتَّخَذْتُمْ فِيهِ الْقَبُولَ الْكَبِيرَ - (سورة مؤمن، آیت ۲)

Faa'alhukoom leelallaheel aleeyeel Kabir – 7

7. The command belongs only to Kabir Allah, who is majestic, and of great status.

Fazaile Darood Sharif

اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدٍ فِي الْأَزْدِ وَاللَّهُمَّ صَلِّ عَلَى جَدِّ مُحَمَّدٍ
فِي الْأَجْسَادِ اللَّهُمَّ صَلِّ عَلَى كَبِيرِ مُحَمَّدٍ فِي الْقَبُورِ

Allaahum-ma salli alaaruihi Muhammadin fil arvaahi allaahum-ma salli alaa ja-sa-di Muhammadin fil ajsaadi allaahum ma salli Allaa Kabir (Kabir) muhammad fil Kuboori 0

Fazaile Zikr

۵- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا
 كَانَ عَبْدٌ كَرَّاهُ اللَّهُ إِلَّا كَرَّاهُ اللَّهُ فَكَيْفَ تَبْدَأُ الْجَوَابُ التَّوَهُُّدَ كَيْفَ يَفْتَحُ ابْوَابُ الْعَرْشِ
 مَا اجْتَنِبْتِ الْكِبْرِيَاءُ رَوَاهُ التِّرْمِذِيُّ وَهَكَذَا فِي الْمَشْكُوتِ لَكِنْ لَيْسَ فِيهَا
 حَسَنٌ بَلْ غَرِيبٌ فَقَطَّ قَالَ الْقَاسِمِيُّ وَرَوَاهُ النَّسَائِيُّ وَابْنُ حِبَّانَ وَعِزَّازَةُ
 السِّيوطِيُّ فِي الْجَامِعِ إِلَى التِّرْمِذِيِّ وَرَقْمُهُ بِالْحَسَنِ وَحِكْمَةُ السِّيوطِيِّ فِي
 الدَّرَمِيِّ عَنْ طَرِيقِ ابْنِ صُرَيْبٍ وَعَنْ ابْنِ هُرَيْرَةَ وَلَيْسَ فِيهَا اجْتِنِبْتَ الْكِبْرِيَاءُ
 وَفِي الْجَامِعِ الصَّغِيرِ بِرَوَايَةِ الطَّبْرَانِيِّ عَنْ مَعْقِلِ بْنِ يَسَارٍ لَكِنْ شَيْءٌ مُقْتَضٍ
 وَمُقْتَضِ السَّمَوَاتِ قَوْلُ كَرَّاهُ اللَّهُ وَرَقْمُهُ بِالضَّعِيفِ -

5. Huzoore Aqdas Sallallahu Alaihi Wasallam states that there is nobody who may recite 'La ilaha-illallah' and for whom the doors of the skies do not open. Infact, this Kalima goes straight to the (arsh) highest point in the sky, provided Kabira keeps on protecting one from sins.

F - What a great virtue it is and limit of acceptability that this Kalima goes straight to the (highest heaven) Allah's throne and it has now become known that even if Kabira is recited with sins, at that time also, it is not without benefit.

Mulla Ali Qari Rah0 states that the condition to save oneself from Kabaair depends on the quickness of one's acceptance, and the faith that the doors of the heaven will open. Otherwise, one is not without reward and acceptance even with Kabaair.

Baaj Ulema has narrated the meaning of this Hadith that after the death of such a person, all the doors of the sky will open in the honor of his soul.

It is mentioned in one Hadith, there are two such Kalimas that, for one of them there is no destination below the (Arsh) highest sky.' The second fills the sky and the earth (with its light or reward) –

First 'La ilaha illallah',

Second 'Allahu Akbar' (Supreme God Kabir)

Fazaile Zikr

سُبْحَانَ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ الْعَظِيمِ

Subhaanallaahi alhamdu lillaahi Allaahu Akbaru (Kabir)

Fazaile Darood Sharif

مَنْ صَلَّى عَلَيَّ رُوحٌ مُسَلَّمٌ فِي الْأَمْرِ وَرُوحٌ مُسَلَّمٌ فِي الْإِسْمِ وَرُوحٌ مُسَلَّمٌ فِي الْقَبْرِ فِي النَّبِيِّ

Man salla alaa ruhi muhammadin fil arvaahi va ala-ja-s
 dihi fil ajsaadi va alaa Kabir (Kabir) hi fil kuboori 0

وَإِنَّهَا الْكَبِيرُ قَتِيلًا عَلَيْهِ خَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ
 مَوْلَا قَوْمٍ رَاغِبِينَ إِلَيْهِ رَاغِبُونَ

Va innhaalkabirtunilla alal khashileen a llajeen yajunnoon
 anhuma mulaaku ragibahimav anhuma ilaihi raajioon

(Excerpt from Fazaile Amaal ends)

Other evidence: - The giver of the knowledge of Quran has mentioned about the Creator of the universe who is other than him, which is as follows: -

Evidence from Quran Majeed

Surat Furqani (Furqan)-25 Verses no. 52-59: -

The original text from the Quran Majeed is as follows: -

Verse no. 52: - Fala Tutiyal Kafiran va Jahidhum Bihi Jihaadan Kabira. (52)

Verse no. 52: - So (O Prophet) do not obey the disbelievers and strive against them with great effort with this (Quran's arguments/verses). (52)

The following is the English translation of Verses no. 53 to 59 of Quran Sharif: -

Verse no. 53: - And He is the one who made the two rivers meet. One (its water) sweet quencher of thirst, and one salty and bitter, and made a strong barrier between both.

Verse no. 54: - And it is He who created man from (a drop of) water, and then made him related by lineage (i.e., someone's son or daughter) and marriage (i.e., someone's son-in-law, daughter-in-law). And your Lord Almighty is capable of doing everything.

Verse no. 55: - And (Kafir = infidels) worship instead of Allah those who can neither benefit them nor harm them, and the infidels have turned their backs on (turned their faces away from) their Lord.

Verse no. 56: - And (O Prophet) We have sent you to give good tidings and to warn (only about the punishment for sins).

Verse no. 57: - Say (to these people) that I do not ask you for any payment on this (Allah's order). Yes, whoever wants to find a way to reach his Lord, may do so.

Verse no. 58: - And (O Prophet) have faith in that Jinda (Chaitanya) who is never going to die and keep on describing His glory with praise and He is very aware of the sins of his men.

{Original text of Arabic language "in Roman script" Verse no. 58: -

Va tavakkal alal hayyillaji laa yamootu va sabbih bihamadiah va kafaah bihi bijunoobi ibaadih Khabira.

Surat Furqani-25 (English translation of Hindi from Quran Sharif) Verse no. 59: - He who created the skies and the earth and whatever is in between them (everything) in six days and then sat down on the throne. (That Allah is very) merciful, then inquire about him from a Baakhabar (knowledgeable, one who has full knowledge).

{The original Arabic text of Verse no. 59 in the Roman script is as follows: -

Allaji khalaaqassamaavaati valarj va maa bainhuma fee sittati ayyaamin summastva allarshi ja arrahmaanu fas'al bihi Khabiran.

Explanation: - (Verse No. 52) the Allah, who is imparting the knowledge of Quran (Majeed and Sharif) to Hazrat Muhammad, is saying, "O Prophet! Do not listen to the disbelievers (infidels), because they do not believe in Kabir Allah. Counter them (strive against them) with great effort i.e., firmly, based on the arguments given by me in the Quran, that is, if they do not believe you that Kabir Allah only is the (KaaDir) Almighty, then do not agree with them.

From Verse no. 53 to 59, the glory of the same Kabir Allah has been described. It is said that Kabir is that KaaDir (Almighty) Allah who has created the entire universe. He created humans. Then He created their connections. Relationships are formed by His grace only. He is the one who has released different streams of salty and fresh water by His power. From the drop of water, He created man (human = man-woman). {It is said in the Sukshmved that the drop of water refers to the seeds of male-female in the form of fluid.}

Those who worship other deities and idols instead of this Allah Akbar (Supreme God Kabir), their worship is useless. Those deities can neither benefit the worshippers nor harm them. Those people are detached from the God who created them. They will have to repent after death. Make them understand, "My job is to show you the true path. I am not even taking any money from you in return for it lest you should think that this (prophet) is misleading out of selfishness. If you want,

you can take the path of worship of your Supreme Lord (the Creator and Sustainer).

(The knowledge provider of Quran, again says to Prophet Muhammad that)

Verse no. 58: - And (O Prophet) have faith in that Jinda (who met you in Kaaba in the guise of a Jinda Baba, that Allah Kabir) who is never going to die (is the Immortal God) and keep describing His holy glory with praise, and that God Kabir is well acquainted with the sins of his servants, i.e., He nullifies all the sins of the true worshipper.

The Knowledge Which is Unknown Even to the Revealer of the Knowledge of the Quran and the Gita

Verse 59: - Kabir Allah (Allahu Akbar) is the one who created the entire creation (of the skies and of the earth) in six days. Then He sat down on the throne up there in His own world. That Kabir Allah is very (Rahman) merciful. Ask a (Baakhabar) Tatvdarshi Saint (having full knowledge) for complete information about him; know from him.

It proves that the one who imparts the knowledge of Quran does not have complete knowledge about that Almighty God Kabir. The giver of the knowledge of Quran does not have the method to attain Him. That is why, in Surah 42 Ash-Shura's Verses no. 1 & 2, symbolic words have been mentioned, the meaning of which was not known to anyone till now, except Me, the slave (Rampal Das). Even Hazrat Muhammad did not know about them. Without their knowledge, salvation cannot be attained. Neither can heaven (the heaven of Kaal) be attained.

This also proves that, from Hazrat Adam to Hazrat Muhammad, all the prophets and their followers were deprived of salvation. They could not even go to (bahisht) heaven. Saint Garibdas ji has said that even Prophet Muhammad could not go to (bahisht) heaven because of not following the true method of worship. Repeating the same method of worship after him, all the (Turks) Muslims have also forgotten the true worship.

(Speech: - Garib, Nabi Muhammad nahi bahisht sidhaana | peechche bhoola hai turkaana ||)

Unsolved Knowledge of the Quran (The Mystery of Aen, Seen, Kaaf)

The translators of the Quran have not translated the words, Haa. Meem. of Surah Ash-Shura-42 Verse no.1 and words Aen. Seen. Kaaf. of Verse no. 2. They have commented that this is a deep secret. Only God knows this. Then it has also been argued that even if the meaning of these five words is not known, the glory of the knowledge of the Quran is not diminished. Nor is there any harm to human beings. The Quran is a store piled with knowledge. Self-salvation is possible only through knowledge.

Argument of the author (Rampal Das): - It is necessary to attain spiritual knowledge. But if there is no solution, then the knowledge is useless. For example, if a person told someone, "You have this disease. These are the symptoms of this disease." The patient came to know that I have this disease, but if neither the person who informed the patient of the disease, nor the patient, is aware of the treatment, then what is the benefit of the knowledge of the disease?

Similarly, if all the teachings of Quran Majeed have been read and memorised too, but if one does not have the knowledge of the deep secret, i.e., the remedy, Haa. Meem. and Aen. Seen. Kaaf., then salvation cannot be achieved by mere reading of the Quran, because the secret of salvation is hidden in these five words, which you will read further. By the teachings of Quran Majeed, one gets the understanding of the code of conduct of worship and the sense of Karm (deeds to be performed) and Akarm (deeds not to be performed). Perform meritorious deeds; do not commit sin. Read some part of the scripture (of the Quran) daily. Offer Namaz (prayer), recite azaan (call to prayer), observe (roza) fasts, etc. By these actions, the cycle of birth and death of a living being cannot end. To get rid of the pain of birth and death, one has to chant the naam (mantra). Aen. Seen. Kaaf. These are the symbolic words of those three naams (mantras) which are mantras of

emancipation and welfare. These are their first letters. Taking initiation from a complete saint, who knows this secret, and chanting these three mantras will lead to self-welfare. And by no other means can the soul attain salvation.

Knowledge of Mystical Mantras: - Ha.=Haq, Meem.=Mabood i.e., Aen. Seen. Kaaf., are the mantras for true worship. The method of worship that Muslims follow, five times Namaz (prayer), Zakat (donation), Roza (fasting), reading (recitation) of Quran Majeed, etc., consider all this to be a glucose drip given to a patient. But the patient will not recover completely without taking pills and injections that eradicate the disease. The three mantras (naam) which are signified by Aen. Seen. Kaaf., consider those mantras to be the curative tablet and injection. By chanting these mantras, the cycle of birth and death will end forever. Now read the secret of **Aen. Seen. Kaaf.**, which is as follows: -

Surah Ash Shura-42 Verse no.1: - Ha. Meem.

Verse no. 2: - Aen. Seen. Kaaf.

No one has explained the meaning or analysis of these two verses to date. The translators of the Quran skipped it saying that only Allah knows their meaning. Now you will know the secret.

The knowledge of the four Vedas (Rigved, Samved, Yajurved and Atharvaved) is also incomplete as it has been provided by Kaal Brahm by picking and choosing from the Sukshmved. These three naam (mantras) are indicated in Samved's Mantra no. 822. It is written- "Tri Tasya Naam" which means there are three mantras to worship that Almighty God. The same Kaal Brahm has imparted the knowledge of Shrimad Bhagavat Gita.

The knowledge of Shrimad Bhagavat Gita was also given by this giver of the knowledge of Quran, to Arjun (who was one of the five Pandavs). In that too, there is a mention of three mantras in Chapter 17 Verse 23.

It is written in it that: -

Gita Chapter 17 Verse 23: - The original text is in Sanskrit language; the script is Roman: -

ॐ (Om) Tat Sat iti nirdeshH brahmanH trividaH smritH ||
BrahmanaH ten vedH ch yagyaH ch vihita pura || 23 ||

Meaning: - It has been said in the Gita- " ॐ (Om), Tat, Sat - this is a mantra composed of three (naam) mantras for worshipping the (BrahmanH) Almighty God, the Creator. The method of mentally repeating it has been described in three ways. In the beginning of the Creation, the (BrahmanaH) learned worshippers of the Aadi Sanatan Panth used to perform spiritual practice based on this." The knowledge of the Sukshmved was given by Supreme God Himself. Based on that, brahmins (sages) i.e., worshippers were formed. The law of (yagyaH) religious rituals was formed on the basis of the same Sukshmved, and all the four Vedas are part of the same Sukshmved, by giving incomplete knowledge of which, Kaal Brahm deliberately misled the sages, which was later adopted by the worshippers of Sanatan Panth (Dharm / religion). That too had vanished in time. Then Jyoti Niranjan (Kaal Brahm) gave some clear, some vague (indicative) knowledge through Gita. He also does not have the understanding of these (code words) symbolic mantras that what the complete mantras are. These same three mantras are indicated in Mantra number 822 of Samved. It is mentioned in the Vedas that only the Param Akshar Brahm (Supreme God) i.e., Allah Kabir gives the accurate knowledge of these symbolic mantras.

I, humble servant (Rampal Das), have been given the knowledge of these three mantras which is as follows: - "Aen" is an alphabet of Arabic language. It is "अ" (A) of Hindi language in Devanagari, and "Seen", the alphabet of the Arabic language, is the letter "स" (S) of the Hindi language in Devanagari, and "Kaaf" is an Arabic alphabet, which is "क" (K) of the Hindi language in Devanagari.

As the first letter of the ॐ (Aum / Om) mantra is alphabet "अ" (A). Therefore, the letter "Aen" signifies "Aum/Om". "Tat" is a symbolic mantra. The first letter of its real mantra is "स" (S), and

the first letter of the real mantra of the third symbolic mantra “Sat” is “क” (K). That is why, the secret i.e., symbolic “Aen, Seen, Kaaf” have been mentioned in the Quran. They are like the “Om, Tat, Sat” mentioned in the Gita. They are indicative of these only. By chanting these mantras, one will get worldly pleasures and the suffering (distress) caused by sinful deeds will end and one will be saved from premature death. One will not have to go to (Dojakh) hell, and one will get a permanent abode in the heaven (Satlok Sukh Sagar - Eternal Place where Supreme God resides) which is innumerable times more blissful than the heaven of Kaal Brahm (Jyoti Niranjana). One will always be happy in the heaven of Satlok (Eternal Place). Then that person who chants these three mantras will never be reborn on the earth again. This humble servant (Rampal Das) grants these three mantras of worship in initiation to the worshippers of Supreme God Kabir of the Yatharth Kabir Panth i.e., the Aadi Sanatan Panth (the thirteenth last sect). (Men and women of any religion, creed and caste can join the Yatharth Kabir Panth by taking initiation.) Here, I will not disclose the exact mantras of the other two symbolic mantras. Devotees who have been initiated by me will understand this context as soon as they read it. Human beings (men and women) of the world will have to worship Allahu Akbar i.e., God Kabir. Only then will their human life be successful. They will get everlasting peace and happiness. These three mantras will be given to them in initiation. The three mantras are mentally repeated in three ways. Likewise, “Ha: Meem” are also indicative. Read about them on [page 9](#). **That Kaadir** (Almighty) Allah Kabir has stated in Kalaam-e-Kabir (word of Allah Kabir) that: -

Baarihvein Panth Ham hi chal aavein | sab panth mita Ek Panth chalaavein ||
 Kalyug beetey Paanch Hazaar Paanch Sau Paancha | tab yeh vachan hoga saacha ||
 Dharmdas tohey laakh duhaai | Saarshabd kahin baahar na jaayi ||
 Tetees Arab gyaan Ham bhaakha | mool gyaan Ham gupt hi raakha ||
 Mool gyaan tab tak chipaai | jab tak dwaadash panth na mit jaayi ||

In 1997, Kalyug completed five thousand five hundred and five years. Since then, Saarnaam is being given. Like, it is said in the Surat Furqani Verse no. 59 of Quran Majeed (Sharif), “Ask a Tatvdarshi (Baakhabar - the one who has complete knowledge) to gain Tatvgyan i.e., complete knowledge about the Creator of all, the Nurturer of all.

Similarly, in Gita Chapter 4 Verse 34, it is said that {the (BrahmanH) Param Akshar Brahm (Supreme God) i.e., Allah Kabir (Sachidanand Ghan Brahm) who has explained Tatvgyan (true spiritual knowledge) in the speech (Kalaam-e-Kabir) ‘Kabir Vaani’ uttered from His mouth, by worshipping Him in a simple manner, complete salvation is attained. This is mentioned in Gita Chapter 4 Verse 32. That is Tatvgyan (true spiritual knowledge).} Comprehend that knowledge (by going to the Tatvdarshi scholars- those with complete knowledge). By prostrating yourself before them, by rendering service to them, and by giving up deceit and asking them questions with simplicity, those knowledgeable Mahatma, who have the complete knowledge of God, will instruct you in that Tatvgyan.

From this discussion, it is concluded that the giver of the knowledge of Gita, the four Vedas and all the four books is the same person. He himself admits in Gita Chapter 11 Verse 32 that I am Kaal. I am the destroyer of all. He is Brahm. He is also called Kshar Purush. He is known by Jyoti Niranjana Kaal in Sukshmvad. He deceives all living beings, though the knowledge of the Sukshmvad which he has stated in the holy books like Vedas, Gita and Quran etc is incomplete, it is not wrong. He has not explained clearly; he has equivocated and given unclear description. Until the complete spiritual knowledge and complete method of worship is attained, the living being will remain extremely distressed in the trap of Kaal Jyoti Niranjana, even if one goes to his (jannat) heaven.

One example is enough: - Baba Adam was unhappy in heaven. His eyes filled with tears of sorrow when he turned his face to the left, and he smiled and laughed when he turned his face

to the right. No one will get ultimate peace in this Kaal's (jannat) heaven. The ultimate peace, to attain which, the giver of the knowledge of Shrimad Bhagat Gita has advised in Gita Chapter 18 Verse 62 to go in the shelter of the Supreme God other than himself.

As the readers read that Allah, the giver of the knowledge of Quran (whom Muslims consider to be their God), gave information about the Almighty, Creator of the universe, the Immortal Allah, other than himself. They also read about the capability of Kabir Allah in another Muslim scripture "Fazaile Amaal".

Similarly, other great men and saints who met God had seen Him with their eyes and testified as follows: -

The Mention of (God) Allah in the Scriptures

It is said in the Sukshmved that: -

Vahi Mohammad, vahi Mahadev, vahi Adam, vahi Brahma ||
Das Garib doosra koyi nahi, dekh aapne gharma ||

Meaning: - Hazrat Muhammad, the founder of Muslim religion, came from the world of Lord Shiv. He was a virtuous soul who used to do traditional religious worship sitting in a cave. One (gan) attendant of Shiv ji who is one of the eleven Rudras met Muhammad ji in that cave. He narrated the message of Kaal God i.e., Brahm in Muhammad ji's language (Arabic language). The same Rudra is called Angel Jibreel by the Muslims, who is considered a noble angel.

Hazrat Adam: - There is a topic in the Purans and in the scriptures of Jainism which is as follows: - Rishabhdev ji was the son of King Nabhiraj. Nabhiraj was the king of Ayodhya. Rishabhdev ji had one hundred sons and a daughter. One day, God met Rishabhdev ji in the form of a saint, inspired him to (bhakti) worship, gave him the knowledge that if in human life, we do not worship as instructed in the scriptures, the human life will be in vain. Whatever a person has obtained in the present life is the result of the virtuous deeds and sins performed by him in his previous births. You have become a king; it is the result of your virtuous deeds in your previous birth. If you do not perform the act of worship at present, then becoming devoid of the power of bhakti and virtueless, you will fall in hell, and then you will suffer in the bodies of other beings. (For example, if the inverter battery is fully charged, and the charger has been disconnected, still that battery is working; the fan is running from the inverter, the bulb and tubes are also glowing. If the charger is not re-connected, and the battery is not recharged, then after some time the inverter will stop working; neither the fan, nor the bulb, nor the tube will work. Similarly, the human body is an inverter. Worship according to the scriptures works as a charger. The human gets charged again by the power of God. That is, one becomes virtuous and wealthy of the power of worship.

After hearing this knowledge from the lotus mouth of God who appeared in the form of a Sage, Rishabhdev ji made a firm resolution to do (bhakti) worship. When Rishabhdev ji asked the name of the Sage, the Sage told his name to be KavirDev, and he also said, "I, myself, am the Supreme God. I am the "KavirDev" mentioned in the four Vedas. This is my name. I am the Param Akshar Brahm (Eternal God)."

It is written in the Sukshmved: -

Rishabhdev ke aaiya, Kabi naame Kartaar ||
Nau yogeshwar ko samjhaaiya, Janak Videh uddhaar ||

Meaning: - God by the name of "Kabi" met Rishabhdev ji and inspired him to do bhakti (worship). The same God, after explaining to the nine Yogeshwars and King Janak, inspired them to do bhakti (worship) for their salvation. Rishabhdev ji could not digest the fact that this sage is KavirDev himself, who is mentioned in the Vedas as the originator of all. But he had made up his mind to do bhakti. After taking initiation from an ascetic sage, he chanted the mantra ॐ

(Om) and did Hath (persistent) Yog. Rishabhdev ji's eldest son was Bharat; Bharat's son was Marichi. For the first one year, Rishabh Dev ji did penance by fasting. Then he did severe penance for a thousand years. After finishing his penance, he gave the first Dharmdeshna (initiation) to his grandson, that is, Bharata's son Marichi. It was the soul of Marichi who was born as the 24th Tirthankar Mahabir Jain. Rishabhdev ji did not start Jainism; it was started by Shri Mahabir Jain. By the way, Shri Mahabir ji also did not establish any religion. He only shared his experience with his followers. It is a devout community of those who do bhakti (worship). Rishabhdev ji used to chant "Om" naam by saying 'Omkar'. At present, Jains after aberration call the mantra (णोंकार) "Nonkaar"; they chant this. It is also called Omkar as well as Om.

Let us return to our topic. In the Jain scriptures, and in the book written by the followers of Jainism "Aao Jain Dharm Ko Jaane", it is mentioned that the soul of Rishabhdev Ji (Jains call him only as Aadinath) only was reborn as Baba Adam. Now let me simply elaborate the words of the same Sukshmved:-

Vahi Muhammad, vahi Mahadev, vahi Adam, vahi Brahma ||
Das Garib doosra koi nahi, dekh aapne gharma ||

Baba Adam came from the world of deity Shri Brahma ji, because a living being based on the worship done by him/her in the human birth consecutively goes to the worlds of the three gods (Shri Brahma ji, Shri Vishnu Ji and Shri Shiv ji) above. When his/her virtues are depleted, he/she is born again on the Earth as per destiny.

The same God, who had met Rishabhdev ji, had Himself come and met Saint Garib Das ji (of village-Chhudani, district-Jhajjar, Haryana state). Saint Garib Das ji had gone to the worlds above with the Supreme God and had seen the entire arrangement with his own eyes. Then he told that Adam ji had come from the world of Brahma ji and was an incarnation of Brahma. Muhammad ji was an incarnation of Tamgun Shiv ji.

Dear Readers! There are two types of incarnations, 1. That God himself incarnates, like Shri Vishnu ji himself incarnated in the form of Shri Ram, Shri Krishna etc. But Sage Kapil ji, Parshuram ji are also counted among the incarnations of Vishnu ji. They were not Shri Vishnu ji himself; they were godly souls who came from Vishnu Lok. They had some powers of Vishnu ji because they were sent by him. Similarly, Hazrat Muhammad ji was the incarnation of (godly soul who came from the world of) Shri Shiv ji and Baba Adam ji was the incarnation of (godly soul who came from the world of) Shri Brahma ji. Likewise, Jesus Christ was the incarnation of (godly soul who came from the world of) Shri Vishnu. Christian devotees also consider Jesus to be the son of God, not the God.

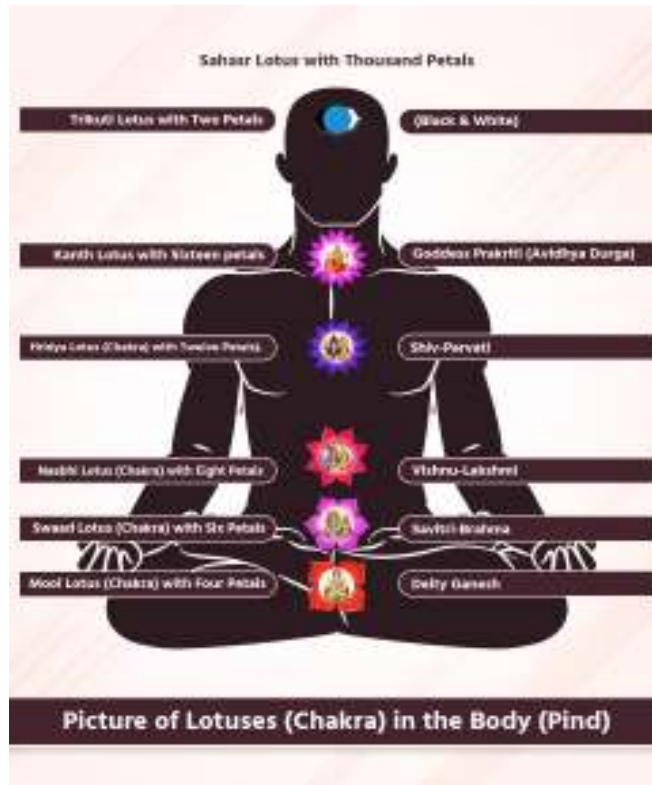
Saint Garibdas ji has said that if you do not believe my words, then following the scripture-based method of worship given by me, look in your home i.e., in your human body with your own eyes.

Meaning: - The body composition of all the humans (male and female) of all the religions is same. Due to lack of Tatgyan (true and complete spiritual knowledge), we are divided into religions. Saint Garib Das ji has explained that in the human body, there are five lotus chakras on the inner side of the spine, i.e., backbone (from the rear end to the throat). Please see this picture: -

1. Mool Chakra: - This chakra is one inch above the end of the backbone, near the anus. Its deity is Shri Ganesh. This lotus has 4 petals.

2. Swadh Chakra: - It is attached to the inner side of the backbone, two inches above the Mool lotus. Its deities are Shri Brahma ji and his wife Savitri ji. This lotus has six petals.

3. Naabhi Lotus Chakra: - It is attached to the same backbone in front of the navel. Its deities are Shri Vishnu ji and his wife Lakshmi ji. This lotus has 8 petals.



4. Hriday Lotus Chakra: - This lotus is attached to the spine in the middle of the two breasts on the chest. Its deities are Shri Shiv ji and his wife Parvati ji. This lotus has 12 petals.

5. Kanth Lotus: - This lotus is located at the end along the backbone behind the area from where the neck begins above the ribs. Its deity is Sri Devi i.e., Durga ji. This lotus has 16 petals. The rest of the lotus chakras are situated above it.

6. Sangam Kamal or Sixth Lotus: - This lotus is situated at Sushmana's upper orifice. It has three petals. In this, Goddess Durga resides in the form of Saraswati. In one petal, Goddess Durga resides in the form of Saraswati. And 72 crore Urvashis (beautiful angels) reside with her, who entrap the male devotees going upwards. In the second petal, reside handsome young males, who attract female devotees and keep them in the trap of Kaal. Kaal also resides there in another form as the chief director of these youths. In the third petal, God Himself resides in a distinct form. He frees his devotees from their traps. He alerts them by imparting knowledge.

7. Trikuti Lotus Chakra: - It is situated directly behind the middle of the eyebrows of both the eyes, at the back of the head, above other lotuses in the same column. Its deity is God Himself in the form of Satguru (true guru). This lotus has two petals. One is white in colour and the other one is (of the colour of a bumble-bee) black. Satyapurush (Master of Satlok) resides in the form of Satguru (True Guru) in the white petal. Kaal Niranjjan resides in the form of a fake Satguru in the black petal.

8. Sahasra Lotus Chakra: - This lotus is two fingers below the center of the head in the same column as other lotuses. People of Hindu religion used to keep a topknot on the head; some still keep it. Underneath it is the Sahasra Kamal Dal. Its deity is Brahm. He is also called Kshar Purush, who has preached the knowledge of Gita and Vedas by remaining hidden. This lotus has a thousand petals. Kaal Brahm has filled them with light. He himself stays far inside this lotus chakra. He is not visible, only the petals are seen shining.

{Asht Kamal Dal: - The deity of this lotus is Akshar Purush, who is also called Parbrahm. This also has 8 petals. I will not tell where it is situated because fake gurus will mislead the public if they get to know this.}

9. Sankh Kamal Dal: - Purna Brahm i.e., Param Akshar Brahm (Supreme God) resides in this lotus. It has sankh (100 quadrillion) petals. I will not reveal its state either for the reason given above.

{The lotuses that are shown in the picture, in these, the sixth lotus and the ninth lotus have not been shown. The reason is that the knowledge of the students is increased gradually. The mystery of the lotuses is profound. It is written in the summary of Kabir Sagar.}

These lotuses in the body work like channels in a television. Whichever channel you turn on, the program will appear on it. That program is going on in a studio but is visible in the T.V. Similar is the function of every lotus. There are mantras to open these lotuses which this Das (Saint Rampal Das) gives to chant. The first initiation is given to open these very channels. By the power of the mantras, all the lotuses are turned on. Then the worshipper can see the abode of that deity in the channel installed in his body. He can see all the views there. Therefore, Sant Garib Das ji has said, "See for yourself by turning on the channel of your body. Because all the records are available there, Adam ji will appear to you to have come from the world of Brahma." Just like there is YouTube at present, in the same way you can see whatever happened in the past in the world of every god. Likewise, you will see that Hazrat Muhammad ji has come from the world of Shiv ji. Similarly, Jesus will also appear to have come from the world of Shri Vishnu ji.

Mecca is the Temple of Mahadev

There is evidence in Sikhism's book 'Bhai Wale Wali Janam Sakhi': -

In "Sakhi Madine Ki Chali" in Hindi, on Page 262, Shri Nanak ji, while answering the question of the four Imams, has said: -

Aakhe Nanak Shah sachch, sun ho chaar imam |
Macca hai Mahadev ka, Brahman san Sultan ||

Meaning: - Satguru Nanak Dev Ji, while discussing with the four Imams, said that Kaaba (temple) in the city of Mecca, which you consider your holy place, is the temple of Mahadev (Shiv ji). There were idols of all the gods and goddesses in it. The sultan (king) who founded it was a Brahmin. Later, all the idols were lifted. It was rebuilt by Prophet Ibrahim and Hazrat Ismail (Alaihi).

Now let me lead you towards my purpose. I want to clarify to you that the true spiritual knowledge which is in the Sukshm Ved is neither in the Gita nor in the four Vedas, nor in the Purans, nor in the Quran Sharif, nor in the Bible, nor in the six (shastra) scriptures, and nor in the eleven Upanishads.

Example: - Like, the syllabus till the tenth class is not wrong, but it does not have the knowledge of B.A. and M.A in it. The syllabus is not wrong, but it is not sufficient. This much is enough to understand.

Question: - What information do the scriptures and saints of the world give about God?

Answer: - In the main scriptures and holy books of the world, God has been defined very well. First, let us know which are the main scriptures, holy books of the world?

1. Vedas: - Vedas are of two types: - 1. Sukshm Ved, 2. Common Vedas.

1. Sukshm Ved: - This is the knowledge which (Allah Taala) the Almighty God by Himself appearing on the earth imparts by uttering the speech from His lotus mouth; this is complete spiritual knowledge.

Evidence :- Rigved Mandal 9 Sukt 86 Mantra 26-27, Rigved Mandal 9 Sukt 82 Mantra 1-2,

3, Rigved Mandal 9 Sukt 94 Mantra 1, Rigved Mandal 9 Sukt 95 Mantra 2, Rigved Mandal 9 Sukt 20 Mantra 1, Rigved Mandal 9 Sukt 96 Mantras 17 to 20, Rigved Mandal 9 Sukt 54 Mantra 3, Yajurved Chapter 9 Mantra 1 and 32, Yajurved Chapter 29 Mantra 25, Atharvaved Kaand 4 Anuvaak 1 Mantra 7, Samved Mantra no. 822.

Other evidence: - is in Shrimad Bhagavad Gita Chapter 4 Mantra 32. It has been said that Sachidanand Ghan Brahm i.e., SatyaPurush (Eternal God) explains Tatvgyan in detail by uttering speech from His lotus mouth. Reason: - At the beginning of the creation, the Supreme God had put (faxed) all the knowledge inside Brahm (Jyoti Niranjana i.e., Kaal Purush). At the time fixed by the Supreme God, this knowledge itself manifested in the ocean through the breaths of Kaal Purush. Kaal Purush removed important information from it. He introduced the remaining incomplete knowledge to the world. Sage Vyas divided the same into four parts. He made four Vedas (Rigved, Yajurved, Samaved and Atharvaved) of it.

2. Common Vedas: - This is the same knowledge of all the four Vedas which Brahm (Jyoti Niranjana i.e., Kaal) gave to his eldest son Brahma ji. This is incomplete knowledge. The main information has been extracted from it which was deliberately extracted by Brahm, that is, Kaal. The reason was that "Kaal Purush" is afraid that human beings may get the knowledge of the Supreme God. If the living beings get the knowledge of the Supreme God, they will all leave this world of Kaal and go to the (lok) world (Satyalok = Eternal Place) of Supreme God, after going where birth and death ends. Therefore, Brahm (Kaal Purush) did not reveal the information about the supreme state of the Supreme God; he had destroyed it. To make up for it, the Supreme God Himself manifests physically and gives complete knowledge. He also discloses the real mantras of His attainment that Kaal God had destroyed while imparting the rest of the knowledge. The sages call this knowledge given by Kaal the four Vedas. Sage Vyas ji wrote this Ved and made four parts of it.

1. Rigved 2. Yajurved 3. Samved 4. Atharvaved, which are currently prevalent. The summary of these very four Vedas was spoken by Kaal Purush in the form of Shrimad Bhagavad Gita by entering the body of Shri Krishna before the war of Mahabharat. That too was later written on paper by Maharishi Vyas ji, which is available to us today.

Bible's name also appears among the scriptures. Bible: - This is a collection of three books.

1. Taurat 2. Zaboor 3. Injil.

The very first information in Bible is about the creation of the universe (Genesis). It is the same as in the book Taurat, in which it is written that God first created the universe. God created the earth, sun, sky, animals, birds, human beings (male and female) etc. in six days and on the seventh day, He sat on the throne. It has also been clarified in Genesis Chapter 1 Verses 26, 27, 28 that God created man in His own form.

This proves that God is also in form like a man (Naraakar).

God's Command Regarding Food for Humans

In the chapter of Genesis (in the Bible) it is written that (in Verses 27-28) seed-bearing plants (wheat, gram, millet etc.) and fruit-bearing trees have been given for humans to eat; this is your food. Grass and leafy bushes have been given for the animals and birds to eat. After this, God sat on the throne in His personal abode (Satyalok). The knowledge which is given further in the Bible is given by Kaal God and his deities (angels). If later in the holy book Bible, it is written to eat meat, then it is not the order of the Complete God. It belongs to some incomplete god. Due to the violation of the orders of the Complete God, one incurs sin.

❖ **Quran Sharif (Majeed):** - After Bible, the name of the Quran Sharif is taken with reverence among the scriptures. The giver of the knowledge of the Quran is also the one who has given the knowledge of the Bible, the four Vedas and Shrimad Bhagavat Gita, so he has not repeated

those aspects in the Bible and in the Quran, the knowledge of which has already been given in the four Vedas and Shrimad Bhagavat Gita.

❖ **Upanishad:** These are considered to be 11 (eleven) in number. The knowledge of the Upanishads is the personal experience of a sage. If that experience does not match with the Vedas and the Gita, then it is useless. It should not be accepted. Therefore, instead of the Upanishads, the knowledge of the Vedas and the Gita should be adopted because most of the knowledge of the Upanishads is contrary to the knowledge of the Vedas and the Gita. Likewise, consider the knowledge of the Bible and the Quran, that the knowledge in them, which does not match with the Vedas and the Gita, should not be accepted. The knowledge in the Vedas and the Gita that does not match with the Sukshma Ved should not be accepted.

❖ **Purans:** - These are considered to be 18 (eighteen) in number. Actually, this knowledge of the Purans is considered to be one knowledge. This knowledge was first of all given by Brahma ji to his sons (Daksha etc. sages). King Daksh, Manu ji and sages like Parasara etc., while propagating this further, also mixed their respective experiences. Thus, the knowledge of Puran is considered to be present in 18 parts. The part of the knowledge of the 18 Purans that does not match with the Vedas and the Gita, should be rejected. Similarly, it is appropriate to renounce any other book containing knowledge contrary to the knowledge of the Vedas and the Gita.

In Gita Chapter 18 Verse 62, the giver of the knowledge of Gita is telling Arjun, “Go in the refuge of that Supreme God (who is different from the knowledge-giver of Gita) in every respect. It is only by the grace of that Supreme God that you will attain supreme peace and the eternal supreme abode (Satya Lok).” In Gita Chapter 4 Verse 32, it is said that the knowledge (Sukshma Ved) which the Supreme God conveys by speaking from His lotus mouth, is said to be the (vaani) speech of Sachidanand Ghan Brahm; it is also called Tatvgyan, in which God has given the knowledge of the path of complete salvation. It is stated in Gita Chapter 4 Verse 34 that comprehend that Tatvgyan by going to the Tatvdarshi saints. By prostrating yourself before them and then asking questions, those Tatvdarshi saints will teach you Tatvgyan. In Gita Chapter 15 Verse 1, the identity of a Tatvdarshi Saint has been described. It is said that the saint who knows all the parts of the tree of the world, he is Vedvit, that is, he knows the essence of the Vedas; he is a Tatvdarshi Saint. It has been mentioned in the Sukshma Ved i.e., the speech of Sachidanand Ghan Brahm: -

Kabir, Akshar Purush ek ped hai, Kshar Purush vaaki daar |
Teeno deva shaakha hain, paat roop sansaar ||

The speech of this Sachidanand Ghan Brahm is also called Tatvgyan. In Gita Chapter 15 Verse 4, it is said that after attaining Tatvgyan, one should search for that supreme abode of the Supreme God, after going where, a worshipper never returns to the world, that is, he attains complete salvation. The same God has created the tree of the world; only worship Him. The giver of the knowledge of Gita considers the worship of that Supreme God superior to his spiritual practice. From that itself, one attains that supreme abode of the Supreme God, after attaining which, the cycle of birth and death of a living being ends forever.

❖ **Shri Guru Granth Sahib Ji:** - It is considered to be a holy book of Sikhism. In fact, it is a collection of the nectar speeches of many Mahatmas, in which the speech of Shri Nanak Dev ji i.e., the speech of Mehla Pehla matches with Tatvgyan i.e., Sukshma Ved because God had met Shri Nanak ji when Shri Nanak Dev Saheb Ji used to work in the storehouse of Nawab in Sultanpur city. Bein river flows half a kilometer away from Sultanpur city. Shri Nanak ji used to go daily to bathe in that river. One day, God appeared at the Bein river in the attire of a Jinda Baba. There He had a discussion with Shri Nanak Dev Ji on spiritual knowledge. After that, Shri Nanak ji took a dip in the river, but he did not come out. The people present there assumed that Nanak ji had drowned in the river. The people of the city also searched by putting a net in the river

but were disappointed because Shri Nanak Dev ji had gone to Sachkhand (Satyalok) with the Supreme God who appeared in the form of a Jinda Baba. After three days, Shri Nanak Dev Ji came back to Earth. He stood on the same spot on the bank of the Bein river from where he had plunged into the river and disappeared with the Supreme God. The joy of the residents of Sultanpur knew no bounds on seeing Shri Nanak ji alive. Shri Nanak ji's sister Nanaki was also married in Sultanpur city. Shri Nanak ji used to live with his sister. Sister Nanaki, who was saddened by the grief of her brother's death, was astonished and the grief turned into joy. Shri Nanak Dev met God, got the true knowledge from God, got the true naam (Satyanam). In the book Bhai Bale Wali "Janm Sakhi Guru Nanak Dev Ji" and in Praan Sangli in Hindi script, whose editor is Sant Sampoon Singh, there is evidence in both these books that Sri Guru Nanak Dev Ji himself told Mardana, "God met me in the form of a Jinda Baba at the Bein river, when I went to take a bath. I had stayed with Him for three days. That Jinda Baba is my Satguru as well as the Creator of the universe. Therefore, only he is entitled to be called "Baba"; others should not be called "Baba". His name is Kabir."

Kaayam Daayam Kudarti Sab Peeran Sir Peer Alam Badaa Kabir |

Therefore, Shri Nanak ji's speech (Mehla 1) matches with the Sukshmvad. It is correct. Except the speech of Kabir ji in Shri Guru Granth Sahib, the speech of other saints is not so accurate. The reason is that God Kabir Ji had met Shri Nanak Dev Ji.

Evidence: - The speech written in Sri Guru Granth Sahib on Page 24: -

Ek suan duiy suaani naal bhalke bhonkahi sadaa bial,
Kudh chhura mutha murdar Dhaanak roop raha Kartaar |
Tera ek naam taare sansar main eho aash eho aadhar,
Dhaanak roop raha Kartaar |
Faahi surat malooki vesh, eh thagwada thagi desh |
Kharaa siyaana, bahuta bhaar, Dhaanak roop raha Kartaar ||

The following speech is written in Shri Guru Granth Sahib Ji on Page 731: -

Neech jaati pardeshi mera, kshan aavae kshan jaavae |
Jaaki sangat Nanak rahanda, kyukar munda paavae ||

On Page 721, the following speech is written: -

Yak arj guftam pesh todar, Koon Kartaar |
Hakka Kabir Kareem Tu, Beyaeb Parvardigar ||

This above-mentioned sacred speech is from Shri Guru Granth Sahib ji, which proved that God had met Shri Nanak ji. He is "Kabir Kartaar" (Kabir, the Creator) who had come to Kashi to perform a divine act in the form of Dhaanak (weaver).

In the same way, God in the form of a Jinda Baba had also met Sant Garib Das ji (Village-Chhudani, District-Jhajjar, Haryana). Likewise, God had taken him to Sachkhand (Satyalok) and then left him back. Sant Garibdas ji has stated: -

Garib, Ham Sultani Nanak taare, Dadu koon updesh diya |
Jaati julaha bhed nahin paaya, Kashi maahe Kabir hua ||
Anant koti brahmand ka, ek rati nahin bhaar |
Satguru Purush Kabir hai, kul ke sirjan haar ||

God in the form of a Jinda Baba had also met Sant Dadu Das Ji Maharaj. Shri Dadu ji was 7 years old. (In some books, the age of Shri Dadu ji at that time is written as eleven years.) He was playing with children outside the village. God had also met him in the form of Baba Jinda and had taken him to Satyalok. Dadu ji also remained unconscious for three days and nights. Then when he regained consciousness, he started narrating the glory of God Kabir.

Jin mokun nij naam (real name) diya, soyi Satguru hamaar |
Dadu doosra koi nahi, Kabir sirjanhaar ||

Dadu naam Kabir ki, jai koi leve oat |
Unko kabahu laage nahin, Kaal bajr ki chot ||

Sant Garib Das ji has said: -

Dadu koon Satguru miley, deyi paan ki peekh |
Budha Baba jise kahain, yeh Dadu ki nahin seekh ||
Pahli chot Dadu ko, miley Purush Kabir |
Takkar maari jad miley, phir saambhar ke teer ||

❖ **God Kabir met Sant Dharmdas ji of Bandhavgarh: - Mahatma Dharmdas ji was born in the holy Hindu religion in the village Bandhavgarh (Madhya Pradesh, India). When Dharmdas ji reached Mathura while touring the places of pilgrimage as per the order of guru ji, then the Almighty God (Kaadir Khuda) met him in the form of a Jinda Mahatma. (God) Allah Kabir also took Dharmdas ji to Satyalok. For three days and nights, Dharmdas ji also stayed with God in the celestial region (Satlok) like Shri Nanak Dev ji. God showed him the arrangement of Jyoti Nirajan's Lok (twenty-one brahmands) in the sky. Then He took him up. God showed him the seven sankh brahmands of Akshar Purush and showed His throne (throne) and Satlok. Dharmdas ji's body remained unconscious. When he regained consciousness on the third day, he told, "I had gone to Satyalok with God. That God has come to perform Leela (divine act) in Kashi city; I will meet Him." Dharmdas Das went to Banaras (Kashi). There, he was astonished to see God working in the form of a weaver. He fell at His feet and got his welfare done by attaining the true path of (bhakti) worship.**

❖ **God had also met Hazrat Muhammad ji in the form of a Jinda Mahatma in Mecca when Prophet Muhammad had gone for Hajj to Mosque Kaaba. God took him to His (lok) place which is built in the form of an embassy in one brahmand. God explained everything to Hazrat Muhammad ji and narrated His knowledge, but Hazrat Muhammad ji did not accept the knowledge of God, nor did he express a desire to live in Satyalok. Therefore, Hazrat Muhammad was sent back in his body. At that time, several thousand Muslims had become followers of Hazrat Muhammad ji. His glory was spreading at full speed in the world, and he was considering the knowledge of Quran to be the best.**

Sant Garib Das ji has told that Supreme God Kabir took Muhammad Saheb ji to the world above, but he did not stay there. Garib Das ji has said that Supreme God Kabir has told: -

Hum Muhammad ko Satlok dweep le gayo, ichchha roopi vahaan nahin rahyo |
Ult Muhammad mahal pathaya, gujh biraj ek kalma lyaaya |
Roja, bang, namaj dayi re, bismal ki nahin baat kahi re |
Maari gaoo shabd ke teeram, aise hotey Muhammad peeram |
Shabdae fer jiwaayi, jeev raakhya maans nahin bhakhya, aise peer Muhammad bhaai |
Maari gaoo le shabd talwaar, jeevat hui nahin Allah se kari pukaar |
Tab hamon (me) Muhammad ne yaad kiya re | Shabd swaroop Hum beg gaya re |
Muee gaoo humne turant jiwaai | tab Muhammad kae nishchay aayi ||
Tum Kabir Allah darvesha | momin Muhammad kaa gayaa andesha ||
Kaha Muhammad sun Jinda Saheb | Tum Allah Kabir aur sab naayab ||

It is also given in "Quran Sharif" Surat Furqani 25 Verses 52 to 59. Hazrat Muhammad and all the devotees of Muslim religion consider the giver of the knowledge of Quran Sharif their God. They also consider him to be the Supreme God. In these Verses 52 to 59, the giver of the knowledge of Quran has said, "O Prophet! Hazrat Muhammad! You should stick to the knowledge that I have given you in the verses of the Quran. Allah is Kabir and these infidels do not believe in that Allah. Do not be misguided by them; struggle with them, do not quarrel. O Prophet! This is God named Kabir who has made someone son, daughter-in-law, mother-in-law, father-in-law and grandson; Have faith in that Jinda (the one who met you in Kaaba). He

is actually the Immortal God. He forgives the offenses (sins) of His servants (devotees). He is Kabir Allah. This **Kabir** Allah is the same whose description comes in the Bible in the Book of Genesis that, that God has created the sky and the earth and all the constellations in between them, that is, He has created the whole universe in six days, and He sat down on the throne on the seventh day. Ask for information about Him from a Baakhbar i.e., a Tatvdarshi Saint.

Hazrat Muhammad ji Did Not Eat Meat

Sant Garib Das Maharaj (village-Chhudani district-Jhajjar) has also clarified in his nectar-speech that Hazrat Muhammad, one lakh eighty thousand prophets from Adam to Muhammad and those who were Muslim followers of Muhammad at that time, did not eat meat and did not (bismal) slaughter a cow.

Garib, Nabi Muhammad namaskar hai, Raam rasool kahaya |
Ek laakh assi kun saugandh, jin nahin karad chalaaya ||
Ars-kurs par Allah takht hai, Khaalik bin nahi khaali |
Ve paigambar paak purush the, Saheb ke abdaali ||

Meaning: - Saint Garib Das ji has said, "I bow to Prophet Muhammad. He was a (rasool) messenger of God. He had one lakh eighty thousand Muslim followers during his time. There have also been one lakh eighty thousand prophets from Baba Adam to Hazrat Muhammad. I (Garib Das ji) swear that they (one lakh eighty thousand prophets as well as followers) and Hazrat Muhammad ji after gaining knowledge never used a (karad) dagger on any living being, that is, they never committed violence and never ate meat.

God is seated at the extreme end of the sky (the place above all the brahmans/universes), but no living being is hidden from His sight. He sees all the living beings. Those prophets (Hazrat Muhammad and others) were pious souls. They were recipients of the favour of God.

Opinion of Sant Jambheshwar Maharaj Ji

Sant Jambheshwar Ji Maharaj (Founder of Bishnoi religion) has testified to this very point. In hymn number 12: -

Mehmad-Mehmad na kar Qaji, Mehmad ka to visham vichaaru |
Mehmad haath karad na hoti, lohey ghadi na saaru |
Mehmad saath payambar seedha, ek laakh assi hazaarun |
Mehmad marad halaali hota, tum bhi bhaye murdaarun |

Meaning: - Sant Jambheshwar ji has said: - O Qaji! The cow or other living beings that you kill in the name of that pious soul Muhammad ji, you defame that great man. Hazrat Muhammad ji's thoughts were very noble. You have deviated from the path shown by him. Muhammad ji did not have a karad (knife to kill living beings) in his hand that is prepared by pounding an iron on an anvil. Hazrat Muhammad had one lakh eighty thousand pious souls as Muslim followers with him. They and the prophets that have been from Hazrat Adam to Hazrat Muhammad, were simple and noble prophets. Hazrat Muhammad was a brave warrior and believed in eating with honest earnings. Only you are murdaaru (one who commits violence). Make your life sinless according to that great man. Do not commit violence.

God had met Saint Jambheshwar in the form of a Jinda Mahatma in Samrathal:-

As is evidenced in the Vedas that God resides in Satyalok; He travels from there and appears on the earth. He meets good souls. He imparts true spiritual knowledge to them. Behaving like poets, He walks on the earth. Because of which, He becomes one of the famous poets. He obtains the title of poet. God discovers the secret mantra of Bhakti, which is not present in the Vedas and Kateb etc books. Please see the translation of these mantras in photocopies on page **150 of this very book.**

Evidence: - Rigved Mandal 9 Sukt 20 Mantra 1, Rigved Mandal 9 Sukt 86 Mantra 26-27, Rigved Mandal 9 Sukt 82 Mantra 1, 2, Rigved Mandal 9 Sukt 54 Mantra 3, Rigved Mandal 9 Sukt 94 Mantra 1, Rigved Mandal 9 Sukt 95 Mantra 2, Rigved Mandal 9 Sukt 96 Mantra 17 to 20.

As has been written earlier that God had met Hazrat Muhammad ji and many other Mahatmas in the form of a Jinda Mahatma; similarly, God had met Mahatma Jambheshwar Ji Maharaj in Samrathal in the form of a Jinda Saint.

Evidence: - Excerpt from Shri Jambheshwar ji's Hymn no. 50: -

Dil-dil aap khudaaye band jaagyo, sab dil jaagyo soyi |
 Jo jindo haj kaabae jaagyo, thal sir jaagyo soyi ||
 Naam Vishnu kae muskal ghaatae, te kaafar saitaani |
 Hindu hoye kaa teerth nahaavae, pind bharaavae, tepan rahaa iwaani |
 Turak hoye haj kaabo dhoke, bhoola musalmani |
 Ke ke Purush avar jaagaela, thal jaagyo nij vaani |

Meaning: - Shri Jambheshwar Maharaj ji has told that God had met Hazrat Muhammad ji in the form of a Jinda Mahatma in Kaaba (Mecca) at the time when Muhammad ji had gone to the Mosque Kaaba built in Mecca for Hajj and had awakened him that God is not attained by roaming around places of pilgrimage like temples, mosques, etc. For attaining God, chanting of mantra is required. Shri Jambheshwar Ji Maharaj has again told that the same God came to thal sir (Samarathal) place (Rajasthan state) and enlightened me. I do not know how many more people will be enlightened like my Samrathal is famous. This is my private speech i.e., special word. I have brought the awakening of worship of God among the people of Samrathal by speaking the special (personal) true speech of my experience. Moving away from the truth, Muslims still go to the Kaaba to perform Hajj; they worship there; they bow before a stone, which is useless. Similarly, Hindus also go on pilgrimages, worship ghosts, offer pind; this is a useless religious practice.

Instructions of the Giver of the Knowledge of Quran Regarding Eating Meat

Surah Al-Maida-5

Verse no. 1: - O People! Who have believed means who have become Muslims, follow the restrictions completely, that is, follow the rules made by me.

All four-legged animals have been made halal (lawful) for you to eat, except those that we will tell you later, but do not make hunting halal (lawful) for yourself in the state of haram; indeed, Allah commands whatever He wills.

{The four-legged animals that are said to be permissible to eat are: - camels, cows, sheep, goats etc.}

Surah Maida-5

Verse no. 3: - Prohibited to you are (meaning that which is sinful to eat; those animals have been mentioned) dead animals, blood, the flesh of swine, the animal that has been slaughtered for someone else (has been offered to them) other than Allah. The animal which has died either by strangling, or by injury, or by falling from height or by a violent blow, or by being gored by a wild animal, except those that you slaughtered after finding it alive. And that which was slaughtered at some place i.e., at a place where there is idol of other gods and goddesses, is also prohibited for you. You are also forbidden to seek knowledge of your fate by divining arrows. All these above-mentioned acts are in violation of the order.

Surah Al Momin-40

Verse no. 79: - Allah Himself has made four-legged animals for you so that you can ride some of them and eat meat of some of them.

Instructions and Orders of the Creator Regarding Food for Humans

In Holy Book Bible, in the topic of Genesis, in Chapters 1-2, in Genesis 1:26: - Then God said that – We should create man according to our image, in our likeness. And let them have authority over the fish of the sea and the birds of the air and the domestic animals and all the creeping creatures that move on the earth. (26)

{To have authority means that man has been made wiser than other living beings so that he can control all beings. There is no order to eat them.]

1:27: Then God created man according to his image. He created man as male and female.

1:28: God blessed man and said to them: - Be fruitful, multiply and fill the earth.

Instructions for Food for Humans

1:29 :- Then God said to them (humans), listen! Whatever seed-bearing plants are on the whole earth (i.e., millet, sorghum, wheat, rice, gram, maize, cashew, almond, pistachio etc.) and whatever trees have seed-bearing fruits (mango, guava, java plum, bananas, grapes etc.), I have given them all to you; they are for your food.

1:30 :- And to all the animals of the earth, the birds of the sky and the creatures that crawl on the earth, that have breath of life in them, I have given all the green plants as food for them to eat. And so it happened.

1:31 :- Then God saw all that he had made, he saw that it was very good. And there was evening. Then there was morning. Thus became the sixth day.

Chapter 2

2:2 :- Thus the making of the sky and earth and all its army finished. And God finished his work, which he used to do, and he took rest from all the work he had done on the seventh day.

2:3 :- And God blessed and sanctified the seventh day because in it he took rest from all the work of creation of the universe.

Important: - Regarding the food of human, this is the order of that Allah, about whom it is mentioned in the Quran, Surah Furqani 25 Verses no. 52-59 that “Kabir Allah created the whole universe in six days. Then He went and sat down on the throne in the sky above. Ask a Baakhabar (Tatvdarshi Saint) for news, that is, complete information about Him. (Find out from him.)”

This is Kaadir Allah (Allah Taala), Almighty God, the Creator of the universe. Whatever creation He had to do, He did in six days and whatever order He had to give regarding the food of the living beings, He gave, and on the seventh day, He went and sat down on the throne in his own abode in the sky above. He has not ordered humans (male and female) to eat meat. By disobeying His order, and obeying the order of others, those who eat meat are violating the law of God and they will be punished.

Important: - This statement of the Bible proves that the Creator of the universe had created many men and women (human beings) by His word and had created many animals, birds and creatures of the earth and water. As it has been stated - {Bible Genesis 1:25} On the sixth day: - In this way, God created all the wild animals of the earth and all the creatures that crawled on the land.

1:26-27: - Then God created human beings according to His image. He created human beings by making male and female.

The description that is given further in the Bible is of the period after the universal dissolution. Nonetheless, we have to understand the issue of not eating meat. It is clear from this that Purna Brahm (Kaadir Allah) i.e., the Supreme God has not ordered human beings to eat meat. One incurs sin by eating meat. Read detailed description ahead: -

After Allah’s departure to the throne, Kaal Brahm again created humans in it. Its description is given ahead. Kaal Brahm has made his three sons (Brahma, Vishnu and Shiv)

the administrators here. He has given them the right to give fruits according to one's deeds. He himself remains hidden.

If somewhere further in this holy book Bible, there is an instruction to eat meat, it is not from that (Purna Brahm) Complete God. Similarly, if there is a command in the Holy Bible or in the Holy Quran to eat meat, then it is not of the Complete God (Almighty Allah). We do not have to accept it.

Instruction of (Kaadir) Almighty Allah in the Sukshm Ved (Kalaam-e-Kabir)

The religious practice which Hazrat Muhammad ji used to perform is also being performed by the rest of the Muslim community. At present, all the Muslim devotees are also eating meat. But Prophet Muhammad ji never ate meat, nor did his direct followers (one lakh eighty thousand) eat meat. They only used to do Roza, Bang and Namaz. They did not (bismil) slaughter cows etc.

Nabi Muhammad Namaskar hai, Ram Rasool kahaaya |
Ek laakh assi koon saugandh, jin nahin karad chalaaya ||
Aras kuras par Allah takht hai, Khaalik bin nahin khaali |
Ve paigambar paakh purush the, Sahib ke abdaali ||

Meaning: - Prophet Muhammad is respectable, who is said to be an incarnation of the Lord. I swear by the one lakh eighty thousand prophets and their followers that they never used dagger on goats, chickens and cows, that is, they did not commit violence and did not eat meat. They, Hazrat Muhammad, Hazrat Musa, Hazrat Isa etc. prophets (messengers), were holy persons and were recipients of favour of Brahm (Jyoti Niranjana / Kaal), but the Supreme God (Allahu Akbar i.e., Allah Kabir) who is present at the highest point of the sky (Satlok), no one is out of the sight of that Master of the universe.

Maari Gau shabd ke teeram, aise the Mohammad Peeram |
Shabdae phir jiwaai, hansa raakhya maans nahin bhaakhya,
aise peer Muhammad bhai ||

Meaning: - Once, Prophet Muhammad killed a cow by word (power of word) and revived it in front of everyone. He did not eat the cow's meat. Now the Muslim society is not aware of the reality. To keep the memory of the day the cow was resurrected, you kill a cow. If you cannot revive, you do not have the authority to kill too. You eat and feed the meat knowing it to be prasaad (blessed food). You yourself also incur sin and you are misleading the followers too. You will go to (Dozakh) hell.

Kabir - maans ahaari maanayi, pratyaksh raakshas jaani |
taaki sangati mati karae, hoyi bhakti mein haani ||1||
Kabir - maans khaaye te dhed sab, mad peevaen so neech |
kul ki durmati par harae, Ram kahae so oonch ||2||
Kabir - maans bhakhae aur mad piye, dhan veshya syon khaaye |
juaa khelae chori karae, ant samoola jaaye ||5||
Kabir - maans maans sab ek hai, murgi hirni gaay |
aankhi dekhi nar khaat hai, te nar narkahin jaaye ||6||
Kabir - yeh kookar ko bhaksh hai, manush deh kyon khaaye |
mukh mein aamikh melike, narak parenge jaaye ||7||
Kabir - paapi puja baithikae, bhakhae maans mad doee |
tinki diksha mukti nahin, koti narak fal hoee ||10||
Kabir - jeev hanae hinsa karae, pargat paap sir hoye |
nigam puni aise paap ten, bhist gaya nahin koye ||14||

Kabir - tilbhar machhli khaayke, koti gaoo de daan |
 Kaashi karaunt le marae, tau bhi narak nidaan ||16||
 Kabir- bakri paati khaat hai, taaki kaadhi khaal |
 jo bakri ko khaat hai, tinka kaun havaal ||18||
 Kabir- mulla tujhae kareem ka, kab aaya farmaan |
 ghat fora ghar ghar baanta, saahabka neesaan ||21||
 Kabir- qaaji ka beta mua, ur mein saalae peer |
 vah Sahab sabka pita, bhalaa na maanae beer ||22||
 Kabir- peer saban ko eksee, moorakh jaanaen naahin |
 apna gala kataay ke, kyon na baso bhisht ke maahin ||23||
 Kabir - murgi mulla se kahae, jabah karat hai mohin |
 Sahab lekha maangsi, sankat pari hai tohin ||24||
 Kabir- jor kari jabah karae, mukh se kahae halaal |
 Sahab lekha maangsi, tab hosi kaun havaal ||28||
 Kabir- jor keeyaan juloom hai, maangae jvaab khudaay |
 Khaalik dar khooni khadaa, maar muheen munh khaay ||29||
 Kabir- gala kaati kalma bharae, keeya kahae halaal |
 Sahab lekha maangsi, tab hosi jabaab - savaal ||30||
 Kabir - galaa gusa ka kaatiye, miyaan kahar ko maar |
 jo paanchoo bismil karae, tab paavae deedaar ||31||
 Kabir - ye sab jhoothi bandagi, beriya paanch namaaj |
 saanchahi maarae jhooth padhi, qaaji karae akaaj ||32||
 Kabir- din ko roja rahat hain, raat hanat hai gaay |
 yeh khoon vah bandagi, kahun kyon khushi Khudaay ||33||
 Kabir- Kabira teyi peer hain, jo jaanae par peer |
 jo par peer na jaani hai, so kaafir beeper ||36||
 Kabir - khoob khaana hai kheechdi, maahin pari tuk laun |
 maans paraaya khaay ke, gala kataavae kaun ||37||
 Kabir- kehta hoon kahi jaat hoon, kaha jo maan hamaar |
 jaaka galaa tum kaati ho, so fir kaatae tumhaar ||38||
 Kabir - hindu ke dayaa nahin, mihar turak ke naahin |
 kahae Kabir donoon gayaa, lakh chauraasi maahin ||39||
 Kabir - musalmaan maarae karad se, hindu maarey tarvaar |
 kahae Kabir donoon mili, jaehaen jam ke dwaar ||40||

Kabir Khuda (God) explained in the above nectar-speech that those who eat meat, drink alcohol, do not give up evil deeds even after listening to (satsang) spiritual discourses, and do not take initiation, consider them to be real demons. Anyone can commit a mistake unknowingly. If that person who commits wrong deeds, after listening to the views of the spiritual discourse, renounces evil deeds and starts worshipping God, then he is a noble soul, irrespective of caste or religion. One who does not worship God after giving up meat and alcohol is a despicable person, irrespective of caste or religion. The meaning is that those who perform superior deeds are superior, and those who perform lowly deeds are lowly. One is not considered superior or inferior just on the basis of birth in a particular caste or religion. The devotees who have taken initiation should not sit in the company of the people who perform above-mentioned evil deeds as this will hinder their worship. (Verses 1-2)

Those who eat meat, drink alcohol, those women who indulge in prostitution and those who extort money from a prostitute by making her do this work, those who gamble and steal, who

do not listen even after being advised, they are guilty of heinous sins, and will fall into deep hell. (Verse 5)

Whether the meat is of a cow, deer, chicken or any other animal, those who eat meat will go to hell. If a person eats meat unknowingly (e.g. you went to a relative's house; you did not realise whether it was vegetable or meat, you ate it) then one is not guilty, but one should be very careful in the future. Those who eat even after seeing with their eyes are guilty. Meat is the food of a dog. It is prohibited for human beings. (Verses 6-7)

Those who take initiation from the gurus, who eat meat and drink alcohol, do not attain salvation; rather, they will go to deep hell. (Verse 10)

Those people who commit violence towards living beings (selfishly kill any animal be it cow, pig, goat, chicken, human, etc.) are great sinners, (even if they have received initiation of the Supreme God from a complete saint) they will never attain salvation. (Verse 14)

If a worshipper eats even a little bit (equivalent to a sesame seed) of meat and does worship, then even if he donates crores of cows, his worship is futile. Even if a person who eats meat gets his neck severed by a Karaunt (a big saw) in Kashi, he will go to hell. (Note- The selfish gurus of the Hindus of Kashi/Banaras had spread the illusion in the devotee society that the one who dies in Kashi goes to heaven. When it got more crowded, then another deadly plan was made. Under it, they said that for the one who wants to go to heaven soon, a karaunt (a big saw) sent by God comes to the Ganga. The gates of heaven remain open for those who get their necks severed by it. Those selfish gurus opened a slaughterhouse for human killing. The devout devotees even accepted to have their necks cut there for self-welfare. But a religious practice preached by knowledgeless gurus is of no use.) Therefore, it has been said that no matter how much worship, meritorious deeds, charity and sacrifice a person who eats meat does, there is no benefit to him. (Verse 16)

The goat that you killed was filling its stomach by eating grass, leaves, etc. If such a vegetarian animal is also killed in this world of Kaal, then those who eat the goat's meat will suffer a worse plight. (Verse 18)

When was the order received from the (Kareem) Merciful Lord to eat meat and distribute it in the form of prasaad after (halal / bismil) slaughtering animals etc. (Because in the Holy Bible, in the book of Genesis, the Complete God created the universe in six days, sat down on the throne on the seventh day, and for the food of all human beings, He ordered, "I have given fruitful trees and seedy plants for you to eat." When did you get the order again from that Kareem (the Merciful Complete God)? In which Quran is it written? The Complete God after creating the entire nature and all the human beings, gave it to Brahm (whom you call Avyakt/ Unmanifest, who never appears before anyone, who does and gets work done secretly). Later, the description that is given in the Holy Bible and Holy Quran Sharif (Majid) etc. books is that of Brahm (Kaal / Jyoti Niranjana) and his angels, or of ghosts and spirits. It is not of Kareem i.e., the Merciful Complete God Allahu Kabiru. One, who disobeys the order of that Complete God on advice of any angel or Brahm etc, will have to bear punishment.)

Example: - Once, a person became friends with a police station house officer (S.H.O.). The man told his S.H.O. friend that my neighbour harasses me a lot. The police officer (S.H.O.) said, "Hit him with a stick; I will deal with it." Following the orders of the S.H.O. friend, the man hit his neighbour with a stick. The neighbour died due to head injury. Being the officer of the same area, that police station in-charge caught his friend, put him in jail and that person got a death penalty. His friend, the police station officer, could not offer him any help. Because it is the constitution of the king that if anyone kills someone, he will get the death penalty. That ignorant person obeyed the orders of his S.H.O. friend and violated the constitution of the king. Due to which, he lost his life.

Similarly, one who disobeys the orders of the Complete God will be guilty of sin. Because

the entire knowledge of Quran Sharif (Majid) has been given by Brahm (Kaal / Jyoti Niranjan, whom you call avyakt/unmanifest), it contains only his commands. And in the Holy Bible only at the beginning of the book of Genesis, there is a command of the Complete God. In the Holy Bible, Hazrat Adam and his wife Hawwa (Eve) were created by that Complete God. The descendants of Baba Adam are Hazrat Israel, King Dawood, Hazrat Musa, Hazrat Isa and Hazrat Muhammad etc. The Complete God created the world in six days and sat on the throne. The knowledge of all the holy books (Quran Sharif etc.) after this has been imparted by Brahm (Kaal/Jyoti Niranjan). The giver of the knowledge of the Holy Quran himself says that the Complete God who is called Kareem (Merciful), Allah, His name is Kabir; only He is worthy of being worshipped. Find out about His true spiritual knowledge and method of worship from a Baakhabar (Tatvdarshi Saint, the one who is fully informed). This proves that the knowledge of Quran Sharif etc. is not of Complete God. (Verse 21)

When a Qaji's son dies, he is grief-stricken. Supreme God (Allah Kabir) is the father of all. Allah is not pleased with the one who kills His living beings. (Verse 22)

The pain is the same for everyone. If you say that you have done halal by slitting a goat's throat, then why do the Qaji and Mullah not do halal by slitting their own throats, that is, their life is dear to them; does the goat not love its life? (Verse 23)

When the Mullah kills a goat, then that speechless creature wants to explain with tears in its eyes that - "O Mullah, do not become guilty of sin by killing me. When you will be brought to account as per justice in the house of God, at that time you will have to face a lot of trouble." (Verse 24)

You forcibly mercilessly kill a goat etc living beings. You say that you are doing halal. You will have to suffer a lot due to this double standard. Qaji, Mullah or any other person who commits violence is violating the law of the Supreme God. He will be beaten in the court of Dharmraj. If you have a passion for doing halal, then do halal of lust, anger, attachment, ego, greed etc.

You offer Namaz five times a day as well as observe fast in the daytime during the month of Ramadan. In the evening, you slaughter cow, goat, chicken etc. and eat their meat. On one hand, you pray to God and on the other hand, you kill His creatures. How would God be happy? That is, you yourself are becoming a partaker of sin as well as guilty of misleading the followers (sahabahs); you will fall into hell. (Verses 28 to 33)

God Kabir is saying that O Qaji! O Mullah! You are also called Pir (Guru). Pir is the one who understands the suffering of another, saves him from falling into trouble, who does not hurt anyone. One who does not feel distressed in the sorrow of others is a Kafir (disobedient); he is Bepir (ruthless). He is not worthy of being a Pir (guru). (Verse 36)

The best food is salty khichdi; eat it. He who slits the throat of another has to pay back. Knowing this, a sensible person does not get his throat slit in return. The guides of both the religions have become ruthless. The gurus of Hindus say that we cut the throat of a goat, etc. with one stroke, which does not cause any pain to the animal; therefore, we are not guilty, and the guides of Muslim religion say that we do halal slowly, due to which we are not guilty. God Kabir said, "How would you feel if your and your family member's throat is slit by any means?" (Verses 37 to 40)

Baat karte hain punya ki, karte hain ghor adharm |
Dono deen narak mein padaheen, kuchh to karo sharm ||

God Kabir said: -

Hum Muhammad ko Satlok le gaya | ichchha roop vahaan nahin rahyo |
Ult Muhammad mahal pathaaya, guj beeraj ek kalma laaya ||
Roja, bang, namaaj dayi re, bismil ki nahin baat kahi re ||

Meaning: - I (Kabir Allah) had taken Prophet Muhammad to Satlok. But he expressed the

desire not to stay there. I sent Muhammad back in his body. The order that Prophet Muhammad ji had received from Kaal Brahm from behind the curtain, in that order also, Kaal had ordered him to observe Roza (fast), recite a Bang (praise the Lord in a loud voice) and offer Namaz (prayer) five times a day, but he did not ask him to (bismil) slaughter creatures e.g. cows etc. The order that is written later in the Quran is of an angel; it is a heinous sin.

Before Entering the Holy Book Quran

In order to understand the holy book Quran, there are some important things which are essential to keep in mind: -

1. God, who has revealed the knowledge of Quran Majeed, has not given complete information to his Nabi-e-Kareem Muhammad (Sallam) about Allah, the Creator of the universe.

Evidence: - It is written in Surah Furqan-25 Verse no. 59 that (O Muhammad) Allah created the whole universe in six days. Then he sat down on the throne in the sky. Ask a (Baakhabar) knowledgeable i.e., Tatvdarshi Saint for (news) complete information about Him. (Know from him.)

2. There are code words in Surah Ash Shura-42 in Verses no. 1-2 that are important. No Muslim has their knowledge. Verse no. 1: - "Ha. Meem, Aen. Seen. Kaaf." These words that are written are a (naam) mantra for chanting. Without chanting the (naam) mantra, a living being cannot attain salvation.

3. The God who gave the knowledge of Quran to Prophet Muhammad ji did not meet him directly. There was an order to offer Namaz etc. from behind the curtain.

4. The knowledge of Quran Majeed was revealed by intimidating Prophet Muhammad. Prophet Muhammad (Sallam) had told, "Angel Jibreel forced me to recite the knowledge of the Quran by strangling me. When my throat was throttled for the third time, I felt that I would lose my life." The prophet used to suffer a lot when a particular kind of Wahy (message) used to come. When this Wahy (message) came, bells could be heard. The prophet said, "I used to suffer a lot."

5. In Quran Majeed, there is permission to eat meat, but (Kaadir) Almighty Allah, the Creator of the universe, in the chapter of Genesis in the Bible, has mentioned small seed-bearing trees and the fruits of the fruit-bearing trees for humans to eat.

6. The remaining Meraj of Prophet Muhammad is true which is as follows: -

Pious soul, Hazrat Muhammad ji, received the sacred knowledge of Holy Quran Majeed. It is due to Hazrat Muhammad ji that the knowledge of Quran is among us. Therefore, the experience of Prophet Muhammad is of no less importance than the Quran Majeed.

There is a priceless incident in the biography of Muhammad ji, the Messenger of Allah, which is as follows: -

One morning, Prophet Muhammad told his companions about his ordeal. He said, "Angel Jibreel came last night. Opening my chest, he put a holy thing and then restored it to the previous state. Then making me sit on a mule-like animal named Buraq, he took me to the skies. He took me to the heaven in the first sky. There, a man was sitting between the heaven and the hell. When he used to look towards heaven, he used to laugh. When he used to look towards hell, he used to cry bitterly. I (Prophet Muhammad) asked Angel Jibreel, "O Jibreel! Who is this man? When he faces right, he laughs and when he looks to the left, he starts crying. What is the reason?"

Angel Jibreel told me, "This is Adam, the father of all men. On the left is hell. In hell is his progeny who performed evil deeds. He did not follow the path of worship prescribed by Allah; therefore, he is suffering in hell. Seeing him sad, he cries, and on his right is heaven. In that is his that progeny who worshiped according to the orders of Allah and who is extremely happy. He laughs happily on seeing him." Hazrat Muhammad ji further told, "When I went near Baba Adam with Jibreel, he said, "Come, the righteous prophet! The righteous son!" Saying this, he

embraced me and blessed me for the advancement of the community. Then Jibreel angel took me further in Heaven to such a place (in another sky) where a congregation of prophets was sitting. Hazrat Dawood ji, Hazrat Musa ji, Hazrat Isa etc. one lakh eighty thousand prophets were present there. They gave me special respect. I led them all in (namaz) prayer. After this, Jibreel asked me to ascend higher, and both Jibreel and Buraq stayed behind. I alone (Prophet Muhammad ji) went ahead, climbed the stairs. Then a voice came from behind the curtain that offer fifty namaz (prayer) daily and get it done by your followers. Observe roza (fast), give azaan (bang / call to prayer); go. I came back to the place where all the prophets were sitting. Seeing me, Musa ji came and asked, "What did Allah command?" I (Hazrat Muhammad ji) told, "I and my community have been ordered to do Namaz fifty times a day, and we have also been asked to observe Roza (fast) and give Azaan (Bang)." Then Musa ji said, "The community would not be able to offer fifty Namaz (prayer) a day. Get them reduced. Go back, and appeal." After repeated attempts, in the end I got the order of five Namaz a day. He also ordered to observe fast (Roza) and give (Azaan) a call to prayer (which is being done currently)." Prophet Muhammad then added, "Angel Jibreel then took me to several places in the heaven to show the views of heaven. The beauty there is unique. Many virtuous souls reside there. Then Jibreel put me on Buraq and left me back on the ground." Then he told this true incident. Prophet Muhammad ji is the eyewitness to whatever is present currently in heaven and hell.

Maulvi Saheban (Muslim religious scholars) argue that Baba Adam was weeping on seeing the deeds of his evil child on the left. On the right side, he was laughing on seeing the deeds of his righteous child. However, his children are in graves. The author's counterargument is that everyone from Hazrat Adam to Hazrat Isa, whom Prophet Muhammad saw above in heaven, talked to, and led in Namaz, should also have been in the tombs according to your rule. Was Adam ji laughing and crying on seeing good and bad deeds on the walls? On his right was heaven and on his left was hell. His children were also in heaven and hell.

Other evidence: After his journey to the sky, Hazrat Muhammad was asked by his uncle, "Did you also see your grandfather? Is he in heaven or hell?" Muhammad ji said, "I saw him in hell." Hearing this, his uncle became very angry with Muhammad ji and said, "You are telling that my father is in Hell. You are a liar." The Prophet said, "I have told what I saw." Muhammad's uncle had become a complete adversary. The truth is the same as has been mentioned above that he had seen the good and bad children of Baba Adam in heaven and hell.

Discussion on Birth and Death

The Rule Stated by the Preachers of Islam is Wrong

I (Rampal Das) also read the viewpoints of famous preachers of Islam and other Maulvi Saheban (Muslim religious scholars). They told that Islam does not believe in birth-death, then again birth, then death, then birth, then death, like the Hindu religion believes as is written in their renowned holy book Shrimadbhagavad Gita, Chapter 2 Verse 22: "Like a person discarding old clothes, wears new clothes; similarly, a soul relinquishing the current body i.e., after death, continues to acquire a new body i.e., new birth," and in Gita Chapter 4 Verse 5, it has been said, "O Arjun! You and I have had several births; you do not know; I know." In Gita Chapter 2 Verse 12, the speaker of Gita has said, "O Arjun! You, I and all these warriors were born in the past and will be born in the future too. Do not think that we are only born in the present." Muslim Ulema (scholars) insist, "That what is written in Hindu scriptures and the Hindus believe (which is mentioned above), is not written anywhere in the scriptures of Islam. We do not believe in repeated birth and repeated death." Muslim scholars state, "It is a rule of Islam that Baba Adam ji is the first man of all of us and the first Prophet. All the prophets from Baba Adam ji to Hazrat Muhammad ji, and all their children, that is, (Baba Adam ji is the supreme father of all Jews, Christians and Muslims, so) all the men and women (children, young, and

elderly) who have died until now have been respectfully kept safe in the graves. The souls of all of them will remain in their dead bodies in the graves until Judgement Day (doomsday). At the time of doom, only Heaven, Hell and the throne of Allah in the seventh sky will remain. The rest, the earth, moon, stars, planets, sun etc. all the constellations will be destroyed. That doom will come after trillions of years. Until then, all the humans (men, women, children, elderly, young people), who will die, will also be buried in the tombs. On Judgement Day (doomsday), all bodies will be raised from the graves and resurrected. Upon resurrecting them, Allah will keep them in Heaven and Hell according to their deeds. All those, who performed religious deeds according to Allah's command, will be kept in (Jannat) Heaven, and all those who did not obey Allah's command and led a life as per their will, will be thrown into the fire of (dojakh) hell." The scholars of Islam have told this above principle of Islam religion. All Maulvi Saheban are also endorsing it. The entire Muslim society is accepting this principle as unshakable. But the truth is contrary to this. You have read above the eye-witnessed truth described by Hazrat Muhammad ji that he saw Baba Adam and his good and bad children and all the prophets before Muhammad in Heaven and Hell. The Muslim scholars and the Maulvi Sahiban have not even understood their holy books properly. That is why, the entire Muslim society is misled. It is not aware of the truth. This proves that either all of them do not have knowledge about Islam, or if they have knowledge, they are deliberately spreading falsehoods. So, they are cheating the Muslim society. This humble servant (Rampal Das) would like to know from Muslim brothers and sisters, "Whether you will accept the words of your beloved Prophet Muhammad (Wasallam) as true or the lies of these false preachers?"

Your answer is clear that every word of all the statements of Hazrat Muhammad is true.

{Some Muslim clerics and preachers are such liars that they do not even hesitate to mislead the educated human society. When a discussion is held with them on this subject that if the theory of living in tombs till doomsday is accepted, then Hazrat Muhammad saw all the prophets from Baba Adam to Isa above in the first and the second sky. He saw the good and bad children of Baba Adam in Heaven and Hell, seeing whom Baba Adam was crying on facing left and laughing on facing right. Your doctrine is being refuted by Prophet Muhammad ji himself. Then those liars tell new lies. They say that there is a concession for the prophets. They can go up to heaven. This humble servant (author Rampal) wants proof from them. Show the evidence in the Quran or any hadith or in the description of the journey of Hazrat Muhammad ji or in the Bible. They do not have any evidence. Secondly, they say that Baba Adam ji was laughing seeing the deeds of his noble child on the right side and weeping after seeing the deeds of his evil child on the left. This humble servant (Rampal Das) asks them whether their deeds were written on walls on the right and left side, reading which Baba Adam was laughing and crying. Remember, Baba Adam was illiterate. The truth is the same as stated above.}

The proof of repeated birth and death is also in the Holy Quran which is as follows: -

Let us read some surahs (suras) in the Holy Quran Majeed about creation, destruction and birth and death and interpret that: -

Surat Kahf - 18

Verse no. 47: - And (Beware of that day) the day when we will remove (destroy) the mountains and you will see the earth laid bare as an open ground. And We will gather all mankind and leave none of them behind. (47)

Verse no. 48: - They will be presented before your Lord in rows, (And they will be asked to say) you have surely returned to Us as We created you before.

Interpretation: - It is clear in the above description that Allah did not destroy the earth. He has destroyed the structures on top of it, the mountains, the people and their homes. This cannot be called the complete destruction (doomsday). As the Muslim preachers inform that

after trillions of years, when the end of the world (doomsday) will come, at that time the whole earth, the sun, the moon and the stars will be destroyed, and the dead will be raised from the graves. Those who led their lives according to Allah's command i.e., the knowledge of Quran, who remained obedient (by becoming a Muslim), they will find a place in Heaven. And those who (Kufr) refused to obey Allah's command, those disobedient people will be put in Hell. After this only (Jannat) heaven and (Jahannum) hell will remain. Allah is ever-present in the seventh heaven; He will be. Earth, moon, sun and all the planets etc. will be destroyed. The world below will be closed forever. But the above-mentioned description which is mentioned in Quran's Surat Kahf-18 Verses 47-48 states that the earth will indeed remain. You will see that earth as an open ground. The mountains and other creations above it will not remain. And everyone will stand in a row (paanti) in front of God to receive the fruits of their actions.

Now read Surat-Mulki-67 Verse no. 2 :-

(Allah) Who created death and life in order to test you that which of you is best in deeds and He (Allah) is the Most Powerful and the Most Forgiving.

Now read "Surat- Ar Rum 30 Verse no. 11 :-

Allah creates the creation (Khilkat) the first time, then He will repeat it. (He will make it recur.)

Now read (in Quran Majeed) Surat Ambiya - 21 Verse no. 104: -

The day when We will roll up the sky just as paper is rolled up in a bundle. Just as we created the (Kainat) universe earlier. We will repeat that. (We will make it occur again.)

Now read (in Quran Sharif) Surat Ambiya-21, English translation of Verse no. 104: -

The day when We will roll up the sky just as paper is rolled up in a bundle. Just as we had created the universe earlier, we will repeat that. We are responsible for the (this) promise. We must do it. (104)

Now read Surah Al Baqra-2 Verse no. 28: -

How can you deny Allah? Whereas you were dead, and He gave you life. Then He alone will make you die and bring you back to life again. Then you have to return to Him alone.

Now read Surah Al Baqra-2 Verse no. 29: - It is He who created for you all the things that are on the earth. Then He turned upwards and made the seven heavens properly and He is the knower of everything.

Verse no. 25 (Surat Al-Baqra-2): - (Quran Majeed, translation of whose Arabic text and Urdu translation has been done by "Hazrat Maulana Ashraf Ali Thanvi (Rahmatullahi Alaih)" and Urdu to Hindi Translation has been done by "S. Khalid Nizami" and Publisher is Kutub Khana Hamidia 342, Gali Ghadiya, Jama Masjid, Delhi 110006.)

Important: - Readers are requested to read the English translation written below of the Hindi translation done by the above translators. Please read yourself and decide whether it means repeated birth and death and repeatedly going to heaven or else? (Author)

Surah Al Baqra 2 Verse no. 25: -

And give good news, O Prophet, to those who believed and did good deeds, that there are certainly heavens for them under which rivers flow. Whenever they will be provided with fruit in those heavens, then every time they will say the same thing, "This is the same that was given to us before," and they will indeed get resembling fruit both the times. And there will be clean and pure wives for them in those heavens, and those people will reside in those heavens forever. (25)

[Some translators have written the meaning of "will get resembling fruit both the times" as that the edible fruit that they got on the earth and that they got here in the heaven resemble each other. Just think, will one only get fruit to eat in heaven. Are there no other substances in heaven?

The actual meaning has been written by this above-mentioned translator that “When the virtuous people will go to heaven again, then they will recall that earlier also they had received this happiness of heaven in return for the fruit of their actions. Even now they have received the same reward for their actions. And it is correct that when they go to heaven for the second time, they will get the happiness of heaven as a result of their actions. Where the wives will be clean and pure.” This also proves repeated birth and death.}

An Episode Related to Reincarnation

Surah Al-Baqra-2 Verse no. 243: -

Have you thought of the condition of those people who had left their homes in fear of death and were in thousands? Allah told them to die. Then He again gave them life. The fact is that Allah is very merciful to man. But most people are not thankful.

Refutation of the Theory of Living in the Tombs Until the Judgement Day

Quran, Surah Al Muddassir- 74 Verses no. 26-27: -

Verse no. 26: - Soon I will throw him into hell.

Verse no. 27: - And what do you know what that hell is. {A person named Waleed bin Mughirah first accepted Islam. He also got good benefits. Earlier, he was the chief of the opponents. Later, he started opposing Hazrat Muhammad ji. He started calling Quran a magic and started saying that it is a speech spoken by a man. It is not of Allah. He started calling Prophet Muhammad a magician. Then Allah, who gave the knowledge of Quran, said in the aforesaid Surah Muddassir-74 Verses no. 26-27 that I will soon throw him into hell, that is, I will put him in the fire of hell. I will send him to hell.

Readers! Please think that instead of the grave, it has been said to put him soon into the hell, which proves that theory wrong in which it is said that till the doomsday, everyone from the prophet to the common man will live in the tombs. The journey of the skies of Hazrat Muhammad ji is making it clear that all the prophets and the good and bad children of Adam ji were in heaven and hell above.}

Conclusion: - Along with the knowledge of Quran Majeed, the experience of Hazrat Muhammad is also of no less importance. It was because a noble prophet like Hazrat Muhammad was born that the holy knowledge of the Quran came in the hands of human beings. Like if a vessel is clean, then ghee (clarified butter) is poured in it. Pouring ghee in an unclean vessel spoils the ghee. In what circumstances did Hazrat Muhammad ji receive the knowledge of Quran? It is known to every child of the Muslim community that Allah, who has given the knowledge of Quran, is considered the Khaalik (Master of the world) by the Muslim community. They consider him alone to be the (Kadir) Almighty God. They also believe that the knowledge given by that Allah was brought in its entirety without any change by Angel Jibreel and inserted into the soul of Prophet Muhammad. Then it was spoken from the mouth of Hazrat Muhammad. Its writers wrote it down. Hazrat Muhammad ji was illiterate. It has also been mentioned in the process of delivery of the knowledge of the Quran to Hazrat Muhammad that sometimes Jibreel would reveal knowledge by appearing before Hazrat Muhammad. Sometimes, he imparted knowledge while remaining invisible. Sometimes, Allah Taala would directly put the knowledge in the soul of Prophet Muhammad. Prophet Muhammad used to lie down with his face covered with a sheet, and then he would utter the knowledge of Quran. In this way, the sacred knowledge of the Quran was obtained. Verses of some of the Surahs of the Quran have been mentioned above, in which we have to understand the indications about rebirth.

You have read in the discussion above that in Surat Kahf-18 Verses 47-48, it has been said

that the earth will not be destroyed in the Pralay (dissolution). The structures above it like the mountains, humans, their homes, habitats, creatures, animals and birds will all be destroyed. The earth will appear as an open ground.

Then it has been clarified in Surah Mulki - 67 Verse no. 2 that Allah has made a law to die and live to test human beings that who performs good deeds and who performs bad deeds.

Then in Surah Ar Rum- 30 Verse no. 11, it has been said that Allah creates the creation the first time, then He will repeat it. (He will make it recur.)

In Surah Ambiya-21 Verse no. 104, it is said that on that day we will roll up the sky in such a way just as paper is rolled up in a bundle. Just as we (Kainat) created the universe earlier, We will repeat it. This promise is our responsibility, we have to definitely do it.

In Surah Al Baqra- 2 Verse no. 243: - Allah killed. Then He gave them life.

In Surah Al Muddassir-74 Verses no. 26-27, it has been stated that soon I will throw him into hell. What does he know what hell is? (This also disapproves of the theory of living in tombs.)

Now Let Us See How the Universe was Created Earlier?

It is also necessary to remember that the Allah, who has given the knowledge of "Quran Majeed" to Prophet Muhammad, also gave the knowledge of "Zaboor" to Prophet Dawood. He alone gave the knowledge of "Taurat" to Prophet Musa, and the knowledge of the book "Injil" to Prophet Jesus Christ. Except the Quran, the above three holy books (Zaboor, Taurat and Injil) have been bound together into a scripture named "Bible". In the Bible, in the chapter of Genesis, it is written that God first created the earth, the sky, then He filled the earth with water which became the seas. He created trees and plants on the earth, created various kinds of creatures, animal and birds. He created human beings on the sixth day. After completing his work in six days, Allah went up and sat down in the seventh heaven on the seventh day. This is the story of the origin of the previous creation.

The above verse of the Quran makes it clear that as we had created the universe, in the same way, I will again create the universe by which the repeated occurrence of birth and death means rebirth is proved.

The theory which the Muslim scholars and spokespersons believe in that everyone will be resurrected after the (Pralay) Dissolution, it is not even clear in it what their age will be, that is, someone will die at the age of 10, someone lesser than that, some will die at the age of 30, 40, 50, 60, 62, 65, 80 or more. They will be buried in graves. Will they then be resurrected in the same body at the same age or as an infant? Muslim spokespersons are silent on this matter. The Quran clarifies that Allah has said that just as the first creation was created (which is mentioned in the Bible i.e., in the book Taurat), in the same way, We will repeat it; this is our promise.

In the above-mentioned verses of the surahs of the Quran Majeed, only this has been said that once at the time of the (Pralay) Dissolution, only the structures above the earth will be destroyed. The earth will appear as an open ground. (It is called Pralay in Aadi Sanatan and Sanatan Panth.)

Then it has been said that on that day (at the time of Pralay/Dissolution) we will roll the sky in such a way as paper is rolled up in a bundle, that is, we will destroy the entire creation (in Aadi Sanatan and Sanatan Panth it is called Mahapralay / Great Dissolution). Like we had created earlier, We will repeat it; this promise is our responsibility; we will definitely do it. [It has been said that creation will be repeated after this Mahapralay (Great Dissolution), that is, the earth, water, humans (male and male), animals, birds and other creatures will be created again as they were created earlier. About it, it has been said that 'We will repeat it'.] It is self-evident from the above-mentioned description that rebirth i.e., repeated birth and death occur. The doctrine which the scholars of Muslim religion state that Allah has created the universe. Human beings

(men and women) will continue to be born and to die. After death, they will be buried in the graves. They will all remain in the tombs until the Mahapralay / Great Dissolution (doomsday) occurs. The (Mahapralay) Great Dissolution will occur after trillions of years. Then the entire creation will be destroyed and those in the graves will be resurrected. Those who performed good deeds according to the orders of Allah, will be kept in Heaven, and those who performed deeds contrary to the Quran will be thrown into the fire of Hell. That's it. After this, there will be neither any creation nor destruction.

Discussion: - It is a matter of consideration that according to the Muslim spokespersons, those who obeyed the orders of Allah and did good deeds, they too will be buried in the graves. Baba Adam, all of his children and more than one lakh prophets that have been, they are all buried in graves. They will rot and suffer terribly while lying in those graves for trillions of years. Then they will be kept in Heaven. What use is that heaven to them, before which they will bear immense suffering of horrible hell in the graves for trillions of years troubled by hunger, thirst, heat and cold.

Muslim spokespersons will not fail to argue here that there is no feeling of happiness and sorrow after death. My counterargument is that if after death there is neither happiness nor sorrow, then what is the need of heaven? In your heaven, your first Prophet, Adam, is sad as well as happy. He also becomes restless.

But Prophet Muhammad has proved this theory wrong in the aforesaid episode in which you read that the Angel Jibreel took Prophet Muhammad up in the skies by making him sit on an (mule like) animal named Buraq. There (in Heaven and Hell) the Prophet saw Baba Adam and his good and bad children in heaven and hell. He saw a congregation of prophets like Prophet Isa, Musa, Dawood, Abraham etc. Prophet Muhammad led them all in (Namaz) prayer. Then he saw the view of other places of (jannat) heaven. He went to Allah. Allah spoke from behind a curtain. Allah ordered Prophet Muhammad to offer Namaz (prayer) five times a day, to observe Rozas (fast) and give Azaan (call to prayer), which is being followed by the entire Muslim society.

Muslim spokespersons can also argue that the fact that Baba Adam was feeling happy on looking to the right and sad on looking to the left in the first sky above was because he was getting happy and sad respectively on seeing the deeds of his noble offspring on the right and the deeds of the evil offspring on the left. This humble servant's counterargument is whether those good and bad deeds were written on the wall? Baba Adam was illiterate. The truth has been told above; that is what it is.

This proves that Muslim society is confused. They could not even understand their Holy Quran Majeed and the viewpoint of their beloved Prophet Muhammad. Kindly read your holy scriptures again now.

This humble servant (Rampal Das) has written a book "Gita Tera Gyan Amrit" (The Knowledge of Gita is Nectar). I have analyzed Shrimadbhagavat Gita in it. The intellectuals of the Hindu society accepted it, and they were amazed that to date we did not have the correct knowledge of our scriptures. This book has been an eye-opener.

It is necessary to mention here that the Allah (God) who gave the knowledge of Holy Zaboor, Taurat, Injil and Quran, he alone had given the knowledge of the four Vedas (Rigved, Yajurved, Samved and Atharvaved) and Shrimadbhagavat Gita before them. These were scripted by Sage Ved Vyas four thousand years before Christ. The name of the sage was Krishna Dvaipayana. Earlier there was only one knowledge of Vedas. Sage Krishna Dvaipayana divided it into four parts and also gave four names. Due to which, Sage Krishna Dvaipayana came to be known as Ved Vyas.

The topic of birth and death is going on: -

Sanatan Panth precedes all other popular religious sects. Aadi Sanatan Panth was the first, whose follower is this humble servant (Rampal Das). In both these sects (currently called religions)

it is believed that every living being is born and dies. This theory is also credible because it is told by (Kaadir Khuda) Almighty God Kabir. The difference is that in Sanatan Dharm, the cycle of birth and death is considered everlasting, as has been mentioned in Gita Chapter 4 Verse 5 that O Arjun! You and I have had many births.

In Gita Chapter 2 Verse 12, it is said that you and I and all these soldiers standing in front were born before and will be born in future too. Do not think that we are all born in the present only.

Aadi Sanatan Panth: - It is believed in the Aadi Sanatan Panth that until one finds a Complete Satguru who knows the complete and true method of worship of SatPurush i.e Param Akshar Brahm (of Gita Chapter 8 Verses 3, 8, 9, 10 and Chapter 15 Verse 17) and one worships after taking initiation from him, his cycle of birth and death will continue forever. By worshipping Param Akshar Brahm, one attains the salvation mentioned in Gita Chapter 15 Verse 4. One attains that supreme state, having gone where, the worshippers never return to the world. Therefore, it is said in Gita Chapter 18 Verses 46, 61, 62 that (in Verse 46) O Arjun! The God from whom all the living beings have originated and from whom this whole world has pervaded, by worshipping that Supreme God through natural actions, a man attains supreme spiritual success.

(In Verse 61): - O Arjun! The Supreme Lord is situated (seated) in the heart of all the living beings, making all the living beings, mounted on the body-like machine, revolve according to their deeds by His Maya (power).

(In Verse 62): - O Bharat! Go in the refuge of that Supreme God in every respect. Only by the grace of that God, you will attain supreme peace and the eternal (Mahfooz) supreme abode.

That Supreme God i.e., Param Akshar Brahm of the Aadi Sanatan Panth is called Satpurush. The eternal supreme abode is called Amar Lok (the imperishable place) Satlok. After going to that Satyalok, the cycle of birth and death of a worshipper ends forever.

Sikh Panth: - There is also a belief of birth and death in the Sikh Panth (present-day Sikh religion). They also believe that birth and death do not end until one worships Satpurush by taking refuge in the Complete Satguru. Birth and death end forever by the worship of Satpurush. That worshipper goes to Satyalok (Sachkhand).

Jain Dharm (Panth) / Jainism: - Jainism has the same belief as that of Sanatan Dharm that birth and death will never end. They believe that the founder of Jainism and the First Tirthankar Aadi Naath i.e., Rishabh Dev ji after his death was born in the form of Baba Adam.

Shri Marichi (son of Bharat), the grandson of Shri Rishabh, took initiation from Rishabh Dev. After that, that soul had many human births. It had millions of births of animals (donkey, horse etc). It had numerous lives as a tree. The same soul was born as the twenty-fourth Tirthankar of Jainism.

There is evidence in Sukshmvad that the soul of Shri Nanak Dev ji (founder of Sikhism) was born in Satyayug as King Ambreesh and in Tretayug as King Janak. It was born as Shri Nanak ji in Kalyug. When after taking initiation from Satguru, he worshipped Satpurush (Sat Purakh) by chanting Satnaam, then his cycle of birth and death ended. There are many other proofs of reincarnation in the Puranas which state that birth and death happen again and again. This proves that the law of birth and death which the Muslims describe is baseless. Their holy scriptures also prove their point wrong.

☛ You will read the living history of repeated birth and death in the Chapter “Information about Al-Khijr (Al-Kabir)” **in this very book on Page 146 to 148.**

Now read the information about Pralay (Dissolution), Mahapralay (Great Dissolution) and Divya Mahapralay (Divine Great Dissolution): -

Information About Pralay (Dissolution)

❖ Pralay means 'Dissolution (destruction)'. It is of two types – (Aanshik Pralay) Partial Dissolution and (Mahapralay) Great Dissolution.

(Aanshik Pralay) Partial Dissolution: It is of two types. One, at the end of the fourth era (Kaliyug), the tenth incarnation named NiHkalank, who is also called Kalki, appears on the earth. He will eliminate all the devotionless human beings of that time (Kaliyug) by killing them with his sword. At that time, the maximum age of a human being will be 20 years, but actually, it will be 5 years less, that is, in 15 years everyone will go through childhood-youth-old age and die. A five-year-old girl will give birth to children. Human height will be about one and a half or two and a half feet. At that time, there would be so many earthquakes that it would not be possible to build even a four-foot high building on the earth. All human beings will live in burrows dug in the ground. The land will not be fertile. Three cubits (about four and a half feet) down to the bottom, the fertile element of the land will be exhausted. There will be no fruitful tree and the Peepal tree will not bear any leaves. All human beings (male and female) will be meat-eaters. Interpersonal behaviour will be extremely bad. People will ride bears. The bear will be a good vehicle of that time. Due to pollution of the environment, there will no rain. As dew falls, so it will rain. Rivers like Ganga-Yamuna etc. will also dry up. This will be the end of Kaliyug. At that time, there will be a (Pralay) Dissolution (there will be only water everywhere on the earth). There will be so much rain that there will be hundreds of feet of water on the whole earth. A few humans will remain alive at very high places. This water will dry up in hundreds of years. Then forests will grow all over the land. The earth will become fertile again. The environment will become pure again due to the abundance of forests (trees). Some people who will be endowed with bhakti (devotion) will remain alive in high places. They will have children. Those children will be of very high stature. Because of the purification of the atmosphere, the body will become extremely healthy. The parents will be of short stature and the children will be of high stature (body). After some time, the height of the parents and the children in their youth will be equal. At that time the atmosphere will be completely pure. Thus, this will be the beginning of Satyug. This (Aanshik Pralay) Partial Dissolution on the earth is done by Jyoti Niranjan (Kaal).

❖ The Second Partial Dissolution occurs after one thousand (four eras) Chaturyugas. Then one day of Shri Brahma ji ends. For the same number of Chaturyugas, there is night. The dissolution lasts for one night. [Actually, one day of Shri Brahma ji is of 1008 Chaturyugas. The reign of fourteen Indras is completed in one day of Brahma ji. The reign period of one Indra is of seventy-two Chaturyugas. There are four yugas in a Chaturyug:- 1. Satyug which is of 17 lakh 28 thousand years. 2. Treta Yug which is of 12 lakh 96 thousand years. 3. Dwapar Yug which is of 8 lakh 64 thousand years. 4. Kalyug which is of 4 lakh 32 thousand years. There are total 43 lakh 20 thousand years of the four Yugas. To make it easy to calculate, calculation is done with Chaturyug. One day of Brahma is of one thousand and eight Chaturyugas. It is counted in round numbers as one thousand Chaturyugas.]

When the day of Brahma ends, all the living beings of Earth, (Patal Lok) Netherworld and Heaven (Indra Lok) get destroyed. The living beings destroyed in the Dissolution are made unconscious and secretly put in the (lok) world of Brahm i.e., Kaal who resides in Brahm Lok, who does not manifest himself to anyone and who has been assumed to be (Avyakt) unmanifested, that Avyakt (Brahm). Then on the completion of the night of Brahma which is of the duration of one thousand Chaturyugas (actually, it is of 1008 Chaturyugas), the work of genesis again commences in these three worlds (Etherworld-Earth-Heaven). At that time, the living beings of the worlds of Brahma, Vishnu, Shiv and that of Brahm Lok (Mahaswarg) remain safe. This was the second type of (Aanshik Pralay) Partial Dissolution.

❖ **Mahapralay (Great Dissolution):** - It is of three types. First Mahapralay:- Kaal (Jyoti Niranjana) performs it at the end of a Mahakalp when Brahma ji dies. [Age of Brahma = a night of Brahma is of the duration of one thousand Chaturyugas and similar is the duration of a day. One month is of thirty days and nights; one year is of 12 months; the life of one Brahma is of hundred years. This is called a Mahakalp].

❖ **Second (Mahapralay) Great Dissolution:** - After the death of seven Brahma ji, one Vishnu ji dies, and after the death of seven Vishnu ji, one Shiv dies. This is called Divine Mahakalp, in which Brahma, Vishnu, Shiv, all the living beings of their worlds, and all the creation in (Swarg Lok) Heaven, (Patal Lok) Netherworld, (Mrityu Lok) Earth etc, and the living beings in them get destroyed. At that time only Brahm Lok remains, in which this Kaal God (Jyoti Niranjana) and Durga live in three forms as MahaBrahma-MahaSavitri, MahaVishnu-MahaLakshmi and MahaShankar-MahaDevi (Parvati) by creating three Loks. In this Brahm Lok, a (Mahaswarg) Great Heaven has been created, in which living beings who have attained the fourth salvation reside. {Souls like Sage Markandey, Sage Rumi who have attained the fourth salvation and who are called Brahm Leen (merged into Brahm). They are beyond the range of divine vision of the worshippers of the three worlds here. The sages of Heaven, Earth and Netherworld cannot see them. Therefore, they consider them to (Brahm Leen) have merged into Brahm. But they go to the Great Heaven built in Brahm Lok.}

Then at the beginning of the Divine MahaKalp, Lord Kaal (Jyoti Niranjana) re-creates the universe below Brahm Lok. Lord Kaal through intercourse with his Prakriti (Maya-Aadi Bhavani) in the form of MahaSavitri, MahaLakshmi and MahaDevi (Gauri) gives birth to his three sons (Rajgun Brahma, Satgun Vishnu, Tamgun Shiv). This Kaal Lord makes them unconscious by his power. Then he places all three of them at different places like Brahma ji on a lotus flower, Vishnu ji on the bed of Shesh Naag in the sea, Shiv ji on Mount Kailash. Then he brings them back to consciousness in turn. They are ordered to churn the ocean through Prakriti (Durga). Then this Mahamaya (Original Prakriti / Sheranwali) makes her three forms and hides them in the ocean. She reveals three girls (young goddesses). The three children (Brahma, Vishnu, Shiv) marry these three goddesses. He gives three departments, one each to his three sons - the task of creation to Brahma ji, the task of preservation (nurturing) to Vishnu ji and the task of destruction (killing) to Shiv ji, due to which the creation of Kaal (Brahm) begins again, which has also been described in the Holy Puranas. For instance, there is a detailed description in Shiv Mahapuran, Brahm Mahapuran, Vishnu Mahapuran, Mahabharat, Sukh Sagar, Devi Bhagvad Mahapuran, and it has also been briefly stated in Gita Chapter 14 Verses 3 to 5.

❖ **Third (Mahapralay) Great Dissolution:** - When Trilokiye Shiv (Tamogun son of Kaal) dies 70 thousand times in one brahmand, then there is (pralay) destruction of one brahmand and Kaal (MahaShiv), who resides at all three places in Brahmlok, also renounces his body of MahaShiv. Thus, this was the dissolution of one brahmand i.e., the Third Great Dissolution and at that time one Brahmlokiye Shiv (Kaal) died and 70,000 (seventy thousand) Trilokiye Shiv (son of Kaal) died i.e., the living beings of all the loks (worlds) including Brahm lok built in one brahmand get destroyed. This time is called one Yug (era) of ParBrahm i.e., Akshar Purush. In this way, the meaning of Gita Chapter 8 Verse 16 should be understood.

“Similarly, there are three divine great dissolutions”: -

First (Divya MahaPralay) Divine Great Dissolution

When one hundred (100) Brahmlokiye Shiv (Kaal-Brahm) die, then the living beings of 20 brahmmands built in the four Mahabrahmands are destroyed.

There is creation only in one Mahabrahmand. When there is (Pralay) destruction in one Mahabrahmand, then creation begins in the other Mahabrahmand. In the end, there is (Pralay) destruction in the 20 brahmmands of all the four Mahabrahmands.

Then Kaal Brahm keeps the (hansaatmas) virtuous beings of all the four Mahabrahmands in the fake Satyalok etc. loks (worlds) built in the twenty-first brahmand, and puts other beings unconscious in the other four secret places built in the same world. At that time, he satisfies his hunger by eating the living beings from the same fake Satyalok. He makes the living beings that he eats daily unconscious and keeps putting them in the four secret places built in the same twenty-first brahmand. There also Jyoti Niranjana assumes his three forms (MahaBrahma, MahaVishnu and MahaShiv) and continues to perform the divine act of his birth and death in the form of Shiv formed there, thereby keeping the time fixed and attains death a hundred times, due to which the duration of one hundred yugas of ParBrahm is completed in the twenty-first brahmand. After that, he commences the work of creation within the four Mahabrahmands. {In that one creation, the creation lasts till the age of hundred Brahmlokiye Shiv (Kaal) i.e., one hundred yugas/eras of ParBrahm, and for the same time there is (Pralay) dissolution; that is, the sequence of one Divya MahaPralay (Divine Great Dissolution) which is performed by Kaal is completed in two hundred yugas/eras of ParBrahm (because in one Yug of ParBrahm, one Brahmlokiye Shiv i.e., Kaal dies).} This Kaal i.e., Brahm is called the First Avyakt (in Gita Chapter 7 Verses 24-25). The Second Avyakt is ParBrahm and even beyond this, another Sanatan (Eternal) Avyakt is Purna Brahm (Supreme God); understand this to be the meaning of Gita Chapter 8 Verse 20.

Second (Divya Mahapralay) Divine Great Dissolution

After this above-mentioned Mahapralay (Great Dissolution) has happened five times, there is a Second Divine Great Dissolution. ParBrahm (Avigat Purush / Akshar Purush) performs the Second Divine Great Dissolution. In it, along with Kaal i.e., Brahm (Kshar Purush), all the 21 brahmands are destroyed in which the three worlds (Heaven, Earth and Nether World), Brahma, Vishnu, Shiv and Kaal (Jyoti Niranjana / Omkar Niranjana) and the living beings of their (loks) worlds (Brahm Lok) i.e., of all the other 21 brahmands are destroyed.

Important: - After the death of seven Trilokiye Brahma, one Trilokiye Vishnu ji dies and after the death of seven Vishnu, one Trilokiye Shiv dies. After the death of 70,000 (seventy thousand) Trilokiye Shiv, one Brahmlokiye Shiv i.e., Kaal (Brahm) dies after one yug (era) of ParBrahm. One day of ParBrahm (Akshar Purush) is of the duration of one thousand such yugas and the night is of the equal duration. When the night-time of Akshar Purush starts, Prakriti (Durga) along with Kaal (Jyoti Niranjana) i.e., Brahm and the living beings of his twenty-one brahmands get destroyed. Then a day of the duration of one thousand yugas of ParBrahm (Second Avyakt) ends. After a night of the same duration has passed, (Purna Brahm) Supreme God again makes Brahm appear. Understand the meaning of Gita Chapter 8 Verse 17 in this way. But the boundaries (consider it a circular wall) of the brahmands and the Mahabrahmands and the lokas built in them do not end. Then after the same period of time, Supreme God (SatyaPurush) again gives rise to Kaal and Maya (Prakati Devi) on the basis of the sequence of creation predetermined by Him and He also creates all those living beings, who are prisoners of Kaal, in bodies according to their deeds as per the law of the sequence of creation and it seems that ParBrahm is creating them.

{Gita Chapter 15 Verse 17 should be remembered here, in which it is said that the Supreme God is someone else who is actually the imperishable God, who enters the three worlds and sustains everyone, and in Gita Chapter 18 Verse 61 it is said that the Omniscient Supreme God revolves all beings like a machine based on their deeds, and is situated in the heart of every living being.

The readers of Gita will again be confused that in Gita Chapter 15 Verse 15, Kaal (Brahm) says that I am situated in the heart of all living beings, and I am the giver of all knowledge, reasoning and the Vedas.

Kaal God resides in the form of MahaShiv along with MahaParvati (Durga) in the heart lotus,

and the Supreme God also lives in an indistinguishable form with the soul, just as air resides with smell; both have an indistinguishable relationship, but there is a difference of some qualities. There is also a detailed description in Gita Chapter 2 Verses 17 to 21. In this way, (Purna Brahm) Supreme God also resides in the heart of every living being with the soul, like the sun even though is at a faraway place, the effect of its heat and light is indistinguishable from every living being. The place of the soul is also the heart.

Important: - The destruction of one Mahabrahmand takes place after 100 years of ParBrahm. For the same number of years, there is a (Pralay) dissolution in a Mahabrahmand.

Know Kaal i.e., Brahm (Jyoti Niranjana) like a pillar of air (sandstorm) that is visible to a great height in the sky in summers in the regions of Rajasthan, Haryana etc, and it moves while spinning around. It is short-lived. But smell is present indistinguishably with air. Similarly, understand the subtle relationship between the soul and the Supreme God. In a similar manner, consider the sequence of all (Pralay) Dissolution and (Mahapralay) Great Dissolutions to be definitely happening from the Supreme God (Satyapurush, KavirDev) alone. At the end of one thousand yugas, which is the night of ParBrahm, Kaal's (Jyoti Niranjana) creation begins again according to the law of time set by the word power of (Satya Purush) Eternal God KavirDev. Akshar Purush (ParBrahm) by the order of (Purna Brahm / Satpurush) Supreme God sends Kaal (Jyoti Niranjana) and Maya (Prakati i.e., Durga) along with all the living beings to the twenty-one brahmands of Kaal and according to the law made by the (Purna Brahm) Supreme God, other creation in all the brahmands is done by the grace of Lord Kabir. The Supreme God alone creates the radiant bodies over the subtle bodies of Maya (Prakati) and Kaal (Jyoti Niranjana), and Brahm (Kaal) in association with his wife Durga (Prakati) does the rest of the creation. Niranjana creates the rest of the places with the five elements. Then the creation done by Kaal (Jyoti Niranjana i.e., Brahm) begins. Thus, this ParBrahm is called the Second Avyakt (unmanifested).}

Third (Divya Mahapralay) Divine Great Dissolution

As you have read in the above-mentioned description that after the death of seventy thousand characters of Shiv of Kaal (Brahm), one Brahm (Mahashiv) dies; that time is one yug (era) of ParBrahm. Regarding this only, in Gita Chapter 2 Verse 12, Chapter 4 Verses 5 and 9, in Chapter 10 Verse 2, God, the knowledge-giver of Gita, is saying that I too have birth and death. I have had several births, which the deities (including Brahma, Vishnu and Shiv) and even the great sages do not know, because they all have originated from me. In Gita Chapter 4 Verse 9 he says that my birth and actions are divine. In one yug (era) of ParBrahm, Kaal God relinquishes the body of SadaShiv and again sits in other three forms in another brahmand. He performs this divine act himself. One day of ParBrahm is of the duration of one thousand yugas, so is the night. One month of thirty days and nights, one year of twelve months and one hundred years is the age of ParBrahm (Second Avyakt). At that time, ParBrahm (Akshar Purush) dies. This is called the Third (Divya Mahapralay) Divine Great Dissolution.

In the Third Divine Great Dissolution, all brahmands (universes) and und (elliptical region) in which twenty-one brahmands of Brahm (Kaal) and seven sankh (700 quadrillion) brahmands of ParBrahm and innumerable other brahmands will undergo destruction. Dhundhukaar's conch shell will sound. All the unds (elliptical regions) and brahmands (universes) will undergo destruction, but that third divine great dissolution will happen after a long time. Achint, the son of SatPurush, will perform that third (divine) great dissolution by the order of his father, Supreme God (Purna Brahm / Satpurush) as per the law of the sequence of creation predetermined by the Supreme God (Purna Brahm), and then the Creation of Nature will take place. But the hans (devotees free from vices / evil-less souls) who have gone to Satlok will not come again in birth and death. Thus, neither Akshar Purush (ParBrahm) is immortal, nor Kaal Niranjana (Brahm) is immortal, nor Brahma (Rajgun), Vishnu (Satgun), Shiv (Tamagun) are immortal. Then how can their worshippers attain complete salvation? That is, never. Therefore,

one should worship (Purna Brahm) Supreme God, by whose worship the soul goes to Satlok (Amarlok / Eternal Place). Then one never dies; one becomes completely liberated. That Supreme God (Purna Brahm- KavirDev) is the Third Sanatan Avyakt (Eternal Unmanifested), who is mentioned in Gita Chapter 8 Verses 20, 21. This is what is mentioned in Gita Chapter 15 Verses 16-17.

Verse 16: - In this world, two (Purushs) Gods, one Kshar Purush (Jyoti Niranjana - Kaal Brahm) and the other Akshar Purush (ParBrahm) and all the living beings of their worlds are perishable. Everyone's soul is immortal. Then it is said in Gita Chapter 15 Verse 17 that, in reality, Purushottam i.e., Supreme God is other than the above-mentioned Kshar Purush and Akshar Purush who is called Parmatma, who entering the three worlds, sustains everyone. He is truly immortal.

“Amar karoon Satlok pathaon, taatain Bandi Chhor kahaon |”

The evidence of the same Complete God (the immortal God) is in Gita Chapter 2 Verse 17, Chapter 3 Verses 14, 15, Chapter 7 Verses 13, 19 & 29, in Chapter 8 Verses 3, 4, 8, 9, 10, 20, 21, 22, in Chapter 13 Verses 12 to 17 and 22 to 24, 27 to 28, 30-31 and 34 and in Chapter 4 Verses 31-32, Chapter 5 Verses 14, 15, 16, 19, 20, 24-26, in Chapter 6 Verses 7 and 19-20, 25 to 27 and also in Chapter 18 Verses 46, 61, 62 and 66, special evidence has been given that by going in the shelter of that Complete God, a soul never undergoes birth and death again.

{Important: - To understand the web of Kaal, keep this description in mind that there is one Shiv ji in the (Trilok) three worlds. He is the son of this Kaal and dies after the death of 7 Trilokiye Vishnu ji and 49 Trilokiye Brahma ji. Similarly, Kaal God also resides in the form of Mahashiv in the Brahmlok built in one brahmand. In order to maintain the timing of the sequence of creation according to the law of time made by the Supreme God, this Brahmlok's Mahashiv (Kaal) also attains death. When 70,000 (seventy thousand) Trilokiye Shiv, son of Brahm Kaal, die, then one Brahmlokiye Shiv (Brahm / Kshar Purush) is subjected to death and birth as per the time set by the Supreme God. This time of death of Brahmlokiye Shiv (Brahm / Kaal) is one yug (era) of ParBrahm (Akshar Purush). Therefore, it is said in Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5, Gita Chapter 10 Verse 2 that you and I have had many births. I know, you do not know. My births are supernatural [amazing].

Remarkable example: - Respected Garibdas Saheb ji was born in 1717 (Samvat 1774) from the womb of Mother Rani ji at Shri Balram ji's house and lived for 61 years in village Chhudani district Jhajjar, and in the year 1778 (Vikrami Samvat 1835), he passed away. Even today, there is a memorial built in his memory where his body was graciously buried in the ground. Six months later, acquiring the same body, respected Garibdas Saheb ji, went to Bhumad Saini, a disciple from his former body, in Saharanpur city (Uttar Pradesh) and after staying with him for 35 years, passed away again. Both Hindus and Muslims became his disciples there. Today, a memorial is built there too in his memory. Location: - In Saharanpur city, Kalsia road originates from Chilkana road. After walking half a kilometre on Kalsia road, this unique sacred monument exists on the left-hand side, and it also has an inscription on it which is a clear evidence. Baba Laldas ji's (Baada) enclosure is also built next to it.

(Chapter No. 2) Whether Allah Comes to Earth or Not

❖ The Ulma (scholars) of Muslim religion say, “Allah Taala never comes to the earth as a human being, as is mentioned in the book of Hindu religion Shrimad Bhagavat Gita Chapter 4 Verses 7-8. Gita Chapter 4 Verse 7: -

Yada yada hi dharmasya glaaniH bhavti bharatH |
Abhyutthaanm dharmasya tadaa aatmaanaam sanjaami aham ||7||

Meaning - O Bharat (Arjun)! Whenever there is an increase in unrighteousness, and decline in righteousness on the earth, at that time I give rise to my part incarnations. They take birth on earth.

Gita Chapter 4 Verse 8: -

Paritraanaay saadhoonaam vinaashaay ch dushkrtaam |
Dharm sansthaapanaarthaay sambhavaami yuge yuge ||8||

That is, to emancipate the sages and great men, to destroy those who do sinful deeds and to establish religion well, I give rise to my incarnations.

We (Muslims) do not believe this.”

Preachers of Muslim religion say that for example, an engineer made a DVD Player. In order to understand and operate it, he wrote a User Manual. Read the manual and play the DVD player. Why will the engineer come?

Meaning that God (Allah) created human (man and woman). Then God (Allah) sent the holy scriptures like Holy Quran, Bible (Taurat, Zaboor and Injil) as Manuals. Read them and perform your religious deeds and duties.

This humble servant’s (Rampal Das’) argument: - If a layman is unable to understand the Manual and his DVD player does not work, then the engineer comes to explain the Manual to him. For instance, Allah Kabir had sent Sukshm Ved in the form of a Manual to Kaal Brahm (Jyoti Niranjan). He sent the incomplete knowledge of the Sukshm Ved in the four Vedas, Gita, and in the four holy books Quran, Zaboor, Taurat and Injil etc. By not even understanding the Manual of that incomplete knowledge properly, people of all religions started performing religious practices against the scriptures, then the (Kaadir) Almighty Allah i.e., the Engineer had come and brought with Him the Manual of complete spiritual knowledge (Sukshm Ved), and He comes in every (yug) era. He meets good souls. He resolves the complexities in their method of worship. He imparts true spiritual knowledge to them. Then those saints renounce their wrong religious practice and attain salvation by following the true method of worship.

{In Quran Majeed Surah Al Hadid 57 Verses no. 26-27, the knowledge-giver of Quran has said, “They (some of the worshippers) themselves invented the practice of Rehbianiyat (sanyas / monasticism). We did not make it mandatory for them. But to seek Allah’s pleasure i.e., in the desire to meet God, they themselves came up with this new thing.” This has been said for those Muslim ascetics, to whom Allah comes as His own prophet and meets righteous souls. He imparts the correct and complete knowledge of the worship of Allah to them. Then they start doing that worship. They renounce the way of worship prevalent in their religion. They are opposed by the people of their religion. Due to which they used to take sanyas (monasticism). Kaal Brahm (Jyoti Niranjan) by misleading the people of every religion tells them to worship contrary to their own religious texts. He keeps sending his messengers. He inspires to do meditation, to perform arduous religious practices. In the quest for attainment of God, the worshipper starts doing that. The Supreme God (Kaadir Allah) meets them and tells them the true and easy method of worship of chanting (naam) mantras.}

For example: -

1. Sheikh Farid ji earlier used to perform the religious practices prevalent in the Muslim religion.

Then he was doing wrong spiritual practice as told by an ascetic. Allah Taala Himself met him in the guise of a Jinda Baba (Muslim saint) and told him the true way of worship. He was emancipated. {Read about Sheikh Farid in the chapter **“Information about Al-Khijr (Al-Kabir)” on page 146 .}**

2. God met Dharmdas ji (Bandhavgarh) who was firm on the worship of Shri Ram, Shri Krishna (Shri Vishnu) and Shri Shiv regarding them as the Supreme God. Supreme God met in the guise of Jinda Baba on a pilgrimage in Mathura city (India) and gave the information about (Himself) that True Lord. He told him the true way of worship. Dharmdas ji gave up his wrong belief and wrong religious practice and made his human life blessed by doing true worship as told by God Kabir ji.

3. God met Dadu Das ji, told him true worship and emancipated him.

4. God Kabir met Swami Ramanand ji Maharishi in Kashi city (India) when Allah Taala Kabir Ji stayed on the earth for one hundred and twenty years to perform his divine acts. Swami Ramanand ji had not even properly understood the incomplete Manual i.e., the knowledge of all the four Vedas and Gita. He had misinterpreted them and was performing wrong religious practice considering Shri Vishnu ji the Supreme God. Almighty God Kabir ji explained to Swami Ramanand ji from Vedas and from Gita itself that if you believe that Shri Krishna has uttered Gita then in Gita Chapter 2 Verse 12, Chapter 4 Verse 5, Chapter 10 Verse 2, the giver of the knowledge of Gita is describing himself to be in the cycle of birth and death. He is perishable.

In Gita Chapter 2 Verse 17, Chapter 15 Verse 17, Chapter 18 Verses 46, 61-62 and in Chapter 8 Verses 3, 8-10 and 20-22, he has talked about the Immortal and the Giver of complete salvation, Param Akshar Brahm, other than himself and has advised to go only in His refuge.

Swami Ramanand ji could not understand the Vedas and the Gita i.e., the Manual properly. To explain that Manual properly, Allah Taala, the Creator, Kabir Ji had to come to earth and impart the complete spiritual knowledge (Sukshmvad). Then Swami Ramanand ji gave up the wrong religious practice of Hindu religion and got emancipated by doing true worship.

❖ Supreme God came to Earth from Satlok (Eternal Supreme Abode) and met Sant Garibdas ji {Village-Chhudani, District-Jhajjar, Haryana (India)} in the guise of a Jinda Baba. He took him up in the sky to that imperishable world where the (Kaadir) Almighty Allah resides, sits on a (takht) throne. Making him His witness, God left him back in his body and gave him accurate spiritual knowledge i.e., the complete and correct Manual which is written in the speech i.e., Amar Granth of Sant Garibdas ji, on the basis of which this humble servant (author) performs and gets all religious activities done.

☛ In the Bible (which is a collection of three books namely Zaboor, Taurat and Injil), there is evidence on page 30 in Chapter “Genesis” 26:1-3 that Jehovah (God i.e., Allah) appeared to Isaac and said, “Do not go to Egypt. Stay in the country that I tell you. I will be with you.”

☛ It is written in the Bible in the Chapter Genesis on Page 17 in “The Covenant of Circumcision” in Chapter 17 Verses 1 - 2:- When Abram was ninety-nine years old, then Jehovah (Lord) appeared to him and said, “I am Almighty; Walk in my presence and become perfect.”

❖ Allah met Taimurlang on earth: - Muslim Taimurlang was very poor. His mother was very religious. She used to serve the guests, sadhus and saints. Many times, she herself used to remain hungry, but always used to feed the guests and the passers-by. A similar situation arose one day when there was flour for only one (roti) bread in the house. The mother made bread and took it to the forest for her son Taimurlang, who used to graze the sheeps and goats of the moneylenders. The mother herself remained hungry. She had taken the bread for her son. When Taimurlang started eating food, at that very moment Allah Taala came in the guise of a Jinda Saint and asked for bread. He said, “Son! I am hungry for many days. I asked many people for food, no one gave it; I am about to die.” {Taimurlang had the qualities of his mother. He had inherited good virtues from his parents. His father had passed away.} Taimurlang instantly gave the bread to the saint. Allah Taala Kabir ate the bread and drank water. When Allah was eating the bread, both the mother and son

prayed, “O Baba! We are very poor. Give us so much that we also do not remain hungry, and the guest also does not leave unfed.” They prayed several times. After having food, Allah, disguised as a Jinda Saint, picked up a chain, which is used instead of a rope to tie a cow, buffalo or goat to a peg or tree, kept near Taimurlang, folded it three times and lovingly hit Taimurlang’s back with it seven times. (Like one, two, three...seven.) Then He kicked and punched him.

Taimurlang’s mother thought, “We have requested again and again; Baba got irritated. He is beating the boy out of anger.” The mother said, “O Lord! O Embodiment of Allah! What mistake did my son commit? Forgive him. He is your child.” Then the Baba in Jinda form said, “Mother! The seven times that I have hit your son with the chain, I have granted the pleasure of kingdom to your son for seven generations. The kicks and punches that I have given, this means that your kingdom will be divided into pieces after seven generations.” Saying this, Allah in Jinda Baba form disappeared. Taimurlang became a king in due course of time. He also captured India. Seven generations from Taimurlang to Aurangzeb ruled Delhi. Then the kingdom divided into pieces. History is also its witness.

❖ Allah Akabar (Supreme God Kabir) also met Nanak Dev Ji (the founder of Sikhism). Shri Nanak Dev Ji was a supreme devotee of Shri Ramchandra, Shri Krishna i.e., Vishnu ji. He was born in Hindu religion. He used to read Shrimad Bhagavat Gita. Brijlal Pandey used to teach him Gita. Supreme God Kabir met him at Bein river near Sultanpur Lodhi city in the morning and gave him the Manual of complete spiritual knowledge. God Kabir took him to Sachkhand (Satlok) and then left him back. After that Shri Nanak Dev Ji relinquished all the religious practices prevalent in the Hindu religion and made his life blessed by worshipping one God (SatPurush).

The above pieces of evidence proved that Allah Taala Kabir, the Creator of all, roams the earth like a human. He imparts true spiritual knowledge. An episode related to this has been written in detail in the chapter “**Information about Al-Khijr (Al-Kabir)**” on page no. 146 of this very book.

Resolution of the Doubts of the Maulanas of Muslim Religion

Who is Baakhabar? What is the Name of Allah?

❖ We, the servants, request Gurudev Rampal Das ji that when we hold a spiritual discussion with Muslim scholars, they ask questions. We are unable to give correct answers to them. Please tell us what answer we should give. The questions are as follows: -

Question: - If God is in form i.e., in physical form and His name is Kabir, what is the proof of this?

Rampal Das: - Answer them like this: -

Answer: - God is in form. God has not been described as formless in the Quran Majeed. But because Muslim religious leaders lack knowledge of God, this Lord has been described as bechoon i.e., formless. In the Quran Majeed, God has been described as corporeal, that is, visible God in physical form. For more information, read the Chapter “**From Hazrat Adam to Hazrat Muhammad**” on page 108 in this very book.

For example, see: -

Quran Majeed Surah Luqman-31 Verses no. 27-29: - In these verses, God has been described as the one who hears and sees.

Quran Majeed Surah Hajj-22 Verse no. 61: - In this, God has been described as magnificent and great (Kabir). Allah hears and sees.

In Surah Mumin-40 Verse no. 12, the meaning of Kabir has been written as Great, whereas they should have written ‘Kabir’ itself.

These verses prove that Allah is in form i.e., corporeal. These Muslim religious leaders who lacked knowledge have interpreted God’s real name ‘Kabir’ as Great which is wrong.

Muslim spokespersons accept that Allah once used to hover over the earth, over the water. After creating the earth, the sky and all the trees, plants, humans, animals and birds etc., He went and sat on a throne in the sky above. This automatically proves God to be in humanlike form. Only a human sits on the throne (Takht). It is clear in the Bible, Chapter Genesis, that the (Kadir Allah) Almighty God, the Creator of all, made man like His appearance, that is, created him in resemblance to His image. This also automatically proves (Allah) God to be in human form. This is also proved that God is corporeal i.e., has a physical form. His name is 'Kabir', which the translators of the Quran have interpreted as 'Great'.

For example: -

Surah Mumin-40 Verse 12: - Jaalikum biannahoo ijaa dui-yaallahu bahdahoo ka-fartum va innyush-rak bihi tuaminoo falhukmu lillahil aliyyil-Kabir ||12||

English translation of the Hindi translation done by Muslims: - This is because when Allah alone was called upon, you rejected, but when partners were associated with Him, you accepted. So, the command is only with God who is the (Most) High and (the Most) Great. (12)

The correct translation of Surah Mumin-40 Verse 12 by Rampal: - (After death those who will be put in hell on the doomsday, they will then admit their mistake and apologise, then they will be told that) When you were asked to worship one God, you used to refuse. When you were asked to worship any other deity or idol other than God, you used to agree. That order (the order of not worshipping anyone other than God) is of that Supreme God Kabir alone. (12)

Meaning: - When you, Idol worshippers, were told the order of God Kabir to only worship that Almighty God Kabir, you used to refuse. Today, the order to put in Hell is also of that greatest God Kabir alone. Muslim translators translated the meaning of "Kabir", which is the name of God, as "Great"; whereas "Most High God" also means Great, so to write the meaning as "Most High Great" is inappropriate. This is the order of the Most High i.e., Greatest God Kabir only. This meaning is correct.

See more :-

Surah Saba-34 Verse no. 23: - Va laa tanfaush-shafaautu indahoo illaa liman aji-na lahu hattaa ijaa fujji-a an kuloobihim kaaloo maajaa kaa-la rabbukum kaalulahaq-ka va huval-aliyyul-Kabir ||23||

English translation of the Hindi translation done by Muslim scholars (Surah Saba - 34 Verse no. 23): - And no intercession (for anyone) will be of any benefit before God, except by those granted permission by Him. So much so that when fear will be removed from their hearts, then they will say, "What has your Lord said?" The angels will reply, "(He said) what is right. And He is the Most High, (and) Most Great." (23)

Correct translation of this: - (by Rampal Das)

Surah Saba-34 Verse no. 23: - And no intercession will be of any benefit before God. One will automatically get the result of whatever deed one has performed, except those for whom He grants permission. So much so that when the fear will be removed from their hearts, then they will say, "What has your Lord said?" The angels will say, "(He said) what is right, that is, everyone be given the result of their deeds. That Lord Kabir is of a very high status, that is, that Kabir Allah is the Most Powerful, that is, God Kabir is Almighty. (23)

Now see Surah Mulk-67 Verse no. 9: -

Verse no. 9: - Kaaloo balaa kad jaa-anaa nazeerun fa-kajjbanaa va kulnaa maa najj-lallaahu min shaiin in antum illaa fee jalaalin Kabir ||9||

Translation done by Muslim scholar: -

Verse no. 9: - They will say, why not. Yes, a warner did come to us. But we denied him and said that God has not revealed anything. You are in great error. (9)

{This translator has written the meaning of "Kabir" as "great" in the translation of this

verse too.}

Surah Mulk-67 Verse no. 9 :- (Accurate translation by Rampal Das) :- In the verses before Verse no. 9, it has been mentioned that the people who tell the prophet, who has imparted the knowledge of this Quran, that you are lying, they will die by performing wrong religious practices by not following the instructions of Allah. Then they will be thrown into (Dojakh) hell and then (Dojakh's) hell's police officers will ask them, "Did a messenger not come to you to give instructions? You have committed wrong deeds and have come to suffer."

It has been mentioned in this Verse no. 9 that "They will say that the one who gave instructions i.e., the prophet did come. We denied him by saying that God Kabir has not revealed anything (as you are telling). You are lying."

Important :- Kabir is considered to be an Arabic word which means great. Every word has a meaning. Like "Suraj Prakash" was the name of the king of a country. In his praise, it was said that King Suraj Prakash did a lot of work for the welfare of his citizens. He was a just and righteous king." This praise was written in the form of couplets, verses or poetry. If someone translates it and changes the meaning of "Suraj Prakash" to "sun light" in its translation and does not write "Suraj Prakash", then how will one find out what the name of that country's king was who did immense work for public welfare. If the content in the above-mentioned verses had not been related to Allah, and if it had been related to some other topic like drug prohibition or meritorious deeds etc and if it had the word Kabir mentioned in it, and its meaning had been written as 'great', then it would have been fine. But there is mention of God in it. Therefore, if Kabir is written as Kabir itself, then the name of Allah becomes clear, which is essential, and the purpose of the holy book becomes clear. Read more: -

Surah Fatir (Fatiha)-1 Verses no. 1-7 :

Bismillahirrahmanirrahim

In this, God has been called Rahim. Rahim means one who is merciful. English translation of this verse: - "I begin by taking the name of God, who is Most Compassionate and Most Merciful."

In this, the name Kabir is not there in the original text, but His name is Kabir, this should also be written.

Understanding the knowledge given by Sant Rampal Ji Maharaj Baakhabar, today a large group of people are doing true worship by recognising their (Rahman Kaadir Rab) Merciful Almighty God Kabir. The correct translation of this verse is as follows: - I begin by taking the name of God, Kabir, who is the Most Compassionate and Most Merciful. He is God Kabir who is the knower of all things and who has these qualities.

Important:- There are 7 verses in Surah Fatiha-1. The Muslim community says that the one who has sent this knowledge of the Quran is our Lord. Angel Jibreel brought the (ilm) knowledge given (told) by him in its entirety without any adulteration and gave it to Hazrat Muhammad.

The Knowledge-giver of Quran has said that "Begin in the name of Allah, who is the Most Compassionate and Merciful." (If it is translated in this way that "Begin with the name of Kabir Allah, who is the Most Compassionate and Merciful", then it becomes more meaningful.)

Verse no. 1 :- Praise is for Allah who is the Lord of the whole world.

Verse no. 2 :- (He is) the Most Compassionate and Merciful.

Verse no. 3 :- He is the Master of the Day of Judgement. (He alone judges everyone according to their deeds; He alone has the authority.)

Verse no. 4 :- We only worship You and seek help from You alone.

Verse no. 5 :- Show us the straight path.

Verse no. 6 :- The path of those on whom You have bestowed Your grace.

Verse no. 7 :- Those who have not been partaker of your (fury) wrath, who have not gone astray.

Important: - In this Surah, the Giver of the knowledge of Quran is asking to worship (Almighty Allah) the Master-of-All other than him. He is singing His glory that I am praising Him who is the (Rab) Creator and Sustainer of the entire world. He (Kabir) is the most compassionate and merciful. He alone keeps an account of all the deeds. I have prayed to Him alone that show the true path of worship to those who worship You.

Please think: - Allah has a name; it is also imperative to write that name. For example, if you sing the glory of the Prime Minister, then his name also has to be mentioned. Muslim preachers have made this very mistake. The worshippers i.e., saints and great men whom Allah met on the Earth after coming from His throne in the sky and told them the true knowledge, showed them His world in which His throne is, the place which is the best heaven (Satlok) among all the heavens, and then left those saints back on Earth, those great souls have described the eye-witnessed appearance, name and the place of Allah. We should believe those great men.

Allah, to whom Hazrat Muhammad was taken by Jibreel, did not even appear to the Prophet. About that Allah behind the curtain, those great souls have told that he is Jyoti Niranjana Kaal, who has kept everyone trapped in his web. He misleads a living being. He does not provide clear knowledge. He gives incomplete knowledge. He has been cursed to eat one lakh human beings every day. Read more information in this very book in the chapter titled 'Creation of Nature'. Everything will become clear.

❖ It is a request to Saint Rampal Das Gurudev ji that when we hold a spiritual discussion with any Muslim cleric, they ask questions which we are unable to answer properly. Please tell us what answers we should give to the following questions.

❖ Question: If God is Kabir, then why do you worship Baakhabar Sant Rampal ji?

Many of our Muslim brothers say that if God is Kabir Sahib, then why do you worship the photo of Saint (Baakhabar) Rampal Ji Maharaj.

❖ Rampal Das: - Give its answer in this way: -

Answer: - First of all, you should understand what the difference between worship and respect is :-

Listen! For example, a wife is devoted to her husband. She worships him. But she duly respects everyone. She greets everyone. Showing respect to someone is not counted in worship. A great man, who has shown the true path to the true God, has done great favour to man, it is our duty to revere him.

You (Muslims) believe four books to be true: - 1. Quran 2. Taurat 3. Zaboor 4. Injil. {Three books Taurat, Zaboor and Injil have been collectively bound in the Bible. The Bible is not a separate book.} You have read the "Creation of Nature" in the Bible which is written in the book Taurat. It describes that God created "Adam" from clay. Then He called all the angels and said that prostrate to "Adam", the man. An angel named Iblis did not prostrate himself and said, "He is a man made of clay. I will not bow my head before him." Despite repeated advice, when he did not obey God's order, he was thrown out of heaven. He became known as Shaitan (Devil). All the other angels obeyed the command of God. They are happy in the Heaven. We, by the order of the (Kadir Khuda) Almighty God Kabir, prostrate ourselves before Sant Rampal ji, who is our Guru (Spiritual Teacher). There is an order of the same Supreme God (Khuda Kabir) in the Sukshmvad (Kalam-e-Kabir) which is as follows: -

Kabir, Guru Gobind kar jaaniyo, chaliyo aagya maanhi |

miley to dandavat bandagi, nahin pal-pal dhyaan lagaahin ||
 Kabir, Guru maanush kar jaantey, te nar kahiye andh ||
 hovein dukhi sansaar mein, aage yam ke fand ||

Meaning that it is the order of Allah Kabir, the Creator of the universe, the Sustainer that regard your Guru Ji (Gobind) as God and obey his orders. When you go to the ashram to see him or if he meets you on the way, then prostrate yourself before your guru. Remember his favour the rest of the time. Those who consider Guru ji to be a human and do not give him respect equivalent to God, they are (blind) devoid of the eyes of true spiritual knowledge. They will remain unhappy in this world and then fall into the noose of Yamraj i.e., in Hell. Guru ji's favour has been described that: -

Kabir, Satguru ke updesh ka, suniya ek vichaar ||
 jae Satguru miltey nahin, to jaate yam dwaar ||
 Kabir, yamdwaar mein doot sab, kartey kheinchaataan ||
 unse kabahu na chhootta, phir firta chaaron khaan ||
 Kabir, chaar khaani mein bhramta, kabahu na lagta paar ||
 so fera sab mit gaya, mere Satguru ke upkaar ||
 Kabir, saat samudr ki masi karoon, lekhn karoon banaraay ||
 dharti ka kaagaj karoon, guru gun likha na jaay ||

Meaning - What benefit has been obtained from taking initiation from Satguru ji and what harm would have been incurred if there were no Satguru, this has been explained that if we had not found Satguru ji, we would have burnt in the fire of hell. Yam's messengers would have beaten us. Then we would have suffered in the lives of animals, birds, insects etc.

All these sufferings were eliminated by the grace of Satguru ji. If I start writing the qualities of such a true (Pir) saint, then pens made from all the trees will wear out, ink equivalent to the seven seas will finish, and even if the paper is of the size of the earth, it will run out, but the beneficence of Guru ji cannot be described.

Sant Rampal Das ji is our Satguru (True Pir). Due to the above-mentioned benevolence, it is our duty to revere him by prostrating ourselves before him.

It is Supreme God Kabir's order to prostrate oneself before Guru ji. It is obligatory to follow it; otherwise, one will get the title of a (shaitan) devil. Obeying the order will lead to heaven. Therefore, we prostrate ourselves before our Satguru.

Muslim brothers say that our God revealed the knowledge of Quran Majeed to Hazrat Muhammad ji. We bow (salute by kneeling and touching one's forehead to the ground) to that Allah. Muslim brothers should contemplate that the giver of the knowledge of Quran Majeed has told in Surah Furqan 25 Verses no. 52-59 about God other than himself that He who created the whole universe, He forgives the sins of His devotees; He alone created human beings. Then He made someone son-in-law, daughter-in-law etc. He filled sweet and salty water separately in the earth. He created everything in six days and sat on the throne on the seventh day. Ask a Baakhabar (Tatvdarshi Saint) for information about Him. This clarifies that the the giver of the knowledge of Quran Majeed is not the Baakhabar. Muslim brothers bow their heads and salute (sajda) that person with little knowledge. If we do Sajda (by prostrating ourselves) to Baakhabar Saint Rampal ji, then what is the fault in it?

Question: Is Hazrat Muhammad (Salal.) not a Baakhabar? Will one not be able to go to Heaven by the way of worship told by him like (roza) fasting, (namaz) prayer, and giving (zakat) donation, please explain?

Answer:- Its answer is that in Quran Surah Furqan 25 Verses no. 52-59, Allah, the knowledge-giver of Quran, is clarifying that He who created all the living beings of the entire

universe is the (Kaadir) Almighty Allah. He created the universe in six days. Then He went and sat on the throne in the sky. Ask a Baakhbar (Tatvdarshi) saint for information about Him.

Hazrat Muhammad ji had the knowledge of Quran. When Hazrat Muhammad's God is not a Baakhbar, then how can the prophet sent by him be a Baakhbar? When the knowledge itself is incomplete, then how can one go to heaven? When one is not a Baakhbar, then one can also not go to heaven. Sant Garibdas ji has said that:

Nabi Muhammad nahin bahisat sidhaana | peechhe bhoola hai turkaana ||

Meaning that, Prophet Muhammad himself did not go to (Bahisht) heaven. All (Turk) Muslims by following him have forgotten the true path of worship. They too cannot go to heaven.

Hazrat Muhammad (Salal.) is a prophet sent by the God who is the speaker of Quran Sharif and not that sent by Allah Kabir. For this, you have to take a look at the biography of Hazrat Mohammad (Salal.) which will show that pious soul Hazrat Muhammad (Salal.) had to face sorrows throughout his life. He lost his father and mother in childhood only. He was raised by his paternal uncle. When he became young, he married Khadija, who had been widowed twice. She too could not stay with him for long. Three sons and four daughters were born. His three sons also died before his eyes.

In order to propagate the knowledge of Quran Majeed given by the God, whom the Prophet used to worship day and night with a true heart, the Prophet suffered injuries due to stone-pelting by the infidels. The infidels inflicted several atrocities on him. He spread the knowledge of the Quran while bearing everything. Due to all that struggle and worship of that God, Hazrat Muhammad had to spend his entire life in sorrows and even in the final moments of his life, he suffered tremendously when he met his death. So you can yourself draw an inference. He was the prophet of Kaal Brahm. He was not sent by God Kabir (Allahu Akabar). Therefore, one cannot go to heaven by the way of worship {Roza (fasting), Namaz (prayer) and Zakat (donation), celebrating Eid-Bakrid, etc} told by him. One can go to heaven only by worshipping one God Kabir by taking refuge in Baakhbar Saint Rampal Ji Maharaj and performing the spiritual practice given by him while following all the rules throughout one's life, and not by the way of worship imparted to Muhammad (Salal.) by Allah, the knowledge-giver of Quran.

❖ It is a request to Sant Rampal Gurudev ji that when we hold a spiritual discussion with the clerics and other spokespersons of Muslim religion, they ask questions. Please guide us how we should answer them. Their questions are as follows: -

Question: - Who is called a Baakhbar, that is, who is he? Please state it with evidence.

❖ (Rampal Das) Answer them as follows: -

Answer: - The one who imparts the knowledge of all the books and the true worship of God is called a Baakhbar. He alone is called a Tatvdarshi Saint in Hindu society (religion), Waheguru in Sikh society, Messiah i.e., Knower of God in Christian society, and Baakhbar in Muslim society. It is the Baakhbar who comes to this world and gives us the complete information about God Kabir and the method of true worship. Who is God? What is He like? Where does He live? Only a Baakhbar gives all this information. At present, only Saint Rampal Ji Maharaj is a Baakhbar in this world. Evidence from Holy Quran Majeed :-

Evidence no. 1 :- Surah Baqra -2 Verse no. 114

In this, God has been mentioned as the Baakhbar. When God is Baakhbar, then what title should be given to the one who is a Baakhbar? It is our duty to show the same respect to him too.

Evidence no. 2 :- Surah Luqman- 31 Verse no. 34

In this verse also, God has been said to be All-Knowing i.e., Baakhbar.

Evidence no. 3 :- Surah Furqan- 25 Verses no. 52-59

It has been mentioned in these verses that Allah created the universe in six days and sat on the throne on the seventh day. It has been said to ask a Baakhabar for information about Him.

The Baakhabar, who has been mentioned in the above-mentioned verses, is Saint Rampal Ji Maharaj, who, at the present time, has told about the one Almighty God Kabir and the correct way of worshipping Him which is evident in all our books (Taurat, Zaboor, Injil, and Quran.) None of the Hindu gurus or sages and prophets before him have told that Kabir is that God whom our Quran Sharif attests, the four Vedas attest. This proves that Tatvdarshi Saint Rampal Ji Maharaj is the Baakhabar sent by that Allah Kabir. The religious leaders (Maulanas) of the Muslim religion because of not having the knowledge of the Holy Quran Sharif considered Muhammad to be the Baakhabar; whereas the God (Kaal God), who gave the knowledge of Quran Sharif, is himself telling Mohammad Salal. that the God who created the sky and the earth and whatever is in between them in six days and became seated on the throne above on the seventh day, ask a Baakhabar for information about Him. Even the God, who is the speaker of Quran Sharif, does not know who that Baakhabar is. If Mohammad Salal. had been that Baakhabar, then God (Kaal God), who is the speaker of Quran Sharif, could have mentioned the name of Mohammad Salal. instead of Baakhabar. This clarifies that even God (Kaal God) who uttered Quran Sharif does not know who the Baakhabar is. A Baakhabar is the one who will tell the way of worship of the True God Kabir.

It is a request to the entire Muslim community that please take refuge in Saint Rampal Ji Maharaj, who is the true Baakhabar, messenger, the current prophet, incarnation sent by God, and obtain the path to go to heaven. Therefore, the giver of the knowledge of Quran Majeed is also not worthy of worship because he is not a Baakhabar. Saint Rampal Das is Baakhabar. Therefore, we revere him by prostrating ourselves before him which is the order of Almighty Allah Kabir.

❖ Read complete knowledge about Baakhabar in this very book, in the chapter titled “Who gave the complete spiritual knowledge?”, on page no.146.

Difference of Opinion on Prophet Muhammad’s (Meraj) Journey to the Skies

Question: - Some Muslims believe that Meraj (ladder / ascension) meaning the journey to the skies is nothing. This was a dream of Muhammad ji. Majority believe it to be true. The people at the time considered it to be an outright lie. Muhammad Sahib told, “When I walked alone towards God, I crossed seventeen curtains. The duration from one curtain to another was five hundred years”, that is, it took a person five hundred years to go from one curtain to the other. “Sitting on a mule-like (Buraq) animal, climbing up the stairs, we went up.” When Muhammad ji told all these and other experiences to his companions, Hazrat Abu Bakr immediately accepted it. But several Muslims renounced the Muslim faith. One thing that they found hard to accept was when Muhammad said, “All this happened in such a time that when I (Muhammad) was about to mount Buraq, my foot hit a bowl filled with water. Half of its water spilled. When I returned after travelling all the skies, I stopped it from tipping over and saved the rest of the water.” Is it true?

Answer: - Whatever Hazrat Muhammad ji saw in the journey of the skies is all true. His foot hitting a bowl of water, then stopping the bowl from tipping over on his return and saving the rest of the water from spilling, keeping the bowl upright. The time taken to cover the distance between each curtain to be five hundred years, seeing the congregation of prophets above, leading them in prayer, seeing Baba Adam laughing and crying, etc; everything is true. (Author)

Example: -

Meraj of Muhammad Saheb

Muhammad Sahib undertook Meraj (journey to the skies). He travelled the entire sky in a moment and came down. On return, he shared his experience with the people. Some accepted it, but the majority did not. Emperor Rum did not believe this at all. Considering Muhammad Sahib's statements to be an absolute lie, he continued to disbelieve him for a long time. One day a (fakir) Muslim ascetic came in front of the Emperor and said, "God has all the power. He can show whatever He wants and do whatever He wishes. Why do you not believe in the Meraj of Muhammad Sahib? The Meraj of Muhammad Sahib is true." That ascetic tried to explain to the Emperor in many ways, but the Emperor did not accept any of his explanations. That ascetic asked the king to get a big pot of water. The pot was sent for. At the behest of the ascetic, water was filled in it and it was kept in the field. He asked the emperor to dip his head in it and take it out. The courtiers were surrounding them from all sides. The Emperor put his head in the water and immediately took it out. As soon as he removed his head, he got very angry with that ascetic and said, "This ascetic had tormented me a lot." The ascetic said, "All your men are standing here; I have not done anything to you. I was standing away from you. Ask these people!" The people also said, "Yes sir! This ascetic was standing away from you. He has not done anything." The Emperor was astonished to hear this from his men. He said, "When I immersed my head in the water, at that time I saw that I had become a woman. I am wandering here and there in a field. There is no one ahead or behind. A short distance from there, some cultivators were doing farming. I went to those people in the same (female) form. Finding me alone and ownerless, they asked me to come along to their village. On reaching there, they married me off to a young man. I started living with him. In that same form, I gave birth to many boys and girls. Even I grew extremely old. In the form of that same old woman, one day I went to bathe in the pond. As soon I took my head out after immersing in the water, I found myself standing here and realised that I am Emperor Rum. I also found you people standing as you were. I am amazed what all has happened in that moment. I became a woman, gave birth to many children, grew old, went to bathe in the river and returned to the previous state after taking a dip. What is this miracle? That I saw all this in a moment." That ascetic said, "It is God's power. He can do whatever He wants." Then that Emperor believed Muhammad's statement.

Question: - Who was that (fakir) Muslim ascetic?

Answer: - He was Allah Kabir in the guise of a Jinda Baba, and he is also known as Al-Khijr. God wants man to remain theist, so that he can get his welfare done by performing true worship at some point.

☛ There is evidence in the Puranas that a king took his daughter to Brahma ji (in Brahma's Lok above) to ask for a worthy husband for his daughter and to set a date for her marriage. This is an incident of Tretayug. The height of people in Tretayug was more than thirty feet. The duration of Tretayug is twelve lakh ninety-six thousand (12 lakh 96 thousand) years. This incident occurred in the middle of Tretayug. Brahma said, "Go down. Marry the girl to Balram. An era has passed on Earth while only a few moments have passed here." When the king came down to Earth, no one from his family was alive. The height of the girl was much more than that of Balram. It is written that the king was surprised. Balram was fifteen feet tall. The girl's height was thirty feet. Balram (brother of Shri Krishna) picked up a plough and putting it on the girl's head, pressed down with it, and made her of the same height as himself. Then they got married. That king also stayed in Shri Krishna's kingdom.

Everything is possible in the path of God. To disbelieve is to insult God. The aim of a devotee should be to get rid of the suffering of birth and death. Attain salvation by taking the mantra of true worship from a Complete Guru and following all the rules. Do not fall for the

words of a hypocritical guru. They entrap innocent people. They say, “Give this much donation, also give this much money separately. I will perform a religious ritual for the removal of your crises” The religious rituals performed by those who do not have the right to give Satnaam and Saarnaam are of no use.

Another evidence: -

Nothing is Impossible for God

Two Mahatmas were performing their spiritual practices in a forest outside a city. One had been doing his spiritual practice, after leaving home, for forty years. The other one had been doing his spiritual practice only for the past two years. An angel from the court of God used to spend some time every day with those two worshippers. The ashrams of both the worshippers were in the forest to the east and west of the village. The elder Mahatma’s place was in the west and the younger one’s place was to the east of the village.

Every day the angel used to discuss about God with both of them for an hour. Both the Mahatmas used to have a good time. One day, the angel said to Lord Vishnu, “Lord, two supreme devotees of yours live outside Kapila city.” Lord Vishnu said, “One of them is a supreme devotee, and the other one is fake.” The angel thought that the mahatma who has been doing spiritual practice for forty years must be the staunch devotee because he has a long beard and long dreadlocks (hair) on his head, and forty years is also a long time. The angel said, “O Lord, the one who has been worshipping you for forty years must be the ultimate devotee.” Lord said, “No, the other one who has been engaged in spiritual practice for two years.” Lord said, “Angel! Did you not believe what I said?” The angel said, “Lord, that is not the case, but my insignificant intellect believes that even the older Mahatma is a good devotee.” Shri Vishnu ji said, “Go to Earth late tomorrow. Both will ask the reason of your late arrival, then tell them that today the Lord had to pass an elephant through the eye (hole) of a needle. I have come after seeing that (Leela) divine act. Hence, I am late. From their answers, you will also find out who the supreme devotee is?” Earlier, every day the angel used to go to the elder devotee at around 8am and to the younger one at around 10am. The next day, the angel reached the elder devotee at 12pm. When he asked the reason for his late arrival, the angel said, “Today at 11:30am, Lord had to perform a (leela) divine act. I have come after watching it.” The devotee, who had been doing spiritual practice for forty years, asked him, “What (leela) divine act did the Lord perform? Please tell me.” The angel said, “Shri Vishnu ji performed a miracle. He passed an elephant through the eye (hole) of a needle.” Hearing this, the elder devotee said, “Angel! Tell such a lie that a person who hears it can believe it. How can an elephant pass through the hole of a needle? Show it in front of me.” The angel understood that God was telling the truth. He is not a devotee, but an animal. He does not even believe in God that He is Omnipotent. God can do what man cannot. This devotee’s devotion is futile and spurious. Bidding him farewell, the angel departed and came to the younger devotee. When the younger devotee asked the reason for his late arrival, the angel hesitantly told him the reason lest the younger devotee should say something foul. He said, “O Devotee, what can I say? God performed a miracle, a wonder. I was spellbound on seeing it. God passed an elephant through the eye (hole) of a needle.” Hearing this, the younger devotee said, “What is there to be surprised about in this? God can pass the whole Earth through the eye of a needle, let alone an elephant.” The angel embraced the younger devotee and said, “Blessed are your parents from whom you are born. I salute your unshakable faith in God.”

A devotee should have full faith in God that God can do whatever He wishes.

Drinking Alcohol is Sufficient for Complete Destruction

Question: - In Muslim religion, it is forbidden to even go near alcohol. What is the secret behind this? The Prime Minister of Pakistan, Zulfikar Bhutto, was hanged just for this reason that he had consumed alcohol.

Answer: - Khyber was the place of residence of demons during the time of Muhammad Sahib. Muhammad Sahib said to Ali, "Jibraeel had brought Isme-Azam to me. Learn that from me; bring money from the treasury there. If someone confronts you, fight with him, do not be afraid. Because whoever has Isme-Azam always wins." Ali went there after learning Isme-Azam, but he did not get victory because a Mahatma lived in that fort who was protecting the people living there. By the grace of that Mahatma, no one could capture the fort. When Hazrat Ali could not conquer the fort, Muhammad Sahib preached to him in a dream, "O Ali! A fakir (ascetic) lives in this city. Take him near a tavern (wineshop) by any means necessary. When the smell of alcohol will enter his nostrils, his greatness will wane." Ali did the same upon waking up. As soon as the smell of alcohol reached that fakir's nose, his greatness dwindled. The entire fruit of his penance and worship got destroyed. Ali again invaded the fort, conquered it and killed that fakir too. (Merely by the smell of alcohol, the effect of his years of penance and worship waned. What will be the fate of those who consume alcohol daily?)

Another Evidence: - Plight of the angels Harut and Marut due to alcohol - In Tafseer Azizi (interpretation of Quran), Abin Harira and Ibne Hatim Hakim, Ibne Abbas and Ibne Abdullah and Ibne Umar etc said that at the time of Prophet Adris, the angels, who ascended to the sky, started disdainning the human beings on observing their sinful deeds. God said that human beings are full of lust and anger. That is why, their mind gets inclined towards sin. So much so that if you are sent to Earth, even you will not be able to escape from committing sin. The angels did not believe the word of God and said, "We will not commit any kind of sin after going to the earth." God said, "Send those two angels from among yourselves in whom you have faith that they will not get corrupted." The angels presented angels Harut and Marut, who were the most prestigious in austerity and worship among them, before God. God sent them to the Earth saying that go and preach to men; be careful not to commit any sin. They both came to Earth and started preaching to the people. After a few days, both became enamoured of an extremely beautiful woman named Punshchali Juhra. They expressed their sexual desire to her. She said that if you want me, then accept any one of my four conditions. Then your wish will be fulfilled.

Those four things are as follows: - First, kill my husband, second, prostrate yourself before my idol, third, drink alcohol, fourth, tell me Isme-Azam. They considered everything great sin, but they drank alcohol considering it to be easy. When they got drunk, they prostrated themselves before her idol, assassinated her husband as well as taught Isme-Azam to Juhra. Juhra ascended to the sky by the power of Isme-Azam, but God got Harut and Marut's feet chained and hung them in the well of Babel.

Custom of Marriage in Muslim Religion

Question: - What is the reason behind marrying boys to the daughters of their paternal uncles in Muslim religion?

In Hinduism, boys are not married to the daughters of their paternal uncles. So much so that marriage is not conducted in the same gotra (ancestral lineage). There are several villages of the same gotra. Marriage is not even conducted with girls of those villages. In Hindu religion, let alone marrying to the daughters of paternal uncles, marriage is not even done in the same gotra and neighbouring villages. Marriage is also prohibited in the gotras of the mother and the father. If someone commits such a mistake, then making it a matter of dishonour, people are murdered. In Muslims, marrying the daughter of one's paternal uncle is a matter of pride, which in the eyes of the Hindus is a deplorable act.

Answer: - Circumstances make one act accordingly. Earlier in Hinduism, marriage was done outside four gotras. Four gotras i.e., the gotra of father, mother, grandmother, great-grandmother were excluded. Circumstances changed with time. The gotra of the great-grandmother became accepted. Only mother's gotra, one's own and grandmother's gotra are excluded now. Some are not even excluding their grandmother's gotra. They are only excluding their own and the mother's gotra. In Muslim religion, only one's real sister (biological sister) is excluded. It seems strange to marry the daughter of one's paternal uncle who is also sister only.

Reason: - Kaaba (the mosque) in the Mecca city was built by Prophet Ibrahim and Hazrat Ismail (Alaihi.). One God was worshiped in it. After passage of time, 360 idols (statues of deities) were being worshiped in it.

In the same Mecca city, on 20 April 571 C.E. Hazrat Muhammad ji was born in the famous Arab tribe, Quraysh. When he turned forty, he became a prophet. Whatever was ordered by Allah in the Quran, Hazrat Muhammad ji started preaching it for the welfare of the people. He started refuting the old traditional worship which was idol worship. He started advocating worship of one Allah as beneficial, which was fiercely opposed by the people of Muhammad ji's tribe i.e., the Quraysh only.

Those who obeyed the orders of the Quran were called obedient i.e., Muslims, and those who disobeyed were called kafir (disobedient).

The believers of Islam i.e., the Muslims and the opponents started fighting. The Muslims were few compared to the opponents. Hazrat Muhammad and his Muslim followers were persecuted in various ways. Frustrated, some Muslims left the city of Mecca. They went somewhere far away to Habsha country.

Hazrat Muhammad and his family were socially boycotted. For three years, the people of Hazrat Muhammad's family had to live a life of great trouble. The children used to cry with hunger and thirst. The elders were passing the time by eating leaves.

After three years, the boycott ended, but Muhammad's uncle Abu Talib and wife Khadija died due to this grief.

To the north of Mecca was the city of Medina, formerly known as Yasrib. The people of Medina soon accepted Islam.

When at the age of 53, Hazrat Muhammad along with his companions and family prepared to leave Mecca and move to Medina, even at that time the opponents made plans to kill him. The opponents gathered in front of Muhammad's house that at night they would enter Muhammad's house and kill him. By the grace of Allah everyone fell asleep. Hazrat Muhammad silently escaped. Later, due to the fear of the enemies, he had to hide in a cave Ghar-e-Sawr with his friend Abu Bakr for three days. In Medina, the people of the city gave respect and cooperation to the Muslims and Hazrat Muhammad. Then they felt a bit relieved. But the affliction of the opponents did not diminish.

They even banned the marriages of the Muslim children that they would not allow their children to be married in their families. They had become implacable enemies of the Muslims. They were more in number. The Muslims were also ready to sacrifice their lives to follow their religion. They fought a lot. They won the battle, but the opposition persisted. The number of Muslims also increased, but only nominally.

Marriage of the children became a problem. After consultation, the Muslims had to get their children married in their own families. They started marrying their boys to the daughters of the paternal uncles which was a compulsion and a necessity, as they had to propagate their lineage as well as follow their religion. For some time, this process of marriage seemed strange, but due to circumstances and with passage of time, everything had to be forgotten. Now marrying one's paternal uncle's daughter has become a matter of pride and prestige. To marry any girl except the

daughter of a paternal uncle is considered ignominious.

Earlier, whenever two Muslim women used to quarrel with each other and one of them was married to another house instead of her paternal uncle's house, then the other woman used to taunt her that if you were respectable, you would have stayed in your paternal uncle's house. At present, marriages have started taking place in other families and even in distant countries.

In this way, the tradition of marriage with the daughters of paternal uncles started among Muslims, which is currently quite a respectable act.

Other reasons: - It is written in the biography of Hazrat Adam that his wife Eve used to give birth to twins each time, in which one was a boy and the other was a girl. That boy and girl born together at a time were considered brother and sister. The boy and girl born the second time were considered brother and sister. They were married to each other's sister, that is, the girl born the first time was married to the boy born the second time, and the girl born the second time was married to the boy born the first time. This custom of marriage followed. Actually, it is a relationship of a brother and a sister. In Muslim religion, marriage of boys and girls born to one mother i.e., of a brother and sister is not conducted. Boys are married to the daughters of paternal uncles. At present, they are also marrying their children in distant relatives. But they also marry their children in paternal uncle's family. It is governed by circumstances.

In Rajasthan state (India), in districts Pali and Jodhpur, there is a practice among people of a particular caste to marry girls of their maternal uncle and paternal aunt. They give their daughter to the one who marries their daughter to their son.

Reason: - A messenger of Kaal, a fake Kabir Panthi saint, started preaching about two hundred years ago. He asked those people to relinquish their previous way of worship. He inspired them to worship Vishnu ji. Those, who took initiation from that saint, became known as Vaishnav. The people of their own caste ostracized those Vaishnavs. They even prohibited marriages of their children in their community. So, a problem arose for the Vaishnavs. They had to marry the daughters of their paternal aunt and maternal uncle who are sisters in relationship. They started (aata-saata) exchanging. They marry their daughter to the son of the paternal aunt when the paternal aunt marries her daughter to their son, that is, to her brother's son, or pledges to do so. The fake guru in the name of Kabir Ji preached incomplete way of worship i.e., that of Kaal to those people and on top of that led to their plight due to which they are facing hardships to date.

Such traditions are a result of helplessness. With the passage of time, there is no guilt because everyone is following the same tradition. Devotees give more importance to self-welfare than the code of conduct of the society, which has always been the cause of dispute with the people of the society.

❖ It is a request to Gurudev Rampal Das ji that when we hold a discussion with the preachers of Muslim religion and the Maulanas, we are unable to answer their questions properly. Please guide us how we should answer their questions. The questions are as follows :-

Question :- If Hazrat Muhammad (Salal.) is not a Baakhabar, how does Sant Rampal Ji Maharaj who is a non-Muslim (person belonging to other religion) prove to be Baakhabar? And what was Hazrat Muhammad Salal., and why did he come to this world? Please clarify: -

❖ Rampal Das: - You may answer their questions in this way: -

Answer: - When you will have complete information about the creation of the universe, then you will understand the answer to this question. Only the Creator of the universe can give the accurate information about the universe created by Him. (Read **Creation of Nature on page 201 of this book.**)

In short, the answer is as follows: - Prophet Muhammad did not even have a sight of Allah (Lord). He had a conversation with Allah from behind the curtain. Allah asked him to perform three religious practices {Roza (to observe fast), Namaz (offer prayer) and Azaan (bang / give a call

to prayer)}. That order was told to the entire Muslim society and is being obeyed by the Muslims. One thing is worth noticing that the righteous souls whom Allah Taala i.e., Kaadir Allah (SatPurush) met in person, took them above with Him to His abode (Satlok, which is called Shashvat Sthaan i.e., Eternal Place in Gita Chapter 18 Verse 62), showed His throne (takht) in his Eternal Place, which is also known as Satyalok. (Shri Nanak ji has called this Sachkhand.) He showed all the comforts and food items of that ocean of happiness. He told them that all of you living beings who are living in the twenty-one brahmands of Kaal Jyoti Niranjan have gone from here. You had made a mistake that all of you souls (the ones from the lower worlds) instead of me started worshipping Jyoti Niranjan Kaal as Allah Taala i.e., you started loving him. Because of which, I (Allah Kabir i.e., SatPurush) expelled all of you and Jyoti Niranjan Kaal from my Satlok. Jyoti Niranjan i.e., Kaal has obtained twenty-one brahmands from me by doing penance. I had expelled you and Kaal along with these twenty-one brahmands. As long as you live in the twenty-one brahmands of Kaal, you cannot be happy. All of you souls are part of me (Allah Kabir); you are my children. Kaal i.e., Shaitan has misled you. He does not reveal my identity to you. He calls himself the God of all. By sending his prophets and incarnations, he gets his glory propagated. He himself performs miracles by making them an instrument. He causes destruction of some city through an angel. By causing disturbance somewhere else, he glorifies his messenger so that the public obeys his words and by doing worship as told by Kaal, spoils its deeds and stays in his (Kaal's) world.

Kaal (Jyoti Niranjan) had misbehaved with a girl in Satlok who was enamoured of him on seeing him doing penance and considering him to be a noble soul. For that reason, I (Allah Kabir) had expelled that girl and all of you along with Jyoti Niranjan from this ocean of happiness, Satlok, of mine so that you may learn a lesson that (Kaadir) Almighty Allah does not like anyone, who instead of worshipping one Allah, worships someone else by making him an associate of Allah (considering him to be as mighty and giver of happiness as Allah). Kaal (Jyoti Niranjan) has created heaven (jannat) in every brahmand of his Lok (in twenty-one brahmands) by imitating my Satlok. Due to which, all the worshippers (devotees) are deluded. They are considering his heaven itself to be the most blissful and eternal place.

The cycle of birth and death of those living in the Kaal Lok will continue forever. I (Allah Kabir) want to bring all of you souls {who are trapped in Kaal's web - Hindus, Muslims, Christians, Jews, Sikhs etc.} back to the heaven of this most blissful Satlok. That is why, I have brought you good and righteous souls up here. I have brought you all to show the difference between the happiness of the heaven of Kaal Lok and that of Satlok. In my Satlok, souls are in human (male and female) form. No one has any suffering; all souls are happy. In Kaal's Lok, no one is happy. Fewer souls live in (Jannat) heaven there (in Kaal's Lok), and more in (Jahannam) hell. The souls are also born in the bodies of animals like dogs, donkeys etc. By taking birth as birds, insects and even aquatic creatures, they bear immense suffering. Allah Kabir ji said to those noble souls – Go down now. Whatever you have seen with your eyes, tell all that truth below so that the innocent human being trapped in the Kaal's web can believe that Kaal Jyoti Niranjan is not the Almighty God. Those people, who will believe your words, by doing my, God Kabir's, worship which I have told you, will return to their personal place (their home, Satlok, the ocean of happiness) and become happy forever.

I have given you human birth on earth. I have chosen you righteous souls. Becoming my messenger (Rasool), you may describe the eye-witnessed account. After explaining this, Allah Taala Kabir Ji left those souls back in their bodies on the earth. They entered their bodies and became the Messengers of SatPurush (Kaadir Allah). Those righteous souls narrated the true knowledge of what they witnessed and what Allah Taala told them, that is, fed into their souls, and they also got it written down, which has been understood by me (Rampal Das) and imparted to you all men of different religions. Many times, Allah Taala Kabir ji by himself living on the earth and behaving like a poet, met good souls and gave them His information. Those righteous souls accepted that knowledge. Relinquishing their previous spiritual practice, they performed the worship instructed

by Him and attained the Eternal Abode (Satlok). They are happy after reaching there. They will live there forever.

The knowledge, which Allah Taala himself tells by uttering from His mouth and gets written down, is called Kalam-e-Kabir (Kabir Vaani) i.e., Sukshm Ved, which contains complete spiritual knowledge. The souls whom God (Almighty Allah) met, the eye-witnessed account and the knowledge heard from Allah that they described and got written down, this humble servant (Rampal Das) compared and verified it with Sukshm Ved, and found it to be word for word correct.

Verdict of Furqan (Truth-Untruth)

From the first Prophet Baba Adam to the last Prophet Muhammad, there have been one lakh eighty thousand prophets (Nabi) who were all sent by Kaal (Jyoti Niranjana). Hazrat Muhammad has been the last prophet. After him, the Prophet tradition ended.

{The giver of the knowledge of Quran has also said in Quran Majeed in Surah Ahjab-33 Verse no. 40: - (O People!) Muhammad is not the father of any one of you (men). But he is a Messenger of Allah and the last prophet of all prophets. And Allah is the Knower of all things.}

Allah Taala (Kaadir/Almighty Allah), himself becoming His own prophet, also travels back and forth to the earth and all the heavens, that is, he travels to give his information. He imparts true knowledge. Allah Taala Kabir ji also sends his prophets and messengers on earth who deliver the knowledge of the magnificence of Allah Taala. Some of them, being misled by Kaal Jyoti Niranjana, start preaching about and worshipping Kaal. The Almighty God (Kaadir Allah) himself comes to earth to give them the right direction. He meets them in the guise of a sage. By discussing spiritual knowledge with them, He proves their knowledge wrong. Then he imparts his true knowledge to them. While playing the role of a weaver in Kashi (Banaras) city of India from 1398 C.E. to 1518 C.E., he told the correct method of worship to lakhs of Hindus and Muslims. He took sixty-four lakh people of both the religions in His refuge. He taught the real method of worship to them. He put them on the path of salvation. After performing the divine play (leela) in Kashi, prophets came before this Das (Sant Rampal) to run twelve sects in the name of Kabir. But Kaal (Shaitan) misled them and got his knowledge spread through them. The twelfth sect in the same series is that of Sant Garibdas ji. Sant Garibdas ji obtained complete knowledge and the complete method of worship. But the knowledge told by him was ignored by the people of that time. His followers started following and propagating incorrect religious practices by misinterpreting the speech uttered and transcribed by him. Supreme God Kabir used to remain in touch with His beloved Prophet Garibdas ji. He used to give him directions from time to time. Sant Garibdas ji attained salvation and went to Satlok. In the same twelfth sect, I, this humble servant, have arrived. Now (Das) this humble servant (Sant Rampal Das) has been sent as the thirteenth i.e., the Last Prophet and (Rasool) Messenger. Das has accurately explained the knowledge (of the Sukshm Ved) given by (Kaadir) Almighty Allah. Kaal Jyoti Niranjana has also sent his prophets (message bearers) in Sanatan Dharm (present-day Hinduism). Read information about them: -

Aadi Shankaracharya: - Aadi Shankaracharya was born five hundred and eight (508) years before Jesus Christ. (At that time three thousand years had elapsed in Kaliyug.) He was born on the earth with the inspiration of Kaal from the world (Lok) of Lord Shankar (Tamgun Shiv). He lived for a total of thirty-two (32) years. He died after suffering from an incurable disease. He had started preaching at the age of eight. He did amazing work in a short span of life. In India, he got four Shankar Maths (temples) built in the four directions. He preached to worship Shri Ram Chandra, Shri Krishna Chandra i.e., Shri Vishnu ji and Shri Shiv ji. He made people firm on the worship of the five deities (Panch Dev). He gave more importance particularly to Lord Shankar and Goddess Parvati. But in Hinduism, the practice of worshipping all the deities, giving significance to temples, performing idol worship is the gift of Aadi Shankaracharya.

Before Aadi Shankaracharya, it was Sanatan Dharm. The Vedas and the Gita were given more

importance. After Aadi Shankaracharya, a common man (an ordinary Hindu) started reading the eighteen Puranas and the Gita more. After these were translated in Hindi, every educated Hindu devotee after reading the Puranas learned about the glory of Shri Brahma ji (Rajgun), Shri Vishnu ji (Satgun), Shri Shiv ji (Tamgun) and Goddess Durga, Lakshmi and Parvati and others like Kali, Vaishno Devi, Jwala Devi etc. That is why, the prevalence of their worship has increased rapidly.

☛ **Hazrat Muhammad** :- Prophet Muhammad was born 571 years after the birth of Jesus Christ on 20th April 571 C.E. in a Jewish community in the Quraysh family of Arabia. He too had come from the island (Lok) of Lord Shri Shankar (Tamgun Shiv) and was born on the earth by the inspiration of Kaal. Twelve thousand souls had come from the Lok of Shri Shankar ji to help him who were born in the same area. He was the first to accept Islam. Seeing him, other people had also started becoming Muslims. Muhammad ji was a devout soul of previous birth. Due to those (sanskar) impressions of previous birth, he had a strong motivation to worship Allah. Due to which, he used to contemplate God in a solitary place in a (Gaar) cave named Heera built in a mountain away from his home and village. As per the game plan, Kaal Brahm (Jyoti Niranjana) sent his deity (angel) Jibreel and by threatening Hazrat Muhammad ji, gave him his level of knowledge which was written down in the form of Quran Majeed (Sharif); the knowledge in which the method of doing virtues is negligible. It is full of provisions for committing sins. The advice on doing noble deeds is good, but the advice on committing sins (zabaha - to slaughter, to sacrifice etc) is wrong. For performing a meritorious deed, one has to only give donation (zakat), that too, to the poor Muslims. This way of worship and religious ritual is incomplete.

A complete and the best method of performing (dharm-karm) meritorious and religious deeds has been described in the Sukshmved. Performing five yagyas, feeding the hungry, helping the helpless, chanting the (naam) mantra of God – one will attain complete salvation and the highest heaven i.e., Satlok only by this method. The basic aim of human life is to attain Satlok.

Allah Taala Kabir has told in Sukshmved that if a human (male or female) performs any religious ritual without a guru, it is useless. One does not get full benefit from it. Without making a guru or by the instruction of a wrong guru, if a person grants money or any other item to another person in the form of an aid, then whenever that grantee acquires a human life in the next birth, he will return that aid to that grantor. If the grantee does not get a human life, then he will return the aid amount (money) by becoming an animal. He will pay back i.e., pay off his debt by becoming an animal who is useful to humans e.g., bullock, camel, cow, buffalo etc.

This is the reward for Zakat (act of charity) done in Muslim religion. One gets the reward for the money given to Prophet Muhammad for Zakat or other food items or clothes etc. on the earth itself in the next birth. It does not lead one to heaven. One gets the life of a Pitra as per one's deeds and resides in the Pitra Lok, which the people living there consider to be heaven. From Baba Adam to Prophet Jesus Christ, all of them had gone to the Pitra Lok above whom Prophet Muhammad ji had seen in the above worlds. For the Pitras, a Pitra Lok has been built in the (Lok) world of every deity. A (Jannat) Heaven i.e., a hotel has been built in every Lok. The religious practices and the worship that the followers of Hazrat Adam to Hazrat Muhammad are doing do not grant them stay in heaven. One gets to stay in the Pitra Lok only for some time. Because of sins being more, the duration of stay in hell is longer. Performing Namaz i.e., Aarti (prayer) is called Yagya of Knowledge. This also grants a place in Pitra Lok. There is no spiritual benefit from fasting. It is good from health point of view. In it, food has to be eaten before sunrise. Then nothing has to be eaten till sunset. One can eat food after sunset. But killing a chicken, goat, cow, buffalo, etc. in the evening, and eating its meat is a heinous sin. There is no spiritual gain from fasting. One certainly incurs the heinous sin of killing.

Important: - When Hazrat Muhammad ji went on a journey to the skies, then from behind the curtain, Lord Jyoti Niranjana had ordered five times Namaz (prayer), to observe Roza (fast)

and to give azaan (bang = call to prayer). He had told the number of Namaz, but not of the Rozas (fasts). Hazrat Muhammad ji, with his wisdom (noble thoughts), had advised to observe three fasts every month, which was a very good idea. It makes thirty-six fasts a year. The person observing the fast was neither obstructed in their daily chores, nor was there any bad effect on their health. Later, Kaal Brahm ordered to observe fast for thirty consecutive days. A devotee is a devotee. He does not hold back from doing even the most difficult religious practice for God. Muslims started following that too and are currently practising it.

Recitation of Name :- Muslims utter the name Allah Akbar which is the name of Kabir ji. Allah means God and Akbar is the name Kabir. The only difference is in utterance. For example, in the Arabic language, 'school' is called 'aschool' and 'sthaan' (place) is called 'asthaan'. Similarly, 'Kabir' is called 'Akabir'. Then there is a difference in languages of different regions. Due to which, Allah Kabir is called Allah Akbar. Muslims while chanting Allah Akbar contemplate that we are calling the Great God (Allah Akbar). The meaning of Kabir in Arabic language is 'Great'. Kabir is the name of the body of the same Great (Kadir / Almighty) Allah. Kabir also means Great. For example, "Manshoor" means 'Light'. A man is also named 'Manshoor'. Therefore, where there is a topic about God in Quran Majeed, it is appropriate to write the meaning of 'Kabir' as 'Kabir' itself instead of Great. By taking initiation from Guru ji in the shelter of God Kabir, the person who chants this name gets benefits. But one does not get the benefit of salvation by uttering Kabir (Akabir) alone. Only some tasks are accomplished in the world. Like, victory in war, justice in cases etc. One gets full benefit by chanting Satnaam (which is of two words) along with this. In Surah Ash Shura- 42 Verse no. 2, there are three letters of the Arabic alphabet: - "Aen, Seen, Kaaf" which are written in Hindi as अ, स, क. The two words of Satnaam are indicated by Aen (अ) and Seen (स). "अ" is the first (harf) letter of the first (naam) mantra of Satnaam. "स" is the first (harf) letter of the second (naam) mantra of Satnaam. The meaning of Aen, Seen, Kaaf is not known to any Muslim. This Satnaam is written in Sukshmved i.e., these two (naam) mantras are written in full, and God Kabir Ji by himself appearing in the form of a prophet has given it in initiation to good souls (who believed in His knowledge i.e., who had faith). My Gurudev Ji has given the same (naam) mantra to me (Rampal Das) which I further give to my followers in initiation. Saarnaam is different from these. It is also chanted and is given in initiation.

Eighty-eight thousand sages and thirty-three crore deities: - Eighty-eight thousand sages and thirty-three crore deities have also been the prophets (messengers) of Kaal (Jyoti Niranjan). Because of not understanding the Vedas and the Gita properly, they have also described their experience contrary to these. Based on that, eighteen Puranas and eleven Upanishads have been composed which are filled with some correct and some incorrect knowledge.

Shri Krishna ji and Shri Ramchandra ji :- Shri Vishnu (Satgun), who is the son of Kaal Brahm, was himself born in the form of Shri Ramchandra and Shri Krishna Chandra ji. Just as by motivating Prophet Muhammad ji, Kaal Brahm caused wars to teach a lesson to the wicked people; likewise, by inspiring Shri Vishnu ji, he got vicious people like Kans, Keshi, Chanoor and Hiranyakashipu etc. assassinated. A total of nine incarnations of Shri Vishnu ji and twenty-four incarnations sent by Kaal Brahm (Jyoti Niranjan) are believed to have been born on the earth. One incarnation is yet to come to the earth. The main among them are Shri Ramchandra and Shri Krishna. All these above-mentioned prophets of Kaal have established the empire of Kaal. They killed Ravan, Kans, Keshi, Chanoor, Shishupal, etc., who were oppressive to the public. Due to which, all the people started worshipping these (Shri Ramchandra and Shri Krishna Chandra) alone as the Supreme God. They are not the Supreme God (Kadir/Almighty Allah). This is a web spread by Kaal Brahm (Jyoti Niranjan). Until a living being chants the above-mentioned three (naam) mantras (Aen. Seen. Kaaf. of Quran Surah Ash Shura-42 Verse no. 2 that have been mentioned as "Om Tat Sat" in Gita Chapter 17 Verse 23) after taking initiation from me (Rampal Das), he will not be able to live eternally in the heaven of Satlok. The suffering of birth and death and in the

bodies of other living beings will continue forever. One will have to suffer in hell too.

The way of worship of Muslim religion has been described above. Roza, Zakat, Namaz, Azaan (Bang)- these provide one a place in the Pitra Lok built next to the heaven. The cycle of birth and death will also continue forever.

The method of worship mentioned in the scriptures in Hindu religion : - As mentioned in the beginning of this book “Musalman Nahin Samjhe Gyan Quran (Muslims did not understand the knowledge of Quran)” that the Allah, who gave the knowledge of Quran to Hazrat Muhammad ji, also gave the knowledge of “Zaboor” to Hazrat Dawood ji, the knowledge of “Taurat” to Hazrat Musa ji and the knowledge of “Injil” to Hazrat Isa ji. The same Allah (Kaal Brahm) before these gave the knowledge of the four Vedas to deity Brahma ji. Lord Brahma gave it to his children, the sages. The knowledge of the four Vedas has been selected from the Sukshmvéd. Whatever knowledge is present in them is from Sukshmvéd, but it is incomplete. The sages read the Vedas, but they could not interpret them properly. Due to which, they started doing spiritual practice by interpreting the Vedas according to their own intellect and imparted the same misleading knowledge to the public. Eighteen Puranas were composed based on the achievements made by the sages and the deities from the spiritual practice they performed by misinterpreting the Vedas.

When the battle of Mahabharat was about to take place, a warrior named Arjun (one of the Pandavas) refused to fight. If Arjun had refused to fight, there would have been no battle. But Kaal Brahm (Jyoti Niranjan) wanted this war to happen. Therefore, he started preparing Arjun for war through spiritual knowledge. Controlled remotely by the power of God Kabir ji, Arjun kept asking one question after another. Kaal, by possessing Shri Krishna, kept on giving brief answers from the knowledge of the Vedas. Kaal thought that Arjun will not remember anything. Therefore, he told him the knowledge of the Vedas. Due to which, he summed up the knowledge of the four Vedas, which is in eighteen thousand verses, in only seven hundred verses, which is called Shrimad Bhagavat Gita. {But ‘word’ is a quality of the sky which does not perish. Due to which, it was written by Sage Ved Vyas (Krishna Dwaipayana), who became aware of it through his divine vision, in the Mahabharat scripture and it is known as Shrimad Bhagavat Gita. Similarly, Kaal Brahm uttered the knowledge of Quran Majeed through Hazrat Muhammad. It was heard and remembered by other Muslims. Many years after the death of Muhammad ji, it was written after hearing from those Muslims. Some verses were inscribed on stones. Holy Quran Majeed was compiled by assembling all of them.}

Complete God (Almighty Allah) Kabir ji, by his power, made Kaal utter the essence of the knowledge of the Vedas. Almighty is He in front of whom everyone is compelled. He can make others do whatever he wants. The knowledge of Shrimad Bhagavat Gita is a boon for human beings (men and women). Even if it is incomplete. There is no provision for consumption of meat and other intoxicants e.g., tobacco and alcohol etc in it. Just as in the Quran, Kaal Brahm has prescribed his own worship (Ibadat) as well as the worship of Kabir Allah, the Creator of the entire universe, other than him. He has instructed to ask a Baakhabar (Tatvdarshi) Saint for information about that Almighty. Almighty Allah Kabir has made the knowledge-giver of Quran say the same thing. Similarly, in the Gita also, he has instructed to gain knowledge about that Complete God i.e., Param Akshar Brahm (Almighty Allah) from a Tatvdarshi (Baakhabar) Saint.

{The way of worship that Kaal Brahm has prescribed on his own in Bible (in which Zaboor, Taurat and Injil are bound together) and in the Quran, in that he did not consider it appropriate to repeat the knowledge of the Vedas and the Gita as it had already been told.}

Worship in Hinduism: - In the scriptures of Hindu religion (Sanatan Dharm), the way of worship mentioned in the Vedas and the Gita is correct for going up to Heaven and (Mahaswarg) Great Heaven, but it does not lead to complete salvation. Due to which, the cycle of birth and death of the worshipper continues. The spiritual practice mentioned in the Vedas and the Gita is

the same because the Shrimad Bhagavat Gita contains the same knowledge as that of the Vedas in brief. Majority of the Hindus perform Pitra (manes) worship and ghost worship only. They also worship the deities (Shiv ji and Vishnu ji). In Gita Chapter 9 Verse 25, the Lord, who has given the knowledge of Gita, has clarified that those, who worship Pitras, attain the life of a Pitra (mane) and go to Pitra Lok. Those who worship ghosts (phantoms) become ghosts and live among them. Some live in Shiv Lok who are the worshippers of Shiv. There is a Pitra Lok in every deity's Lok (world). Ghosts, ganas (attendants) and the Pitras (manes) reside in it. Then, it has been stated in this same verse (9/25) of Gita that those who worship the deities go to the same deity's (Lok) world. There also they reside in the Pitra Lok. A Pitra Lok is like the residence of the servants away from the bungalows of the officers. The facilities which are available to the officers are not available to the servants. Likewise, the facilities that the main deity enjoys in heaven are not available to the (Pitras) manes. The Knowledge-giver of Gita has further mentioned in this very verse (9/25) of Gita that those, who worship me (Kaal Brahm), attain me i.e., they go to Brahmlok. It has been clarified in Gita Chapter 8 Verse 16 that those who go to Brahmlok (the great heaven of Kaal), have to come back to earth from there. Even their cycle of birth and death never ends.

Description of worship in the Gita and the Vedas: - In Gita Chapter 3 Verses 10-15, there is recommendation for doing Yagya. Yagya means religious ritual. There are five main religious rituals: - 1. Dharm Yagya, 2. Dhyaan Yagya, 3. Havan Yagya, 4. Pranaam Yagya, 5. Gyan Yagya. In the scriptures, the description on the performance of Yagyas is as follows: -

First of all, initiation is taken from a Guru. Then it is beneficial to perform Yagya (religious ritual) by the order of that Guru ji as per his guidelines.

1. Dharm Yagya: - By performing a religious ritual, feeding the sages, devotees and travellers who have come from far away and do not have any food arrangement anywhere, and to feed those who are poor and hungry free of cost; to provide free clothes according to the season to the needy; free distribution of food, clothes, medicine etc. to the victims of natural calamities; to make arrangement for drinking water with the permission of Guru ji i.e., to build a water kiosk etc where there is no provision of drinking water are Dharm Yagyas.

2. Dhyaan Yagya: - To continue to remember God day and night with an intense feeling of longing so that a human being is saved from committing sins. The sages of Sanatan Dharm (present-day Hinduism) used to meditate by doing hathyog (severe penance). But in the Vedas and the Gita, practising severe penance by doing hathyog has been described as incorrect. In the Sukshmvad, it has been advised to meditate on God while doing one's daily chores. The Gita and the Vedas also dictate the same. In Gita Chapter 8 Verse 7, it is said that O Arjun! Fight as well as remember me.

3. Havan Yagya: Making a wick of cotton, placing it in a bowl, adding (ghee) clarified butter of cow or buffalo and then lighting it is called Havan Yagya. In the Sukshmvad and the four Vedas, it has been instructed to do Havan Yagya by lighting a lamp.

4. Pranaam Yagya: - To bow one's head with folded hands to offer salutations and to perform Sajda (bowing in prayer by kneeling and touching one's forehead to the ground) is half Pranam Yagya. Dandvat Pranaam which is performed by prostrating oneself on the ground in prayer is complete Pranaam Yagya. One should prostrate oneself before the Satguru and the Kaadir Allah (the Almighty God) to get the full benefit.

5. Gyan Yagya: - Reading religious books, performing Aarti i.e., offering a (prayer) Namaz, listening to spiritual sermons and narrating spiritual sermons, discussing God is called Gyan Yagya.

Benefits of Yagyas (Religious Rituals)

If only the above yagyas (religious rituals) are performed, then that worshipper gets the comforts of heaven (Jannat) for some time according to his rituals. After enjoying the comforts in the heaven, one has to also bear the punishment of one's sinful deeds in hell (Jahannam). There

are some sins whose punishment one has to bear on the earth in the lives of animals, birds, insects etc. One can also get a human body. If one has done a lot of yagyas, then one also becomes a king. But the cycle of birth and death can never end. The duration of heaven and kingdom is very short.

Benefits of Chanting (Naam) Mantra

If the true (naam) mantra is also chanted along with these yagyas (religious rituals), then the fruit one gets is more and better.

In Yajurved Chapter 40 Mantra 15, it has been prescribed to chant Om (ॐ) (naam) mantra. Gita is the essence of the Vedas. In Gita also, in Chapter 8 Verse 13, it has been mentioned to chant Om (ॐ) naam. The Vedas and the Gita prescribe recitation of ‘Om’ mantra and performance of the spiritual practice of the above-mentioned yagyas (religious rituals).

Important: If a person, who chants Om (ॐ) mantra along with the yagyas religious rituals, dies while doing this spiritual practice throughout his life, he attains Mahaswarg (Great Heaven) i.e., Brahmlok. He enjoys comforts for a longer duration. But he would have to suffer in the hell (Jahannam) too, and the cycle of birth and death will continue forever. One has to also suffer in the bodies of animals, birds and other creatures.

Worship in the Aadi Sanatan Panth i.e., Yatharth (Real) Kabir Panth

In the Aadi Sanatan Panth, along with the spiritual practice (above-mentioned five yagyas) of the aforesaid scriptures (four Vedas and Gita) of the Sanatan Dharm (present-day Hindu religion), one has to also chant the three mantras (Om Tat Sat) mentioned in Gita Chapter 17 Verse 23. The spiritual practice by which the cycle of birth and death ends forever, and the greatest heaven (Satlok) is attained. Where there is only (Jannat) heaven everywhere. There is no hell (Jahannam). To tell about this way of worship, the Supreme God (Almighty Allah) himself comes to Earth and to the other regions of Kaal Lok. There are three mantras [Om (ॐ), Tat and Sat] in Gita Chapter 17 Verse 23: -

Original Text :- ॐ (Om), Tat, Sat iti nirdeshH brahmanH trividhH smritH |
Braahmanaah ten veda ch yagyaaH ch vihitaH pura ||23||

Meaning: - It is said in the Gita that Om (ॐ), Tat, Sat, this is a mantra of three (naam) mantras for the worship of (BrahmanH) Sachidanand Ghan Brahm i.e., the Almighty God, the Creator. (TrividhH SmritH) The method of its remembrance has been described in three ways. In the beginning of the creation, the learned (BraahmanaH) worshippers of the Aadi Sanatan Panth used to do spiritual practice based on this alone. This mantra is clearly written in the Sukshmved. Om is clear in the Gita, the other two are symbolic (in code words). {In fact ‘ॐ’ is also symbolic. “Om” is a clear (naam) mantra. Its symbol (code) is ‘ॐ’. Kaal Brahm has advised this to be of his worship. Therefore, the sages understood that “ॐ” is the code word (symbolic word) of Om mantra.} The knowledge of the Sukshmved was given by God Himself. Based on the complete way of worship written in that Sukshmved, Brahmins i.e., worshippers were formed, and on the basis of that very Sukshmved, the law of (YagyaaH) religious rituals was made. The four Vedas are a part (incomplete knowledge) of the same Sukshmved. Kaal Brahm (the giver of the knowledge of Gita, the giver of the knowledge of Quran and Bible) has deliberately given incomplete knowledge in them so that all the human beings remain trapped in his web. The sages, considering the incomplete knowledge of the four Vedas to be complete, used to do spiritual practice according to this. No one escaped the Kaal’s web. No one’s cycle of birth and death ended. Due to which, the sages (worshippers) started doing severe penance through hathyog, by which (siddhis) spiritual powers appeared in them. By exhibiting those spiritual powers, they earned fame and became venerable among the public. They have been to heaven, hell and are suffering in the eighty-four lakh types of species of animals and birds etc. The Sukshm Ved, which was told in the beginning of the creation, went on for years. Then it disappeared. Natural conditions become the reason. Then the knowledge of the

Vedas also did not remain prevalent. The sages also renounced the spiritual practice of the Vedas and after attaining (siddhis) spiritual powers by doing hathyog, engaged in a competition to show more power than each other, because the way of worship mentioned in the Vedas does not lead to the attainment of God.

The Lord (Kaal Brahm), whom the sages used to worship as their favourite deity or are worshipping at present, has vowed (pledged) not to appear before anyone. Therefore, the sages believed God to be formless; whereas, in the four Vedas, God has been written as corporeal, having a form (body) like a human being. (Readers may see the photocopies of the mantras of the Vedas in this very book in the chapter “Who gave the complete spiritual knowledge?”.) Similarly, even in the Bible and the Quran Majeed, God has been described as corporeal, in a human-like form (body). All those who read the Bible and the Quran also consider God formless. They have not understood the scriptures properly. Kaal Brahm (Jyoti Niranjana) has clearly stated the (naam) mantra ‘Om’ of his worship in the Vedas and the Gita, but he wrote the mantra, by which the Complete God (Almighty God) is attained, in code words (symbolic words) ॐ, Tat, Sat. {‘ॐ’ this letter is actually “Om”. Here (in Gita Chapter 17 Verse 23) he wrote vaguely “ॐ” while in Gita Chapter 8 Verse 13 and Yajurved Chapter 40 Mantra 15, he clearly wrote ‘Om’} He (Kaal Brahm) alone has also written the three mantras in code words in the Quran, Surah Ash Shura-42, Verse no. 2. He did not even tell his mantra correctly in the Quran. He has indeed written in the Vedas that only Param Akshar Brahm i.e., (Kaadir) Almighty Allah Kabir invents and reveals the coded (naam) mantras of true worship. I, humble servant (Rampal Das), have the actual mantras of the secret naams disclosed by that Almighty Allah Kabir. I have been made aware of these three naams which are as follows:-

“Aen” is the letter of the Arabic alphabet, which is the “अ” of Devanagari. “Seen” is the letter of the Arabic alphabet, which is the “स” of Devanagari and “Kaaf” is the letter of the Arabic alphabet which is the “क” of Devanagari. For example, the first letter of the Om (Aum) mantra is “अ” (A). Hence, the letter “Aen” signifies “Om” (Aum).

Tat :- This symbolic mantra is written in the Gita. The first letter of its actual mantra is “स” (S). Therefore, the letter “Seen” refers to that alone. The third is “Sat” mantra; the first letter of its actual mantra is “क” (K). Hence, the letter “Kaaf” refers to it. In fact, “ॐ” is also symbolic. Its actual mantra (naam) is ‘Om’. But the knowledge of the letter “ॐ” was also revealed by Almighty God Kabir to the sages by appearing in the form of Sage Sat Sukrit in Satyug. He had told that the letter “ॐ” is “Om”; this is also called “Pranav”.

Aen, Seen, Kaaf in the Quran, Surah Ash Shura-42 Verse no. 2 are the same as Om, Tat, Sat of Gita Chapter 17 Verse 23. All sins are destroyed by chanting this naam (mantra) of three mantras. The punishment of one’s deeds ends. Premature death is avoided. Diseases and worries are eliminated. A devotee who chants them, while following all the rules, leads a happy life in this Kaal’s Lok as well as after death immediately goes to that greatest heaven (Satlok, the ocean of happiness) where there is no hell (Jahannam), and where old age and death do not occur. One always remains happy. There is a similar creation (world) in Satlok like here. This is perishable; that Satlok is eternal.

Important: The sages and other worshippers, who perform the above-mentioned religious practice of the Sanatan Dharm, which is mentioned in the Gita and the Vedas, go to Brahmlok (the great heaven of Kaal) i.e., Mahaswarg. Those worshippers who worship the five deities like Shri Vishnu ji and Shri Shankar ji as told by Aadi Shankaracharya and worship other gods and goddesses, they go to the heaven (jannat) built in the world of those deities. Thereafter, they immediately go to hell. Then, after taking other births on Earth, they remain unhappy, and they also suffer in the lives of Pitra, ghosts etc. Those who go to Mahaswarg (Brahm Lok), their period of salvation is longer, but from there also they have to take birth on Earth. They also suffer in the

births of Pitra, ghost etc., and in the births of animals, birds, insects and other creatures. They certainly go to hell too.

Those devotees, who are limited to the knowledge of the Bible (Taurat, Zaboor and Injil) and the Quran, and who follow the spiritual practice mentioned in these books, cannot even go to heaven.

Example: - Baba Adam ji was their most prominent prophet. The spiritual practice which Adam ji performed, the same spiritual practice is being performed by the children of Hazrat Adam i.e., everyone from Hazrat Adam to Hazrat Muhammad and their followers. Hazrat Adam was sitting in the middle of Jannat and Jahannam i.e., Heaven and Hell. That place is called Pitra Lok. Prophet Muhammad gave an eye-witnessed account that Baba Adam was sometimes laughing, and sometimes crying. He was leading a restless life. This clarifies that, that place cannot be heaven (Jannat) where there is both happiness and sorrow.

The topic being discussed was that if Hazrat Muhammad (Salal.) is not a Baakhabar, then how does Sant Rampal Ji Maharaj, who is a non-Muslim (person belonging to another religion), prove to be a Baakhabar?

Now Muslim brothers and sisters may decide for themselves whether Sant Rampal ji is the Baakhabar or not; whether he is a true prophet or not. From Hazrat Adam to Hazrat Muhammad and all the sages and gods, Shri Ramchandra, Shri Krishna etc. were prophets (message bearers) of what level.

The knowledge given by (Kaadir) Almighty Kabir God, has been described by the prophet sent by Him, Garibdas Ji Maharaj Ji, in this way: -

❖ Speech of 'Sumran Ka Ang' from Amar Granth: -

Garib, aisa avigat Ram hai, aadi ant nahin koye |
 Vaar paar keemat nahin, achal hrambar soye ||1||
 Garib, aisa abigat Ram hai, kaadar aap kareem |
 Meera maalik meharbaan, ramta Ram raheem ||5||
 Garib, dou deen madhya ek hai, Alah alekh pichhaan |
 Naam nirantar leejiye, bhakti het ur aan ||12||
 Garib, Ram ratat nahi dheel kar, hardam naam uchhaar |
 Ameer maharas peejiye, yoh tatt baarambaar ||21||
 Garib, koti gaoo je daan de, koti yagya jonaar |
 Koti koop teerth khanae, mitae nahin jam maar ||22||
 Garib, kotik teerth vrat karey, koti gaj kiye daan |
 koti ashv bipraun diye, mitae na khaincha taan ||23||
 Garib, aisa nirmal naam hai, nirmal karae shareer |
 Aur gyaan mandleek hai, chakvae gyaan Kabir ||38||
 Garib, naam bina soona nagar, padya sakal mein shor |
 Loot na lootee bandagi, ho gaya hansa bhor ||99||
 Garib, agam nigam koon khoj le, buddhi vivek vichaar |
 Uday ast ka raaj de, to bina naam begaar ||100||
 Garib, bhakti bina kya hot hai, bhram rahya sansaar |
 Rati kanchan paaya nahin, Ravan chalti baar ||105||

In the aforesaid speeches of Sumran Ke Ang, Sant Garibdas ji has told that worship of God, recitation of Satnam i.e., the true devotional mantras, gives full benefits. Doing other religious activities instead of chanting the naam (mantra) is not the means of attaining complete salvation. One gets other spiritual benefits.

❖ Meaning: - Speech (Verse) No. 1, 5 :- Ram (God) has no (aadi) birth or (ant) death. He

cannot even be evaluated to know how great He is. His every action and power is boundless i.e., immeasurable. He (Kaadir) is Almighty, (Kareem) Merciful. He himself performs all the tasks. He is the Master (Lord) of all. He is the (Rahim) Merciful God (Ramta Ram) who travels everywhere. (1, 5)

❖ Speech no. 12: - There is only one God of both the religions (Muslim and Hindu religion). Call him Ram or Rahim Khuda. Chant His name with true devotion. (12)

❖ Speech no. 21: - (Ram Ratat) Start chanting the name of Allah without delay i.e., after taking initiation from the Complete Guru (Pir), chant the two words of that Satnaam (hardam) in every breath. Drink this juice of devotional worship, that is, (Tat) this is (nij) special spiritual practice. Do it again and again with the breath. (21)

❖ Speech no. 22: - If one did not chant the actual mantras of the symbolic naam (words) “Aen. Seen. Kaaf” mentioned in Quran Majeed Surah Ash Shura-42 Verse 2, then no matter how many meritorious deeds one may perform, the (Jam maar) punishment given by the (Yamdoot) messengers of Yam (god of death) will not end by it, that is, one will go to Yamraj and bear punishment in the hell. As has been mentioned in the Puranas that by donating a milch cow to a Brahmin, the donor gets a lot of merit. He will get to drink milk in the heaven. If one did not chant the (naam) mantra of Ram (God), then even if one donates (koti / crore) millions of (gaoo) cows, or performs millions of (jag jaunaar) religious rituals, or one gets millions of wells dug (charitable work to provide drinking water), or one gets millions of ponds dug for pilgrimages, or one observes millions of (rozas) fasts, or visits millions of places of pilgrimage, or donates millions of elephants or horses to Brahmins, the cycle of birth and death cannot end with all these religious activities. One will have to go to hell too. One will also obtain the fruits of these religious activities on the earth. One will get the comforts of heaven for some time, but one will have to also suffer in the bodies of other living beings. One will have to also burn in the fire of (dojakh) hell. (22)

❖ Speech no. 23 :- That (mantra) naam of three mantras of (Ram) God is so pure (sacred) that slashing all the sins of the worshipper, it purifies his soul. The other spiritual knowledge which is present in the four Vedas, the four Katebs, the eighteen Puranas and the Gita, the Bhagwat (Sudha Sagar) etc., is (mandleek) regional knowledge. The spiritual knowledge given by Allah Kabir is (chakravarti) complete. It is for the human beings of all the religions. It is not limited to any particular religion. This recitation of three (naam) mantras is for all the human beings. Yagya (religious ritual) is also for everyone. (23)

❖ Speech no. 38 :- There is (mandleek) partial knowledge in the Vedas, Gita, Puranas, Quran and the Bible. The eternal speech, Swasmved, uttered by Supreme God Kabir contains complete i.e., chakravarti knowledge. For this, read **“Creation of Nature” which is on page 201 in this very book.**

❖ Speech no. 99 :- If one did not chant the naam (mantra) along with the other above-mentioned religious activities, then his human body is (soona) unclaimed i.e., God is not the companion of that soul. Without the recitation of (naam) mantra, useless noise is being made, that is, all other statements that are made are useless noises. “You did not loot the (naam) mantra of God, that is, did not worship impatiently. O Devotee! (Bhor) dawn came i.e., you died; the world was just a dream. After a dream is interrupted, one has nothing left with oneself. Likewise, if you die without doing bhakti (worship), you will repent.” (99)

❖ Sant Garibdas ji has told the true spiritual knowledge given by Supreme God Kabir that - O Human! Reflect on Agam (on the future meaning on the life ahead), Nigam (on becoming free from sorrow) with a discreet intellect. If a man has not obtained Satyanaam from the Guru and he is given the kingdom of Uday (from where the sun rises on the earth) Ast (to where the the sun sets, where evening arrives), that is, the kingdom of the whole world, still it is like *bebaar*.

Definition of *bebaar* :- Around the year 1970, large petrol-driven three-wheeler tempos started plying. One day a tempo operator did not come on his route. The next day, when he was asked

why he did not come the day before, he said, “Yesterday, I went in *Begaar*.” At that time, the police stations did not have any vehicles e.g., jeeps etc. If the police had to raid somewhere, they used to get hold of a tempo (three-wheeler or four-wheeler) and bring it to the police station in the evening. Then they used to take it wherever they had to go in the night or during the day. The driver used to be tempo owner himself or someone hired by him. The tempo owner also had to pay for the petrol. The police used to use the tempo all night and day and relieve it late in the evening. Another person watching it used to think that the tempo owner must have earned a lot today because he has plied day and night, but that tempo operator told that he spent rupees 200 (present-day ten thousand rupees) on petrol and food from his side and did not get a single rupee as fare. The depreciation of the vehicle i.e., wear and tear from usage was extra expense. *Begaar* means that there is no income at all, but more labour. The expenditure is also high. This is called *begaar*.

Similarly, by the religious austerity and charity of one’s previous birth, one becomes a king. The virtues of that king are spent in the pleasures and facilities he gets on becoming a king. If that king does not do Bhakti (worship) by taking the real mantras of worship from a complete guru, he does not earn virtues. The previous virtues keep depleting day and night in the luxuries of the kingdom. A king, who does not do true bhakti (worship), is doing *begaar*. (100)

❖ The king of Sri Lanka was Ravan. He had got his palaces made of gold. He was a worshipper of god Shiv (Tamgun). Along with worship, he also used to commit mistakes. He used to eat meat, and also drank alcohol. When Shri Ramchandra ji, who was god Shri Vishnu himself born in Ayodhya in the house of King Dasharath, was in exile, at that time King Ravan abducted Shri Ramchandra’s wife Sita. A war took place between Shri Ram and Ravan to release Sita from Ravan’s captivity. Ravan was killed in the war. At that time, he lived in the palaces made of gold. While departing from this world, he could not even take one (rati) gram gold with him.

The meaning is that a worshipper has to abstain from all evils, only then he gets success in worship. Those, who do not worship, who are engaged day and night in earning money, have built huge bungalows, and have got cars, at the time of death, the earnings (wealth) of worship will accompany a person; the worldly wealth will be of no use. If you have money, perform meritorious deeds with it as well as chant (naam) mantra. (105)

Sant Garibdas ji, the Prophet of (Kaadir) Almighty Allah Kabir, has highlighted the errors in the method of worship of both the religions (Islam and Hinduism) :-

❖ Sant Garibdas ji’s Amar Granth, Raag Kaafi, Hymn no.1 :-

★ Nahin hain daaramdaara uhaan to nahin hai daaramdaara ||tek||
 us dargah mein Dharmrai hai, lekha lega saara ||1||
 mullaa kookae bang sunaavae, naa bahra Kartaara ||2||
 teesaun roje khoon karat ho, kyounkar hove deedaara ||3||
 mool ganvaay chaley ho qaaji, bhariya ghor anghaara ||4||
 bhavjal bood gaye ho bhaai, keejaiga munh kaara ||5||
 bed padhaen par bhed na jaanaen, baanchaen puraana athaara ||6||
 jad koon andhra paan khavaavae, bisrey sirjanhaara ||7||
 oojad khede bahut basaaye, bakra jhota maara ||8||
 ja koon to tum mukti kahat ho, so hain kachchey baara ||9||
 maans machhaliya khaatey paandey, kis bidhi rahae aachaara ||10||
 syoun yajmaane narak mein chaale, boode syoon parivaara ||11||
 chhaati todaen haney yam kinkar, laagae yamon kaa laara ||12||
 Das Garib kahae be qaaji paande, naa kaheen vaar na paara ||13||1||

❖ Meaning: - No one has (daaramdaara) special rights in the court of Dharmrai (Judge of God), that is, no one’s recommendation works. All decisions are made only on the result of karma (deeds).

All virtuous and sinful deeds of the whole life will be accounted for. Both Muslim and Hindu religions perform wrong worship. The Mullah climbs on the top of the mosque and loudly gives (bang / azaan) a call to prayer. He prays to God. Sant Garibdas ji has stated that (Kartaar) God can even hear what's going on in one's mind. If an anklet is tied on the feet of an ant, and there is a jingle in that anklet, then God (Allah) even listens to its sound. He is not deaf; in other words, do not pray with a loud voice. Pray wholeheartedly with a normal voice. In the month of Ramadan, Muslims observe a fast for thirty days. They do not even drink water throughout the day. In the evening, after killing chicken, goat, billy goat etc, they eat its meat. How can they (deedar) see God?

O Qaji! Having destroyed the original wealth i.e., the wealth of breaths of human life and filling the bag of sins by committing grave (anghaara) sins, you are departing from this world. When you will be called to account for your deeds in the house of God, then your face will be blackened, that is, you will be thrown into hell (Jahannam). He has said to the Hindu Pandits that you read the Vedas; you have not understood their meaning properly. You read the eighteen Puranas and you have not understood them properly too. A blind Pandit i.e., who is devoid of the eyes of (Tatvgyan) true spiritual knowledge reads the Vedas and worships a stone idol. He offers bel leaves, basil leaves to the stone idol. He has forgotten the (Sirjanhaar) Creator. Nowhere in the Vedas is it written that worship an idol. You slaughter bulls and billy goats in desolate Khedas (villages that have been destroyed and become ruins are called Kheda) to pacify the spirits living there; this is a heinous sin. What you call the worship of salvation is completely useless, just as kachche baarah is of no value in the game of chaupad. Pandey's eat fish. After bathing, you show yourself as pure by applying tilak. How will God be pleased with you? You will go to hell with the (yajmaan) host. You will also take your family to hell. There are twelve crore Yam messengers. (Laara lagaa hai) They walk in a row like a whole army. They will break your chest, that is, they will beat you mercilessly. Sant Garibdas ji has said that O Qaji! and the Pandit! The power of God (Khuda) is limitless. Make your birth successful by doing true worship.

❖ Raag Kaafi, Hymn no. 2 :-

★ Kya gaavae ghar door divaane, kya gaavae ghar door ||tek||
 analhakk sarey koon paunhchee, sooli chadhey Mansoor ||1||
 Sheikh Fareed kooyein mein latkey, ho gaye chooram choor ||2||
 Sulatani taj gaye balakh koon, chhodi solah sahansar hoor ||3||
 Gopichand Bharthari yogi, sir mein daari dhoor ||4||
 Dadu Das sadaa matvaarey, jhilimil jhilimil noor ||5||
 jan Raidaas Kamaala, sanmukh miley Kabir hajoor ||6||
 donyoun deen mukti koon chaahain, khaavaen gaoo aur soor ||7||
 Das Garib udhaar nahin hai, sauda poorampoor ||8||2||

❖ **Meaning:** Merely singing hymns, verses, quatrains etc speeches in a melodious voice will not be of any use. Salvation will be attained by doing worship and meritorious deeds according to them. The abode of salvation is far away from the singers. Mansoor Ali had laid down his life to attain God. The call of 'Analhak' had reached (sarey) the court of God. Mansoor had been killed. He used to worship with true devotion and submission. He had resurrected. He was from Muslim religion. {The entire story of Mansoor Ali is **written on page 185 of this book.**} In Muslim religion, there was a devotee named Sheikh Farid who had hung himself in a well to attain God. He had become so weak that only his skeleton was left. The crows, considering him dead, sat on his forehead in order to take his eyes out to eat them. At that time, Sheikh Farid said, "O Crows! Eat the flesh of my body. Leave my eyes. I want to see God." Ibrahim Adham Sultan was also a Muslim king. He renounced his kingdom, Balakh city, to attain God. He had forsaken sixteen thousand (padmani) beautiful young women. {The entire story of Sultan Ibrahim Ibn Adham is **written on page 160 of this book.**} Both Gopichand and Bharthari were kings. They too renounced their kingdoms, and

taking initiation from Gorakhnath, who was from Naath tradition, used to live by applying ash on their body. Sant Dadu Das, Sant Ravidas, Devotee Kamaal etc. had met God Kabir. They had taken initiation. They saved themselves from sins. Sant Garibdas ji has said that people of both the religions desire liberation, but they commit violence against living beings. Hindus eat pork, and they consider eating cow's meat a sin. Muslims eat cow's meat and consider it haram (forbidden in Islam) to eat pork. In the true court (court of God), transactions are not made on credit, but only on cash payment. In other words, one will certainly get the result of whatever deed one has performed. It is a heinous sin to kill any living being and to eat its meat. Until one takes initiation from a Complete Saint who provides way of worship of SatPurush Kabir, one will have to bear the result of one's deeds. Sins are destroyed by the worship of SatPurush. A worshipper goes to Satlok by doing true worship.

❖ Raag Kaafi, Hymn no. 47: -

★ Maindee jindadiye vo, rabb da panth visham hai baat ||tek||
 gagan mandal mein mahal Sahib ka, andr banya jharokha |
 ek mulla masjid mein kookae, ek pukaarae boka ||1||
 inmein kaun sarey koon paunhchya, hamein lagya hai dhokha |
 dono adla badla khelaen, nahin mukti nahin mokha ||2||
 kalma roja bang nivaaja, nabi Muhammad keenhaan |
 kad Muhammad ne murgi maaree, kard galae kad deenha ||3||
 murgi bakri chidi buteri, soee gaoo gal seena |
 jin koon bhisat kahaan be qaaji, goodae seek bhareenaa ||4||
 us dargah mein chhuri na ghadiye, karad kahaan se lyaaya |
 gooda raata goshat taata, kesar rang banaaya ||5||
 ghaali degche bismil keenhaa, saras nivaala khaaya |
 jaa hansa kaa khoj bataao, kaun sarae paunhchaaya ||6||
 khand pind brahmand na hotey, naa the gaay kasaai |
 aadam havaa na hujra hota, kalmaa bang na bhaai ||7||
 un Kaadar nahin kudrat sirjee, jab kyaa khaana khaai |
 Das Garib kahae be qaaji, Allah Kabir chit laai ||8||47||

❖ Meaning: - O My life! i.e., O My soul! i.e., O Human being! The path of God is a difficult (baat) journey. The palace of the Supreme God is in Satlok in the celestial region. There is a (jharokha) grille inside it through which the Supreme God sees everything. Qaji is slitting the throat of a big billy goat with a knife. The billy goat is screaming in pain. A Mullah (a guru in Muslim religion who performs ceremonial acts and sacrificial rites) is shouting from the top of a mosque, that is, even if the person who kills a living being does worship, his prayer is meaningless, that is, just as the billy goat while dying cries "maen" "maen" out of fear and pain, which has no meaning; the killer will only have rest after killing it. Similar is the (azaan) prayer of that Qaji who eats meat; it is of no use. He will certainly get punished for his sins. Sant Garibdas ji has clarified that none of these among the billy goat, Mullah and Qaji, will go to heaven. They are playing an exchange game. Today the Qaji is killing the billy goat by slitting its neck. In some birth, the soul of the Qaji will become a billy goat, and the billy goat's soul will become a Qaji, then it will take its revenge. Prophet Muhammad had recited the Kalma (Allahu Akbar Mantra) and observed Roza (fast). He had offered Namaz (prayer) and (Bang) recited Azaan which is a loud call to prayer. He did not kill chicken, goat, cow etc. He did not commit violence against any living being. O Qaji! How can a person, who slits the throat of another being and eats its meat, go to heaven? Why did you kill a living being created by God? You have committed a grave sin. When there was no creation, there was only the Supreme God. Where were the people who perform such deeds then? What did they

eat? Sant Garibdas ji has said: 'O Qaji! Meditate on God Kabir (Allah Akbar).'

Prophet (Saint) Garibdas ji has described the power of Almighty God (Kadir Khuda) Kabir.

❖ Raag Kaafi, Hymn no. 24 :-

★ Khaan paan kuchh karda naaheen, hai mehboob aachaari vo ||tek||
 kaum chhatees reet sab duniyaa, sab se rahae vichaari vo ||1||
 beparvaah shaahan pati shaaham, jin yaah dhaarna dhaari vo ||2||
 antolya anmolya devae, karodi laakh hajaari vo ||3||
 arab kharab aur leel padam lag, sankhaun sankh bhandaari vo ||4||
 jo sevae taahi koon khevae, bhaujal paar utaari vo ||5||
 surati nirati gal bandhan dori, paavae birah ajaari vo ||6||
 Brahma Vishnu Mahesh sareekhey, taahi uthaavaen jhaari vo ||7||
 Shesh sahasnmukh karaen binti, hardam baarambaari vo ||8||
 shabd ateet anaahad pad hai, hai purush niraadhaari vo ||9||
 sookshm roop swaroop samaana, khelae adhar adhaari vo ||10||
 jaakoon kahaen Kabir julaaha, rachi sakal sansaari vo ||11||
 Garibdas sharnaagat aaye, Sahib latak bihaari vo ||12||24||

❖ **Meaning:** - God lives for years without eating or drinking in the Akah Lok. He is a beloved God. He gives immeasurable, invaluable, unfathomable wealth to the worshippers. He gives lakhs and crores (millions) of rupees. God has arab (1 arab=1 billion), kharab (1 kharab=100 billion), neel (1 neel=10 trillion), padam (1 padam=1 quadrillion), sankh (1 sankh=100 quadrillion) i.e., infinite reserves. He only conveys that person across who (sevae) worships Him. Brahma, Vishnu and Shiv are His servants in front of the Almighty God Kabir. Shesh Naag repeatedly chants (naam) mantra with thousand mouths. Sant Garibdas ji has said that the one, who is called Kabir, the weaver, had created the entire universe. O Complete God! Kabir ji, (Latak Bihaari) who travels without any hindrance in all the brahmands (multiverse)! We have come to your refuge.

❖ Raag Bilaawal, Hymn no. 21: -

★ Abigat Ram Kabir hain, chakvae abinaashi |
 Brahma Vishnu vajeer hain, Shiv karat khavaasi ||tek||
 Indra koti anant hain, jaakae pratihaara |
 baran kumeram Dharmrai, thaadhey darbaara ||1||
 tetees koti devta, rishi sahasn athaasee |
 vaishnav koti anant hain, gun gaavaen raashi ||2||
 nau jogeshvar naad bhari, sur poorae sankha |
 sankaadik sangeet hain, abichal gad banka ||3||
 Shesh Ganesh ru Saraswati, aur Lakshmi raajaen |
 Saavitri Gaura rataen, gan sankh biraajain ||4||
 anant koti muni saadh hain, gan gandharv gyaani |
 arpaen pind ru praan koon, jahaan sankhaun daani ||5||
 saavant shoor anant hain, kuchh ginti naahin |
 jati sati aur sheelvant, leela gun gaahin ||6||
 chandr soor binti karaen, taara gan gaadhey |
 paanch tatv haajir khadey, hukmi dar thaadhey ||7||
 teerth koti anant hain, aur nadi bihanga |
 thaara bhaar to koon ratae, jal pavan taranga ||8||
 asht kuli parbat rataen, dhar ambar dhyaana |

mahtaab agni to koon japaen, saahib rahmaana ||9||
 ars kurs par sej hai, tan tabak tiraaji |
 ek palak mein karat hain, so raaj biraaji ||10||
 alakh binaani Kabir koon, rang khoob chavaaya |
 ek paani ki boond se, sansaar banaaya ||11||
 anant koti brahmand hain, kachhoo vaar na paara |
 lakh chauraasi khaan kaa, tu sirjanhaara ||12||
 sooksham roop svaroophai, bauh rang binaani |
 Garibdas ke mukat mein, haajir pravaani ||13||21||

❖ **Meaning: - (Avigat) the Divine Supreme God is Kabir ji. He is (Chakvae) Chakravarti {A Chakravarti king is one who ruled over the whole earth, and he was the Maharaja (great king), the master of all the inferior kings. Kabir SatPurush rules over all the worlds. He is the Master, Maharaja i.e., Mahadev (Great Lord) of Brahma, Vishnu, Mahesh, Jyoti Niranjan and Akshar Purush along with all the inferior deities.} God, and is eternal. He is immortal. Brahma, Vishnu and Shiv also (khavaasi) serve Him. Indra and thirty-three crore deities, eighty-eight thousand sages, nine Yogeshwar, the four Sanakadik, Sheshnaag, Ganesh, Saraswati, Lakshmi, Savitri, Parvati, quadrillion (ganas) attendants, all follow His orders. God Kabir reigns over all. Kabir ji has made the human body so beautiful with a drop of water. Kabir ji Himself is the creator of the infinite brahmands (multiverse) and the eighty-four lakh types of living beings. He is the Creator of all. Sant Garibdas ji has said that the God, who performs (leela) divine acts in various forms, is sitting on my head.**

❖ **Achla Ka Ang, Speech no. 1-13: -**

Garib, panja dast Kabir ka, sir par raakho hans |
 yam kinkar champae nahin, uddhar jaat hai bans ||1||
 Garib, dardband darvesh hai, Satguru Purush Kabir |
 naam liye bandh chhootae, tootae yam janjeer ||2||
 Garib, Satguru Purush Kabir hain, teen lok tatt saar |
 koti unancha prithvi, chaudah bhavan aadhaar ||3||
 Garib, Satguru Purush Kabir hain, teen lok tatt saar |
 doyi chaar ki kya chalaе, udhraen hans apaar ||4||
 Garib, Satguru Purush Kabir hain, chaaron yug prvaan |
 jhoothey guruva mari gaye, ho gaye bhoot mashaan ||5||
 Garib, jhoothey guru ke aasrae, kadey na udhrae jeev |
 Saacha Purush Kabir hai, Aadi Param Guru Peev ||6||
 Garib, Satguru Purush Kabir ka, visham panth bairaat |
 Shiv Sankaadik dhyaav heen, muni jan jovaen baat ||7||
 Garib, Satguru Purush Kabir ki, koyi na chal hai gael |
 bina panth pag dharat hain, gagan mandal mein sael ||8||
 Garib, pag seti duniyaan chalaе, panchhi paraun udaan |
 ooncha mahal Kabir ka, jahaan nahin jameen aasmaan ||9||
 Garib, neem mander na mahal ke, nahin ghaat nahin baat |
 ooncha takht Kabir ka, kaise keeje saat ||10||
 Garib, sankh swarg par sael hai, sankh swarg par dhaam |
 aisa achraj dekhiya, bina neem ka gaam ||11||
 Garib, bina neem ke nagar mein, bastey Purush Kabir |
 Shiv Brahmaadik thakat hain, kaun dharae jahaan dheer ||12||

Garib, lakh lakh yojan udat hai, sur nar muni jan sant |
ooncha dhaam Kabir ka, koyi na paavae ant ||13||

❖ **Meaning :- O Worshipper! Remain worthy of the grace of Lord Kabir ji, that is, remain in the shelter of Kabir ji. (Jam Kinkar) Yam's (the god of death) messengers will not catch you. Your family will be emancipated. (1)**

❖ **Satguru (Purush) God Kabir is (dardband) the remover of sorrows. By chanting the naam (mantra) given by Kabir ji, the bondage of (karmas) actions imposed by Kaal gets released. The (janjeer) iron handcuffs tied by Yamraj are broken. (2)**

❖ **Satguru God Kabir is (tat saar) everything i.e., Master of the three loks/worlds (Lok of Kaal Brahm, Lok of Akshar Purush and the Lok of SatPurush which is the area of four loks. These three loks have been described here), meaning that He is the Master of the lineage. He is the basis of forty-nine crore (490 million) earths and fourteen Bhuvans (which are in one brahmand), not just two or four. Khuda (God) Kabir liberates infinite (hans) devotees. (3-4)**

❖ **(Purush) God Kabir who is present in the form of a (Satguru) Tatvdarshi Saint, has physically come from Satlok in the form of a Satguru i.e., in the form of His own Prophet in all the four Yugas (Satyug, Tretayug, Dwaparyug and Kalyug). This is a fact. False (gurus) religious leaders died. Their way of worship was wrong as it was not according to the scriptures. They attained lives of ghosts. (5)**

Evidence: - Supreme God Kabir had physically come from Satlok in the form of a Satguru in all the four yugas (ages) and had gone back along with His body. In Satyug, His name was Sat Sukrit. In Tretayug, His name was Munindra. In Dwaparyug, His name was Karunamay. In Kalyug, His name is Kabir.

❖ **A soul will never be emancipated in the shelter of a fake guru. The True Supreme Guru, (Peev) Lord is God Kabir. (6)**

❖ **The true path of worship imparted by Satguru God Kabir is (visham) inaccessible and vast. Shri Shiv ji and Sanak, Sanandan, Sanatan and Sant Kumar (Sankaadik) and sages and seers are also walking on the (baat) path of worship. But they are following the path of Kaal under the delusion that it is the path to Satlok. Life will be in vain. (7)**

❖ **No one is walking on the (gael) road i.e., path of Satguru God Kabir. Satguru Kabir treads without a (panth) path, that is, he takes a Vihangam route (to fly like a bird). He does not walk like (papeel) an ant. God Kabir's (mahal) Satlok abode is (ooncha) on the summit, where there is no perishable land and sky. It is imperishable land. God's palace is divine. How to make a (saat) deal to attain it? What is the method by which one attains Satlok? (8-10)**

❖ **The comfort of Satlok is more than that of quadrillion heavens of the Lok of Kaal Brahm. The surprising thing is that the houses in Satlok are built without a (neev) foundation. For instance, whatever object is placed at the point where the gravitational force of the earth and the moon becomes zero, it hangs there itself. It remains stable. Similarly, in Satlok, all the walls and ceilings have been secured by the spiritual power of God. (11)**

❖ **Satguru Kabir ji lives in a dome built in Satlok, the city without foundation. After repeatedly making an effort to attain that place, even Shiv, Brahma and Vishnu have got exhausted. Then what capacity does another worshipper have to perform spiritual practice to attain that Satyalok? The reason has been that their spiritual practice is not according to the Sukshmvad (Tatvgyan – true spiritual knowledge). (12)**

❖ **While doing the incomplete spiritual practice mentioned in the Vedas, the seers (who are considered to be contemplative), the sages, and the saints and devotees of Kaal Brahm used to fly (lakh-lakh) millions of yojan (one yojan is equal to 12 kilometers) in the sky with (siddhi) spiritual power. They did not attain Satlok because Satlok is at a height of sixteen sankh (1600 quadrillion) kos (one kos is equal to three kilometres) from the Lok of Kaal Brahm. (13)**

❖ **Achla Ka Ang, Speech no. 16-36: -**

Garib, jaise alal aakaash koon, raapati charan lagaay |
 aise harijan hans koon, le chaalat hai taahi ||16||
 Garib, naam nirantar sangar saru, farkae dhvajaa nishaan |
 anhad baajey baaj heen, Satguru aamb divan ||17||
 Garib, Satnaam ke jaap se, baajaen anhad naad |
 toba Parmeshwar Kabir kee, chhootaen sab hee upaadh ||18||
 Garib, Dharmrai darbaar mein, dayi Kabir talaak |
 bhooley chookey hans koon, pakdiyo mat kajaak ||19||
 Garib, bole Purush Kabir se, Dharmrai kar jor |
 tumre hans na champ hoon, dohee laakh crore ||20||
 Garib, madyahaari jaari naraa, bhaang tamaakhu khaahin |
 pardaara par ghar takae, jin koon lyoun ak naahin ||21||
 Garib, Dharmrai bintee karae, suniyo Purush Kabir |
 jin koon nishchay pakad hoon, jadahoon taunk janjeer ||22||
 Garib, chumbak roopi shabd hai, lohey roopi jeev |
 pardey maahi bheti hoon, darsh parsh hoye peev ||23||
 Garib, chumbak hamra roop hai, lohe roopi praan |
 Dharmrai teri bandh se, Hum le udaen achaan ||24||
 Garib, jaa ghat naubat naam kee, jaakoon pakdae kaun |
 khaali koon chhodoon nahin, reeti jin kee jaun ||25||
 Garib, kar jorae bandagi karae, chaudah muni divaan |
 so to markab keejiye, bina bandagi gyaan ||26||
 Garib, karmon seti rat the, ab hain jo sharan Kabir |
 jin koon nishchay maar haun, kaadhaun bal takseer ||27||
 Garib pahle kiye vo bakhsh hoon, aage karey na koyi |
 Kabir kah Dharmrai sau, naam rataen mm soyi ||28||
 Garib, karm bhram brahmand ke, pal mein kar hoon nesh |
 jin Hamri dohi dayi, so karo hamaari pesh ||29||
 Garib, Shiv mandal Brahma puri, jo Vishnu lok mein hoye |
 Hamre gun bhoolae nahin, to aan chhutaan tohi ||30||
 Garib, koti bahattar urvashi, Dharmrai kee dheev |
 sur nar muni jan mohiya, bisar jaat hain peev ||31||
 Garib, peev ko hansa bisarheen, hamre tumhre naahin |
 Dharmrai kahaen Kabir se, jin koon bahoo vidyee khaahin ||32||
 Garib, Sahib Purush Kabir hain, yoni padey so jeev |
 lakh chauraasi bhramheen, Kaal jaal ghat seev ||33||
 Garib, Sahib Purush Kabir koon, janm liya nahin koye |
 shabd swaroppi roop hai, ghat ghat bolae soye ||34||
 Garib, anant koti avtaar hain, maaya ke govind |
 karta hoye hoye avtaraen, bahur padaen jag fand ||35||
 Garib, triloki ka raaj hai, Brahma Vishnu Mahesh |
 ooncha dhaam Kabir ka, Satlok pardesh ||36||

❖ **Meaning - God flies away with his worshipper to Satyalok just as an Alal (Anal) bird lifts (raapati) an elephant and flies away. (16)**

❖ A worshipper who chants the naam (mantra) after taking initiation of Satnaam and Saarnaam from a Tatvgyani Guru (enlightened spiritual master) i.e., Satguru, the (baajey) sound of music of Satlok is heard in his body inside his head. Listening to that celestial music, a worshipper becomes so much attracted to it that he renounces all the vices like singing, dancing and foul play in hoarding wealth etc of this Kaal's Lok. (17-18)

❖ When in March 1727 (Vikrami Samvat 1784) on the Shukl Paksh Dwadashi (12th day of waxing moon period) of Falgun (Feb/March) month, God Kabir physically descending from Satlok in the guise of Baba Jinda had met Sant Garibdas ji in the forest of village Chhudani district Jhajjar, Haryana (India), at that time Sant Garibdas ji was ten years old. Taking Sant Garibdas' soul out of his body, God Kabir took him up in the sky to Dharmrai's (Judge of Kaal Brahm) office (court). To show His ability, and to make him His witness, Kabir ji in front of the child Garibdas said to the Judge of Kaal Brahm i.e., Dharmrai, "O Kajaak i.e., Devil! Do not catch my (Kabir ji's) devotee." (19)

❖ Dharmrai requested: -

Dharmraj with folded hands said to God Kabir, "Millions of curses on me, I will not touch your (hans) devotee." (20)

❖ But those (madyahaari) who consume alcohol, those (jaari naraa) men who commit adultery, who consume cannabis and tobacco, who (takae) look at (pardaara) someone else' wife with an evil eye, should I catch them or not? (21)

❖ Dharmraj pleaded, "O Kabir (Purush) God, please listen to my entreaty! It is a rule here that those who commit the above offences, I will definitely tie them with chains." (22)

❖ God Kabir ji ordered i.e., stated that:

My Saarshabd (Saarnaam) is like a magnet and my (hans) devotee is like iron. I will meet my devotee in (pardey) a veiled form i.e., in secret. He will obtain a sight of his (Peev) Master God and (paras) touch His feet. He will become my soul. O Dharmrai! I will suddenly take that devotee soul of mine away from your bondage (imprisonment). (23-24)

❖ Dharmrai said: - Who can capture the devotee who has Your initiation-mantra? I will not spare the person who is devoid of your naam (mantra). (25)

❖ The fourteen seers who are considered to be (divaan) the main ones, if they do not do true worship as per (vidhaan) rules, then they too will be made (markab) donkeys. (26-27)

❖ God Kabir Ji said, "I will forgive the sins that one had done before coming to my shelter. Further, that devotee will not commit sinful deeds. O Dharmrai! I will destroy the sins of the person who will chant my naam (mantra)." (28)

❖ God Kabir ji again said that all the deeds {sanchit (deeds accumulated in the previous births), vartmaan (deeds performed in the present life) and praarabdh (destiny formed by combination of virtues and sins of previous human births)} of this Kaal Lok that a person has been made to perform by misleading him, I will destroy all those sinful deeds in a moment. Those who have cried out to me i.e., called out and said that we are the devotees of God Kabir. Do not call them to account (for their deeds). Present them in My court at the Satguru's place on Trikuti. I will bring them to account for their deeds. (29)

❖ If a devotee of God Kabir, who due to some mistake goes to the heaven in Brahma's Lok or in Vishnu Lok, or in Shiv Lok because of the earnings of the recitation of the first mantra, and there he recalls (Tatvgyan) true spiritual knowledge that 'the earnings (virtues) of my worship will be exhausted here and I will not attain salvation', even if he remembers Me there, then I will rescue him from there too. By giving him a human birth again, and granting him true worship, I will liberate him. (30)

❖ Dharmrai's 72 crore (dheey) daughters are Urvashi (angels of heaven) who have enchanted

(sur) demi-gods, (nar) righteous men, and seers. They have ensnared them in their web. Those who forget God remain trapped in Kaal's web. (31)

❖ Dharmrai said, "O God! The living beings who (bisarheen) forget (Peev) God, they are neither yours nor ours. They will be tormented in many ways." (32)

❖ Sahib Kabir ji is (Purush) Supreme God because He is free from birth and death. One, who is born, dies and takes birth as other eighty-four lakh types of lifeforms. He is trapped in Kaal's web. There is water of (seev) doubt in his (ghat) pitcher-like body, that is, he is a confused person. He has no knowledge of Satya Purush (True/Eternal God). (33)

❖ God Kabir never took birth. His (shabd swaroopi) form is imperishable. He possesses the power of word. Every living being is speaking and moving by the power of God Kabir. (34)

❖ Infinite crore incarnations have been born due to the influence of Kaal Brahm's Maya. They take birth on Earth as (karta) God. They come from above. Once again getting trapped in the cycle of deeds, they suffer by falling in the cycle of birth and death. They again become trapped in the (fand) noose of the world. For example, Shri Ramchandra was born as (Karta) God from the womb of Mother Kaushalya in the house of King Dashrath. He deceitfully killed Bali and incurred his sin. To bear the punishment of that sinful act, he was born in the form of Shri Krishna in Dwapar Yug. The soul of Bali took birth as a hunter. He took revenge by inadvertently killing Shri Krishna. In the form of Shri Ramchandra, he adhered to only one Patnivrat Dharm (he had only one wife). He saved himself from sins. He made up for it in the form of Shri Krishna. He did eight marriages meaning he copulated with eight women. Then he copulated with thousands of Gopis (female cowherds) and Gujaris (milkmaids). Sixteen thousand women were held captive by a king. Shri Krishna snatched them and brought them with him. He copulated with them all. Actually, it was Kaal who enjoyed and inflicted sins on Shri Krishna. The punishment of these sins will also be borne by the soul of Shri Krishna alias Shri Ram by suffering in the bodies of eighty-four lakh types of living beings. (35)

❖ Shri Brahma, Shri Vishnu and Shri Shiv are the kings (Lord) of only three Loks/worlds (Earth, Heaven, Nether World). The (dhaam) place of God Kabir is far higher. It is a province called Satlok. Allah Kabir is the (Master) King of all. (36)

Advising Both the Religions

❖ Amar Granth (Sant Garibdas Ji), Chapter Parakh Ka Ang, Speech no. 568 to 619 :-

Kaashi jora deen ka, Qaaji khilas karant |
 Garibdas us sarey mein, jhagrey aan parant ||568||
 Sun Qaaji raaji nahin, paap karm se khudaay |
 Garibdas kis hukam se, pakad pachhaari gaay ||569||
 Gaoo hamaari maata hai, peevat jis ka doodh |
 Garibdas Qaaji kutil, katal kiya aujood ||570||
 Gaoo aapni amaa hai, taa par chhuri na baah |
 Garibdas ghril doodh koon, sab hee aatm khaahae ||571||
 Aisa khaana khaaiye, maata kae nahin peer |
 Garibdas dargah sarey, gal mein padae janjeer ||572||
 Qaaji patak Quraan koon, uth gaye sir peet |
 Garibdas Julhe kahi, baani akal adeeth ||573||
 Julhe deen bigaariya, Qaaji aaye fer |
 Garibdas mulla murg, apni apni ber ||574||
 Murge se mulla bhaye, mullaa fer murg |
 Garibdas dojakh gaye, paaya nahin swarg ||575||

Qaaji kalma padhat hai, baanche fer Quraan |
 Garibdas is julm se, boode dahoon jihaan ||576||
 Donoo deen dayaa karo, maano bachan hamaar |
 Garibdas gaoo soor mein, ekae bolan haar ||577||
 Soor gaoo mein ek hai, gaay khaavo na soor |
 Garibdas soor gaoo, dou ka ekae noor ||578||
 Mulla se pandit bhaye, pandit se bhaye mull |
 Garibdas taj baer bhaav, keeje sullam sull ||579||
 Hindu jhatke maar heen, muslam karaen halaal |
 Garibdas dou deen ka, hosi haal behaal ||580||
 Bakri kukadi khaa gaye, gaoo gadahraa soor |
 Garibdas us bhist mein, tum se Alha door ||581||
 Ghodey oont atak nahin, teetar kya khargosh |
 Garibdas aise adharmi se, Allah hai sau kos ||582||
 Bhist bhist tum kya karo, dojakh jall ho anch |
 Garibdas is khoon se, Allah naaheen banch ||583||
 Rabb kee rooh maartey, khaatey ho rae mor |
 Garibdas us narak mein, nahin Qaaji koon thaur ||584||
 Sun Qaaji baaji lagee, jo jeete so jaay |
 Garibdas us narak koon, bin Qaaji ko khaay ||585||
 Sun Qaaji baaji lagee, paasa sanmukh daar |
 Garibdas yug baandh le, nahin marat hain saar ||586||
 Suni Qaaji gadah gati, paan ladey khar peeth |
 Garibdas us vastu bin, khaay gadahra beeth ||587||
 Mulla koonkae bang de, sun kaafar mustand |
 Garibdas murga maarkar, khaat gol gird and ||588||
 Sun mulla updesh toon, kufar karae din raat |
 Garibdas hak bolta, maare jeev anaath ||589||
 Murgay sir kalangi hoti, chismein laal chilool |
 Garibdas us kalangi ka, kahaan gayaa vah phool ||590||
 Sun mulla maali Allah, phool roop sansaar |
 Garibdas gati ek sab, paan phool phal daar ||591||
 Karo naseehat door lag, dargah hosi nyaav |
 Garibdas Qaaji kahae, karbey naan pulaav ||592||
 Qaaji kaadh kateb koon, jorya badaa hajoom |
 Garibdas gal kaat heen, phir khaatey de de goom ||593||
 Maans katey ghar ghar batey, rooh gayi kis thaur |
 Garibdas us darbaar mein, hoye Qaaji bad gaur ||594||
 Sun Qaaji paap kiya, jaad swaad re jind |
 Garibdas dargaah mein, padae galey beech fand ||595||
 Baasmati chaaval pakkaa, ghrit khaand tuk daar |
 Garibdas kar bandagi, koodey kaam nivaar ||596||
 Fulkey dhova daal kar, halwa roti khaay |
 Garibdas Qaaji sun, mitti maans na pakaay ||597||
 Roje rakhae aur khoon karae, fir tasbi le haath |

Garibdas dargah sarey, bauhat kari taen ghaat ||598||
 Shaah Sikandar ke gaye, Qaaji patak Quraan |
 Garibdas Julhadi par, ho hai khainchaataan ||599||
 Tera saraa uthaa diya, Qaaji boley yaun |
 Garibdas pagdee patkaen, vo kahae Alakh Alaah main haun ||600||
 Das ahdee talbaan huyi, pakad Julhadi lyaav |
 Garibdas us kutil ko, maarat nahin sankaaav ||601||
 Ahdee le gaye baandh kar, Shaah Sikandar paas |
 Garibdas Qaaji mullaa, pagdi bahaen aakaash ||602||
 Qaaji panch hazaar hain, mullaa peetae sheesh |
 Garibdas yauh Julhadi, kaafar bisve bees ||603||
 Mihar daya is ke nahin, mitti maans na khaay |
 Garibdas maans pakaaao, Neeru momin lyaao bulaay ||604||
 Momin bee pakrey gaye, sang Kabira maay |
 Garibdas us sarey mein, pakad pachhaari gaay ||605||
 Shaah Sikandar bolta, kah Kabir too kaun |
 Garibdas gujre nahin, kaise baithya maun ||606||
 Ham heen Alakh Allah hain, kutab gaus aru peer |
 Garibdas Khaalik Dhani, Hamra naam Kabir ||607||
 Main Kabir sarbang hoon, sakal hamaari jaat |
 Garibdas pind praan mein, yugan yugan ka saath ||608||
 Gaoo pakad bismil karee, dargah khand ajood |
 Garibdas us gaoo ka, peevae Julha doodh ||609||
 Chutki taari thaap de, gaoo jivaaai beg |
 Garibdas doojhan lagee, doodh bharee hai deg ||610||
 Yauh parcha pratham bhayaa, Shaah Sikandar paas |
 Garibdas Qaaji mullaa, ho gaye bauhat udaas ||611||
 Kaashi umti sab khadee, momin karee salaam |
 Garibdas mujra karae, maata sihar alaam ||612||
 Taana baana naa bunaen, adhar chisam jodant |
 Garibdas bauh roop dhar, modya nahin murant ||613||
 Shaah Sikandar dekh kar, bauhat bhaye muskeen |
 Garibdas gat sher kee, tharke donoon deen ||614||
 Qaaji mullaa uth gaye, shaah kadam jab leen |
 Garibdas us Julhadi kee, naa koyi sarbar keen ||615||
 Khadey rahe jyoon khambh gati, Shaah Sikandar lot |
 Garibdas Julha kahae, lyaavau kit hai goth ||616||
 Agram magram chhod de, maan hamaari seekh |
 Garibdas kahae Shaah se, bank dagar hai leek ||617||
 Qaaji mullaa bhaag gaye, ghaatan potan laad |
 Garibdas gati ko lakhae, Julha agam agaadh ||618||
 Chaley Kabir asthaan koon, paalakiyon mein baith |
 Garibdas Kaashi taje, Qaaji mullaan ainth ||619||

❖ **Meaning of Parakh Ka Ang, Speech no. 568-619: - All the living beings of the world are the souls of God Kabir. Those who have obtained the birth of a human being (male or female) are entitled**

to do worship. Kaal Brahm i.e., Jyoti Niranjan has made all the human beings firm on the deeds that keep one in Kaal's trap. He has propagated wrong and incomplete spiritual knowledge among the public through his messengers (Kaal's knowledge bearers). Such practices have been started in the name of religion, by doing which sinful deeds increase. For example, in the name of worship of Bhairav, Ghosts, Mother Durga etc., Hindu devotees sacrifice goats, chickens, buffaloes etc., which is nothing but sin. Similarly, in the name of Allah, Muslims sacrifice goats, cows, chickens, etc, which is sheer sin. Hindus, Muslims, Sikhs, Christians and people of other religions and sects are children of God Kabir (Sat Purush) who are collecting sins by being misled by Kaal. In these verses, Kabir ji has explained the trap of Kaal, particularly to his Muslim children and advised them not to commit this sin. But because of being impregnated with false knowledge by Kaal Brahm, Muslims became enemies of their Creator Kabir. Kaal Brahm incites to quarrel. God Kabir used to preach to the main workers of Muslim religion, the Qajis and the Mullahs, to save them from sin. He used to say, "O Qaji and Mullah! You are incurring sin by killing a cow. You kill a goat or a rooster, that is also a heinous sin. The killing of a cow does not please (Allah) God, on the contrary, He gets angry. By whose order, did you kill the cow?"

❖ Parakh Ka Ang, Speech no. 569-572: -

Sun Qaaji raaji nahin, paap karm se khudaay |
 Garibdas kis hukam se, pakad pachhaari gaay ||569||
 Gaoo hamaari maata hai, peevat jis ka doodh |
 Garibdas Qaaji kutil, katal kiya aujood ||570||
 Gaoo aapni amaa hai, taa par chhuri na baah |
 Garibdas ghril doodh koon, sab hee aatm khaahae ||571||
 Aisa khaana khaaiye, maata kae nahin peer |
 Garibdas dargah sarey, gal mein padae janjeer ||572||

❖ **Meaning:** - Supreme God Kabir ji said to the Qajis and the Mullahs that a cow is like a mother whose milk everyone drinks. O Qaji! You slaughtered the cow.

❖ The cow is your and everyone else's (amaa) mother because the one whose milk you drank is respected like a mother. Do not kill her. People of all the religions eat and drink her ghee (clarified butter) and milk.

❖ Eat such food which does not cause pain to the mother (cow). The person who commits such a sin will be tortured by being tied with chains in the (dargah) court of God.

❖ On hearing the benevolent words of God Kabir ji, the Qaji and the Mullah say, "Alas! Alas! What a criminal he is! He is calling meat-eaters sinners!" They got angry and went away. Then when they came to argue, God Kabir Ji said, "O Qazi and Mullah! Listen, if you kill a rooster, it is a sin. Further in some birth, the rooster will become a qaji and the qaji will become a rooster. Then that soul of the rooster will kill him. You will not attain heaven; you will go to hell."

❖ (Qaaji kalma padhat hai) Qaji recites Kalma, that is, he slaughters animals and birds. Then he reads the holy book Quran. Sant Garibdas ji is explaining that God Kabir stated that due to this (atrocious) crime, both the worlds will become miserable, that is, one will bear the punishment of one's deeds on Earth as well as one will be put in hell above. (576)

❖ God Kabir stated that - Both (Hindu and Muslim) the religions, have compassion. Obey my word that there is same God in the pig and the cow, that is, there is only one soul. Do not eat a cow or a pig.

❖ If someone is born in the house of a Pandit today, he can take birth in the house of a Mullah in the next life. So, live in harmony with each other. Hindus slaughter a living being by a single blow. Muslims slaughter a living being slowly. They call it Halal. This is sin. Both will suffer badly.

❖ Those who eat goat, (kukadi) chicken, cow, donkey, pig as well as (rees) imitate acts of worship, God (Allah) is far away from such sinners i.e., they will never attain God. You will go to hell. Do not commit sin.

They even eat horses, camels, pheasants, and rabbits alongside worship. (Allah) God is hundred kos (one kos is three kilometres) away from such a (kukarmi) sinner, that is, he will never attain Allah.

❖ What (bhish-bhist) ‘heaven-heaven’ are you reciting? You will burn in the fire of (dojakh) hell.

❖ You eat meat, kill living beings, then you also worship. What you are doing is wrong. In the court of God, a noose will be tied around your neck, that is, you will be punished. (586-595)

❖ Cook basmati rice. Put (ghee) clarified butter and (khaand) sugar in it and eat it, and (bhakti) worship. Give up (koodey kaam) bad deeds (sins), persecution. Small and thin rotis are called Phulke. Make such Phulke. Cook (dhoyi daal) husked lentil. Eat good food like halwa (a pudding made with flour, ghee and sugar), roti etc which is free from any sin. O Qaji! Listen, do not eat meat. With the aim of worshipping God, you observe (Roze) fasts; you also chant with a rosary (tasbi). Then you kill a living being i.e., you slaughter a cow, hen-rooster, goat- billy goat etc. You are deceiving God. God Kabir preached the truth, but the Qajis and the Mullahs got offended by it. (596-598)

❖ On that day, the Emperor of Delhi, Sikandar Lodhi (son of Bahlol Lodhi), had come to Kashi city. Ten thousand Muslims together went to Sikandar Lodhi at his rest house. The Qajis said, “O Jahanpanah (Refuge of the world)! Our religion has been insulted. We have been defamed. A (kafir) disbeliever weaver named Kabir describes the religious deeds of our religion as low deeds. He calls himself (Alakh Allah) the invisible God of the seventh heaven.

❖ They started a (khainchaataan) tussle with God Kabir.

❖ By the order of King Sikandar, ten soldiers apprehended God Kabir ji and brought him in handcuffs. Qajis’ and Mullahs’ happiness knew no bounds. They raised their turbans with pride. They said, “O King! This weaver is a complete kafir (disobedient). He does not even eat meat. There is no such thing as mercy in his heart. His mother and father should also be caught and brought.” (604)

❖ Momin (Muslim) Neeru was also caught. Mother Neema was also caught. Both of them were also brought there to the king. One cow was slaughtered. (605)

❖ King Sikandar said, “O Infidel! You call yourself (Allah) God. If you are God, revive this cow that has been cut into two pieces. Our Prophet Muhammad had revived a dead cow. Restore it to life, or else you will be cut into pieces. Why are you sitting quietly now? Show your power.” (606)

❖ Parakh Ka Ang, Speech no. 607-610: -

Ham heen Alakh Allah hain, kutab gaus aru peer |
 Garibdas Khaalik Dhani, Hamra naam Kabir ||607||
 Main Kabir sarbang hoon, sakal hamaari jaat |
 Garibdas pind praan mein, yugan yugan ka saath ||608||
 Gaoo pakad bismil karee, dargah khand ajood |
 Garibdas us gaoo ka, peevae Julha doodh ||609||
 Chutki taari thaap de, gaoo jivaai beg |
 Garibdas doojhan lagee, doodh bharee hai deg ||610||

❖ Meaning: - God Kabir said that I am Invisible God. I alone am the saint and the Satguru. My name is Kabir (Allah Akbar). I am the (Khaalik) Master (Dhani) of the world. I, Kabir, am Omnipresent.

❖ The cow who had been killed, and the calf in its womb, both were lying in two pieces. God Kabir revived both the mother cow and the calf by patting with his hand. He filled a bucket of

milk. Kabir ji drank that milk.

❖ This was the first (parichay) miracle God Kabir had shown to King Sikandar, that is, He had (parichay) introduced him to His power. The Qajis and the Mullahs became depressed. They were at their wits' end. Thousands of spectators, city dwellers were standing there watching all this. They started hailing the mother and father that blessed is your son Kabir.

❖ Meaning of Parakh Ka Ang, Speech no. 613 – 619: -

❖ God Kabir used to work as a weaver. But on that day, the public came to know that He possesses excessive (siddhi) spiritual power. God Kabir ji was standing in a special posture. His face was appearing like that of a lion. Seeing this, the Emperor of India, Sikandar, became very submissive. He fell at the feet of God Kabir. God Kabir said, "Where is the cow's meat? Bring it." God Kabir stood firm like a pillar. Emperor Sikandar lay down at His feet.

❖ God Kabir said, "O Muslims! Forsake "ifs" and "buts" and walk on the right path. Get your welfare done. Do not commit sin. When Emperor Sikandar prostrated himself at the feet of God Kabir, the Qajis and the Mullahs fled. They were rotting in arrogance. God was in front of them, but they were showing animosity towards him. Emperor Sikandar respectfully sent God Kabir and His foster parents (Neeru-Neema) to their house in palanquins. The Qajis and the Mullahs went away in a fit of rage. They again started looking for an opportunity to somehow humiliate Kabir in front of Emperor Sikandar.

❖ Raag Nihpaal Hymn no. 1: -

★ Jaalim julhe jaarat laayi, aisa naad bajaaya hai ||tek||
 Qaaji pandit pakad pachhaarey, tin koon jvaab na aaya hai |
 shatdarshan sab khaaraj keenhein, donyaun deen chitaaya hai ||1||
 sur nar munijan bhed na paavaen, dohoon ka peer kahaaya hai |
 Shesh Mahesh Ganeshar thaakey, jin koon paar na paaya hai ||2||
 nau avtaar her sab haarey, Julha nahin heraaya hai |
 charcha aan paree Brahma saen, chaaryon bed haraaya hai ||3||
 maghar desh koon kiya payaana, donyaun deen duraaya hai |
 ghor kafan ham kaathi deejo, chaadar phool bichhaaya hai ||4||
 gaibi manjil maarfati audee, chaadar beech na paaya hai |
 Kaashi vaasi hai avinaashi, naad bind nahin aaya hai ||5||
 naa gaadya naa jaarya Julha, shabd ateet samaaya hai |
 chyaar daag se rahit Satguru, so hamaare man bhaaya hai ||6||
 mukti lok ke miley prganein, atal pataa likhvaaya hai |
 fir taageer karae naa koyi, dhur kaa chaakar laaya hai ||7||
 takht hijoori chaakar laagey, sat ka daag dagaaya hai |
 Satlok mein sej hamaari, abigat nagar basaaya hai ||8||
 champa noor toor bahu bhaanti, aan padam jhalkaaya hai |
 dhanya Bandi Chhor Kabir gosaain, das Garib badhaaya hai ||9||1||

❖ Meaning :- Jaalim means the oppressor (Julmi) who commits oppression (crime). He is also known as "Jaalim". In the language of Haryana state, it is also a word symbolizing love, which is spoken to show love for one's special person in his appreciation. Therefore, Sant Garibdas ji has made known the glory of his beloved Satguru Kabir by using the word 'Jaalim' for him. He has stated that the Jaalim Weaver Kabir ji has filled me with the (jalan) pang of (jaarat) love. I surrender myself to Him. He has sounded the (naad) bugle of spiritual warfare. He has defeated the learned Qajis of Muslim religion, and the learned Pandits of Hindu religion in the discussion of spiritual knowledge; they did not have any answer.

Question of Kabir ji to Pandit: -

Kaun Brahma ka Pita hai? Kaun Vishnu kee Maa?

Shankar ka Dada kaun hai? Ham koon dey bataaye |

Meaning - God Kabir asked the Pandit that who are the parents of Brahma, Vishnu and Shankar? Who is the grandfather of Shankar? Please tell me.

Pandit's answer: - Brahma, Vishnu, Mahesh have no parents. They are neither ever born, nor do they die; they are self-existent. This is evident in the Puranas.

Kabir ji said that at one place a Brahmin was reciting the Third Skand of Shri Devi Puran. He was saying that Shri Vishnu ji, on seeing Goddess Durga (Ashtangi), said in front of Brahma and Shiv - 'O Mother! You are pure form. This whole world is arising from you alone. We have Aavirbhaav (birth) and Tirobhaav (death). We are not immortal.' Shankar said - 'O Mother! When Vishnu and Brahma were born of you, then am I, Shankar, who performs Tamoguni Leela, not your child? That is, you alone are the one who gave birth to me too.'

In Shiv Puran, in Vidyaveshwar Sanhita, Sadashiv i.e., Kaal Brahm stopped Brahma and Vishnu, who were fighting with each other, and said - 'O Sons! You are not "Ish" = lord. For what you are fighting, it is all mine. Both of you (Brahma and Vishnu) have been given two tasks (departments) as a reward for your (tap) religious austerity. The genesis of the universe to Brahma, preservation and nurturance to Vishnu. Similarly, Shiv has been given the task of "annihilation". I have one letter "ॐ" (AUM) made up of five elements (अ, उ, ऋ, bind and naad = A, U, M, dot and sound).' It proves that Prakriti Devi (Durga) is the mother of Brahma, Vishnu and Shiv. Sada Shiv i.e., Kaal Brahm is the father. God Kabir said that the knowledge of Gita was delivered by this very Kaal Brahm (Jyoti Niranjana) by entering the body of Shri Krishna ji, which is clear in Gita Chapter 8 Verse 13, in which it is mentioned that to remember me, Brahm, there is one word Om (ॐ), which has to be uttered. The same has been mentioned in Shiv Puran too. He has called all three (Brahma, Vishnu and Shiv) his sons. Shri Krishna himself was Vishnu, this is evident in Shrimad Bhagvat (Sudha Sagar). All Hindus also believe this.

The speaker of the knowledge of Gita has stated in Gita Chapter 4 Verse 5, Gita Chapter 2 Verse 12, Gita Chapter 10 Verse 2 that O Arjun! You and I have had many births. You do not know; I know. I, you and all the warriors were born before and will be born in future too. The gods and sages do not know my origin because they are all born of me.

Supreme God Kabir said that children do not know the origin of their father; the grandfather tells about it. I (Supreme God Kabir) am the Creator of all. I have created Jyoti Niranjana (Kaal Brahm) with my word. He is my rebellious son. I am his father. Brahma, Vishnu and Shiv are three brothers. I am their grandfather.

On realising and seeing all this clear evidence immediately in the scriptures, the Pandit (scholar) did not have any answer; he did not give a reply. He got up and left. The audience started hailing Kabir Ji.

Spiritual knowledge discussion with Qaji (Muslim scholar): - Supreme God Kabir asked a question that whom do you consider Allah? The Qaji said that Allah is one who is Kaadir (Almighty). He is Allah Akbar (Great). The Allah who gave the knowledge of Quran Sharif to Hazrat Muhammad, we consider Him the Almighty Allah. The one, who created the whole universe in six days and sat on the throne in the seventh sky, is the Kaadir (Almighty) God. We do not worship (demi-god) the incapable Allah made of stone.

Supreme God Kabir argued: - Read Quran Sharif, Surat Furqani 25 Verse no. 52 to 59. It is written in it that the Lord (whom you Muslims call your revered Lord), who gave the knowledge of the Quran, said that O Hazrat Muhammad! Do not obey the infidels. Have faith in my (arguments) statements. The infidels (Kafirs) do not consider Kabir to be Allah. Do not yield to them. Strive

against them. Kabir is the one who created the universe in six days. He sat on the throne on the seventh day. Ask a (Baakhabar) Tatvdarshi Saint for information about him. One who gave the knowledge of the Quran did not know. It is self-evident from this that there is some God other than the giver of the knowledge of Quran, who created the universe in six days and sat on the throne on the seventh day. O Qaji! You are also worshipping the incapable God. The Qaji started looking left and right. He opened and read the Quran, but did not say anything. He did not have any answer.

Kabir ji asked a question, “Does your religion believe in reincarnation?”

Qaji said, “No, it does not believe in it. There is no such evidence anywhere.”

God Kabir ji asked, “Where does the soul of a Muslim stay after death?”

The Qaji narrated his legend (folklore) in detail. “We believe that whoever is born as a human (male or female) should worship God. He should obey the commands of Allah that are mentioned in the Holy Quran. He should avoid evil deeds. After death, his body will be buried in the grave in the ground. The soul will also remain in the grave with that body. All human beings, who are Muslims, after their death will be buried below in the graves in the ground. They will keep on dying and will keep getting buried in the ground. From Hazrat Adam, who is the father of all human beings, to Hazrat Muhammad, all the prophets like Dawood, Musa, Abraham, Isa etc are also in the tombs. Until Allah will cause the dissolution (doomsday) (which will happen after billions and trillions of years), all the souls will remain in the tombs. After the dissolution, all the dead will be resurrected. They will be judged according to their deeds. Those, who have performed good deeds, who have performed meritorious deeds according to Quran Sharif i.e., as per the order of Allah, will be kept in heaven. Those, who would have violated the law of Almighty (Allah) God, will be burnt in the fire of hell; they will be thrown in hell. Until then (till the doomsday) no one will live in the hell and heaven. The heaven and hell will remain empty.

God Kabir Ji argued – O Qaji! I had heard the biography of Prophet Muhammad from a Mullah. It was written in it that Hazrat Muhammad told his companions that one night Angel Jibreel brought a donkey-like animal named Buraq. Making me sit on it, he took me up in the skies. At one place, a person was sitting, who was laughing facing heaven on the right side and was crying facing hell on the left side. I asked Angel Jibreel, “Who is this person? Why is he laughing and crying?” Jibreel told, “He is Hazrat Adam, the father of all human beings. On the right side, his righteous offspring, who led their lives as per the orders of Allah, live in heaven. All of them are happy in heaven. He laughs on seeing them. On the left side are his useless children who did not obey the orders of Allah (Lord) and committed sins. They are distressed in hell. He cries on seeing them.” Baba Adam said to me, “Come, O Noble Son! O Righteous Prophet.” After this, I saw many places in the heaven where people were living an extremely happy life. Then we went ahead and found a (Jamaat) congregation of the former prophets. They greeted me. All the former prophets Dawood, Abraham, Musa, Isa etc, were present there. I led them in (Namaz) prayer. After this, I went near Allah. I went alone there. God spoke from behind a curtain. First, he asked me to offer fifty namaz. When I came down, Prophet Musa said that fifty namaz cannot be performed, get them reduced. I went back to God. I requested to reduce the number of namaz (prayer). After doing this two-three times, in the end I received the order of five namaz a day from God, and the order to perform religious acts of observing Roza (fast), giving a call to prayer (bang / azaan) was also received. I (Hazrat Muhammad) came down to earth.

Kabir Ji asked the Qaji, “Do you consider what Hazrat Muhammad had said to be true?” The Qaji said, “Hundred percent true. Which Muslim would not believe it?”

Kabir Ji analyzed: - O Qaji! If this law of yours is true that everyone will remain in the graves till the dissolution (doomsday), and there have been one lakh eighty thousand prophets from Hazrat Adam to Hazrat Muhammad, all of them are also in the tombs, then Hazrat Muhammad’s journey to heaven, bringing the order of five namaz from God, and the above-mentioned account narrated

by him is untrue. Either your folklore, which is baseless, that everybody will remain in grave till the dissolution is untrue or Hazrat Muhammad is a liar. The Qaji had no answer. He got up and left.

This only has been described in Raag Nihpaal, Hymn no. 1 that God Kabir defeated the learned Qajis and Mullahs of Muslims and the Gurus and Pandits of Hindus in spiritual knowledge.

He defeated the learned scholars of Hindus, Shatdarshini sadhus, and even Brahma, Vishnu Mahesh in spiritual knowledge. They did not have any answer. He has warned the worshippers of both the religions that you are doing wrong worship, relinquish it. I have true way of worship, accept it. Sant Garibdas ji has stated that even the (sur) deities and the sages could not know the secret of God Kabir. He has been called the Guru (Pir) of both the religions (Hindu and Muslim). Nine incarnations also went away after losing in the discussion of knowledge because God Kabir ji meets every good soul. He always apprises them of the true knowledge whether they believe it or not. Brahma discussed the four Vedas with God Kabir, the weaver. In the end, he got defeated and left, but he did not accept the truth. God Kabir departed from Maghar along with His body. His body was not found. A sheet was laid down. The devotees had laid flowers on it. God Kabir had lain on it and had covered himself with a sheet. Leaving flowers and two sheets, he went to Satlok along with His body. The same has been described. (The Resident of Kashi) Kabir, the weaver, is immortal. His body was never found. Therefore, neither the Muslims could bury his body in the ground, nor the Hindus could cremate him. God Kabir's body is not perishable. He never dies, so how can He undergo the four daag. The four daag means the four ways of disposing a corpse. 1. Cremation, 2. Burying it in a grave in the ground, 3. Setting it afloat in a river, 4. Placing the corpse in the open on a tall tower, where the birds eat it; this counts as a meritorious deed. (Vah Satguru mere man bhaaya hai) That Satguru is my (Saint Garibdas ji's) favourite, that is, I admire him; I have taken his refuge. I have received the initiation of Amar Lok (Eternal Place). I have obtained a permanent lease of complete salvation. We have become servants in the court of God Kabir ji in Satlok. Sat ka daag dagaaya hai, that is, we have received true initiation. We have become disciples. Our bed is Satlok. There has been an order for us to set up a separate city. We will make our family in Satlok. We are thankful to Bandi Chhor (liberator of prisoners from the prison of Kaal) Kabir Ji who has (badaaya hai) conveyed Garibdas across, has brought him fame and has given him the real mantra of salvation for worship.

❖ Raag Aasavari, Hymn no. 12: -

★ Dil hi andar hujra Qaaji, dil hi andar hujra |
 kari le us Taalib se mujra || tek ||
 makka madeena dil hi andar, Kaabe koon kurbaana |
 kaahe let nivaaj karat ho, khojo tan asthaana ||1||
 sattar kaabe dekh noor ke, khol kivaari jhaanki |
 taa par ek gumaj hai gaibi, panth dagariya baanki ||2||
 Allah Kabir badaa jahaan viraajae, jhilmil noori deha |
 jaa samrath ka bhay kar Qaaji, laa le vaasaen neha ||3||
 hakk hakk kar mullaa bolae, Qaaji padhae Quraana |
 jinh koon auh deedaar kahaan hai, kaataen galaa biraana ||4||
 arsh kursh mein Allah takhat hai, Khaalik bin nahin khaali |
 vai paigambar paakh purush the, Saahib ke abdaali ||5||
 Muhammad koon nahin gosht khaaya, gaoo na bismal keeti |
 ek ber kahya momin Muhammad, taa par yeti beeti ||6||
 Nabi Muhammad namaskaar hai, Ram Rasool kahaaya |
 ek laakh assi koon saugandh, jin nahin kard chalaaya ||7||
 vaehi Muhammad vaehi Mahadev, vaehi Adam vaehi Brahma |

Das Garib doosra ko hai, dekho apne ghar maah ||8||12||

❖ **Meaning:** - O Qaji! (Mujra) Love that (Taalib) God, meaning the Almighty God, inside your heart. Do bhakti (worship) in the human body. The benefit that you want to obtain by visiting the religious places of Mecca and Medina will not be obtained there at all. By doing true worship, you will get it at home itself while doing your work. Surrender yourself to the naam (mantra) of God. Abandon animal sacrifice. This is sin. You will not get salvation by performing Namaz in prostration five times a day. It is only a prayer. You will also have to chant the naam (mantra). Then you will get salvation. Salvation will not be attained by only (namaz) praying five times a day. You have got a human body. Renounce sinful deeds and do Bhakti (worship) to attain the place Satlok. There are seventy Kaabas above on the way to Satlok. Pay obeisance in them on the way. Open the (jhaankhi) window of Trikuti, that is, open the door of Sushmana. At the top of Satlok is a dome built by the (gaibi) secret power of God. The way to it is difficult. (Badaa) Great Allah Kabir is sitting in that dome whose body is made of (noor) light. O Qaji! Do not commit sin. Be fearful of that Almighty God. Love Him. Do not torment His souls.

Mulla says Haq, Haq (it is right; it is correct). Qaji recites the Quran. Those who cut the neck of another living being cannot have a sight of the Supreme God.

There is the (takht) throne of God at the (kursh) zenith of the (arsh) sky in Satlok. (Khaalik) God is Omnipresent. His power is contained in every particle. That is why, it has been said that no place is without God. Prophet Muhammad was a pious soul. He was a (abdaali) recipient of God's favour.

Hazrat Muhammad never ate (gosht) meat. Once, he had killed a cow by his word, and then had revived it by his word itself. After the death of Hazrat Muhammad ji, meat consumption was started to keep the memory of that day. I (Sant Garibdas ji) salute Prophet Muhammad who was called the (rasool) Messenger of God. There have been one lakh eighty thousand prophets. I swear to God that they never killed a living being. All those prophets were pious souls. They were recipient of God's favour. Sant Garibdas ji has said that the soul of Hazrat Muhammad came from the (Lok) world of Shiv which you call Lahut Mukam. Baba Adam had come from the world of Brahma. Hence, it has been said that the one who is Muhammad, he alone is Mahadev. The one who he is Adam, who had come from the Lok of Brahma, he alone is Brahma. If you do not believe me, then opening the lotuses present in your body, do true worship. Then see that Muhammad had come from the (Lok) world of Mahadev. Baba Adam had come from Brahma Lok. This is true.

❖ **Raag Aasaavari, Hymn no. 14: -**

★ Jo koe naa maanae naa maanae, jaise ajaajeel iraanaen ||tek||
 karaen aachaar vichaar asambhi, poojat jad paashaanaen |
 paatee tor chadhaavaen andhre, jeevat jee koon bhaanaen ||1||
 pind pradaan karaen pitaraun ke, teerth yagya aur daanaen |
 bina sat bhakti moksh nahin re, bhool rahey sur gyaanaen ||2||
 Sukhdev Shiv ka tatt suna hai, bhakti laee dhigtaanaen |
 satguru Janak videhi bhentey, jaay swarg samaanaen ||3||
 akath katha kuchh kahi na jaayi, dekhat nain siraanain |
 abal bali bariyaam vihangam, laay le chot nishaanaen ||4||
 pandit bed padhae bahu baani, qaaji padhae quraanaen |
 soor gaoo koon doye bataavaen, donyaun deen divaanaen ||5||
 ek hi mitti ek hi chamri, ek hi bolat praanaen |
 jibhya svaad maarat hain nar, samjhat nahin haevaanaen ||6||
 murgi bakri kukdi khaai, kookaen bang mulaanaen |
 jaisa dard aapnae hovae, aisa dard biraanaen ||7||

man makke ki haj nahin keenheen, dil kaaba nahin jaanaen |
 kaisi qaaji qajaa karat ho, khaatey ho hilvaanaen ||8||
 jaa din saahib lekha maangaen, dyo kya jwaab divaanaen |
 aisa kufar taras nahin aavae, kaataen sheesh khuraanaen ||9||
 us pur seti mahram naaheen, anhad naad ghuraanaen |
 Das Garib duni gae dojikh, devein gaali guraanaen ||10||14||

❖ **Meaning:** - Sant Garibdas ji has said that I am telling the truth that God does not accept (insolence) nonsense. He likes humility. Whether anyone believes it or not, this is 100% true. There was a devotee named Ajaajeel. His Guru had given the initiation of performing Pranaam Yagya (prostration). Whatever the yagya is, if it is performed alone, that is, if the initiation of recitation of (naam) mantra is not attained from a Complete Guru, then the result of the yagya is attainment of heaven. Ajaajeel performed eleven arab (11 billion) prostrations. {Ek yagya hai dharm ki, doosri yagya hai dhyaan | teesri yagya hai havan ki, chauthi yagya pranaam || Paanchvi yagya gyaan hai |} Ajaajeel performed only one yagya (religious ritual) excessively. As a result, he got a place in heaven. He became worthy of the rank of god. Before giving the position of god, the Supreme God guised as Shri Vishnu took Ajaajeel's test. He told him, "Ajaajeel, create a human." Ajaajeel asked, "How do I create?" Supreme God guised as Vishnu said, "Say - May a young man appear by the power of my spiritual practice!" Ajaajeel said the same thing. An 18- to 20-year-old young man stood in front. God said that this son of yours created from word will stay with you in heaven. Prostrate yourself before him. Ajaajeel said that he is my son. I will not prostrate myself before him. God requested many times, but Ajaajeel did not budge. God thought that somehow his devotion should be saved. A small door was built in the garden. God told that young boy to stand in front of that small door on the other side in the garden. The boy stooped, got out of that door and stood on the other side. God told Ajaajeel, "O Devotee! Now you have to live in heaven. Let me take you for a walk in the Garden of Heaven." Both of them set off to enter the garden through the courtyard of the palace. They had to pass through that same small door. One could only get out of it by bowing down. God guised as Lord Vishnu stooped and got out of that door. As one's doom approaches, their intellect works against their best interest; the same happened with Ajaajeel. He told God, "I understood your trick. The boy is standing in front. If I stoop down, you will ridicule that - "See, I made you bow down." I understand everything." God wanted to give relief to Ajaajeel that if he will stoop down and get out of this door, then I will accept his salutation. But Ajaajeel did not agree. Then God said, "Gentleman! You prostrated yourself in devotion all your life, but did not attain submissiveness. What is the benefit of prostration? (Pranaam) Prostration is done to eliminate the arrogance of the mind. You are full of arrogance. Go away from here. I have finished all your spiritual practice. Become a donkey on Earth. Now you will no longer be able to raise your neck. At that very moment, Ajaajeel abandoned his god-body i.e., he died. Ajaajeel went into the womb of a donkey.

Garib, be adbi bhaavae nahin Sahib ke taanhee |

Ajaajeel kee bandagi pal maahin bahaaee ||

Meaning that God does not like insolence, that is, nonsense. That is why, He destroyed Ajaajeel's spiritual practice of prostration in a moment.

❖ **Meaning of Speech no. 1-10:** - (Asambhi) Hypocrites do (aachaar-vichaar i.e., karmkaand) ceremonial rituals. [Example, worshipping the idol of God made of stone or brass etc., bathing it daily, changing its clothes, applying sandalwood tilak on it, putting a (kanthi) bead of Tulsi wood in a thread and tying it around the neck of the idol, also tying it around one's own neck, applying a tilak on one's forehead too, offering aarti to the idol, lighting a lamp and incense in front of it, performing Shraadh, offering Pind-Daan, going to places of pilgrimages to get ashes of the cremated body of the deceased immersed in a river etc, are all aachaar-vichaar i.e., ceremonial rituals which are useless.] They worship a (jad) lifeless (paashaan) stone. Blind people devoid of the eyes of true

spiritual knowledge pluck basil and bel leaves and offer them on the idol. They pluck (jeevat jeev / living things) Tulsi and Bel. They worship (jad) the inanimate stone. Offering pind to the Pitras (deceased ancestors), going to the places of pilgrimage for bath and worship, making a donation there, all these are (karmkaand) ceremonial rituals. They perform wrong spiritual practices against the Vedas which is useless; one gets no benefit from it. O Scholars! There is no salvation without doing true worship according to the scriptures. You are misled. Sage Sukhdev's soul was lying in the spoiled egg of a parrot. Lord Shiv narrated the glory of the Supreme God before giving initiation to his wife Parvati. Then he narrated the (naam) mantras for opening the five lotuses. The spoiled egg became healthy and turned into a chick. It also grew wings. Parvati fell asleep. When the parrot started saying 'yes-yes', then Shiv ji realised that the bird had heard the precious mantra. It will reveal it to someone. When Shiv ji went to kill it, the bird flew away. Shiv ji also flew with his spiritual power and followed it. The parrot abandoned its body in the hermitage of Sage Vyas. At that time, Vyas' wife yawned. Her mouth was open. The soul of the parrot went into the stomach of Sage Vyas' wife through her open mouth. Shiv ji went there and said to Sage Vyas' wife, "A soul has gone in your womb. It is my thief. I will kill it." Sage Vyas with folded hands asked Shiv ji, "O Merciful! What kind of thief?" Shiv said, "It has heard my immortal mantra. It has become immortal." Sage Vyas said, "If it has become immortal, then you cannot kill it." Shiv also realised that it is true. Shiv returned and came to Parvati, and explained the rest of the knowledge. It has been stated that Sukhdev has (dhigtaanaen) forcefully obtained (bhakti) worship from Shiv.

The magnificence of God is an (akath) indescribable story. Pandits read the verses of the Vedas a lot. Qajis read the book Quran. Nevertheless, they believe that there is a difference between the soul of a pig and a cow. The speakers of both the religions are confused. The same soul is in the cow and the pig. The same is in a deity and a human being. Do not kill anyone. The bodies of both the pig and the cow are made up of bones, skin, flesh and blood. It is a sin to eat it. It is bad food. One should not eat any flesh at all. Do not kill any living being. Consider (biraane) other's (pain) sorrow to be same as one's own. How would we feel if someone killed our children, brother, sister, or parents? Likewise, others also experience the same pain.

Mecca is in the mind. If Kaaba is in the heart meaning that if there is mercy in the heart, then one is a devotee, otherwise one is a butcher. O animal killers! What answer will you give the day God calls you to account? You inflict so many (kufar) atrocities; you behead a cow or a goat. You cut the hoofs of the animals. Do you not feel (taras) pity? Sant Garibdas ji has said that you do not have any attachment with that (pur) Satlok city where melodious sound is playing. This world will go to hell. It insults Satguru Kabir ji who wants to save them from sins. He wants to see them happy forever. This world abuses Him. It says, "Weaver Kabir is a criminal. He criticizes the gods and goddesses etc." The people of the world hurl such profanities at Kabir ji.

❖ Raag Bilaawal, Hymn no. 24: -

★ Kar saahib ki bandagi, gaflat nahin keejae |
 Ajaajeel koon dekh re, ab kaun pateejae ||tek||
 Ajaajeel kyon bah gaya, kaise iraanya |
 yojan sankh samaadhi re, taa par asthaana ||1||
 keenhi Saahib ki bandagi, dhar Dhani dhiyaana |
 baani bachan adool re, aise iraanya ||2||
 Brahma Aadam Vishnu koon, vah mahal na paavae |
 Ajaajeel ki sael koon, dooja ko dhyaavae ||3||
 gaflat oopar maar hai, sun shabd sandesha |
 Ajaajeel ke safar koon, paunhche nahin shesha ||4||
 banda keenhaan noor ka, Hari hookam upaaya |
 bina Dhani ki bandagi, dojakh paithaaya ||5||

tan man jaakaa noor kaa, sab noori firka |
 keenhaa hukam adool re, saain ke ghar kaa ||6||
 be adbi bhaavaen nahin, Saahib ke taanheen |
 Ajaajeel ki bandagi pal maahin bahaai ||7||
 haad chaam kaa pootla, jaa se kya kahiye |
 banda bah gaya noor ka, ab chetan rahiye ||8||
 iraanyaan bauhdae nahin, Saahib ke ghar kaa |
 nahin bharosa keejiye, is gande nar kaa ||9||
 Ajraail thaadha rahae, Saahib ke aage |
 anant lok brahmand ki, baani anuraagae ||10||
 Jabraail jubaan par, haajir darbaana |
 Alah takht kee bandagi, nirgun nirbaana ||11||
 Mahkaail asheel sur, dhar sushman dhyaana |
 gagan mandal ke mahal koon, so karat piyaana ||12||
 Asraafeel aleel bhumi, par dhar hai dhyaana |
 noor noor mein mil rahya, Kaadar kurbaana ||13||
 chaar muvvakil rahat hain, Dharmrai darbaari |
 ye hi Sanak Sanandana, ye hi chaar yaari ||14||
 Garibdas gati garbh ki, kuchh lakhae na maata |
 dohoon deen bhid bhid maraen, voh ek Kabir vidhaata ||15||24||

❖ **Meaning: - Worship God with a submissive spirit. See! Ajaajeel also did (bhakti) worship, but he did not develop submissiveness, so God ended all his worship. Ajaajeel performed eleven billion bandagi i.e., prostrations during his lifetime. By its power, he went to the Vishnu Lok. Kabir Satpurush in the guise of Shri Vishnu said, "Create a human being". Ajaajeel said, "Nar BhavH." A young boy was born. God said, "Ajaajeel! Prostrate yourself before him." Ajaajeel said, "He is my son. How can I prostrate before him as a father?" When Ajaajeel did not agree even after a lot of persuasion, then God destroyed all his worship. He went to hell. It has been stated that when a man made of noor (element of light) also committed a mistake, then what is the credibility of an ordinary human being? Worship carefully. Have submissiveness. {There is a folklore about Ajaajeel that he was a worshipper of Shri Vishnu ji. So, he went to the Vishnu Lok. The reality is different from this. Ajaajeel did not consider anyone his god. He used to only perform (bandagi) prostrations and chant Ram-Ram in the same way as guided by his Guru Ji. Complete God Kabir ji gives fruits to everyone according to their actions. Therefore, it was that Almighty only who appeared in the form of Shri Vishnu ji. Ajaajeel also believed Shri Vishnu to be immortal God which is a sign of Ajaajeel's spiritual ignorance. Therefore, Complete God Kabir ji met Ajaajeel in the form of Shri Vishnu in Baikunth (Heaven). Ajaajeel believed Ram to be a formless power. Therefore, Supreme God acquired Shri Vishnu form for him and took his test.} The Muslims have told that "Mekaaail (Michael), Jibraail, Asraafil, and Ajraail are four angels who reside near Allah. The Hindus call these alone as Sanak, Sanandan, Sanatan and Sant Kumar. The Muslims call them 'Chaar Yaari'." Sant Garibdas ji has said, "God has placed similar babies in the womb. A mother does not know whether there is a boy or a girl in the womb, a Hindu or a Muslim? Both religions quarrel with each other. However, He is the one and only Creator of all."**

Khuda (God) Kabir lives a life of a common man in all the four eras and himself gives His information by performing a divine act. He comes as His own prophet. (Kaadir) Almighty Allah's Messenger Garibdas ji has given the introduction of (Kaadir) Almighty (Khuda) God Kabir ji as follows: - [Rab (God) Kabir appears in all the four eras. Let us first read the information given by Sant Garibdas ji about His appearance in the Kalyug.]

Manifestation of (Kaadir Khuda) Almighty God in Kalyug

❖ Parakh Ka Ang, Speech no. 376-380: -

Garib, chauraasi bandhan katey, keenee kalap Kabir |
 Bhavan chaturdash lok sab, tootaen Yam janjeer ||376||
 Garib, anant koti brahmand mein, Bandi Chhor kahaay |
 So to ek Kabir hain, janni janya na maay ||377||
 Garib, shabd swaroop Saahib Dhani, shabd sindh sab maahin |
 Baahar bheetar ram rahya, jahaan tahaan sab thaahin ||378||
 Garib, jal thal prithvi gagan mein, baahar bheetar ek |
 Poorn Brahm Kabir hain, abigat purush alekh ||379||
 Garib, sevak hoy kar utrey, is prithvi ke maahin |
 Jeev udhaaran Jagatguru, baar baar bali jaahin ||380||

❖ Meaning: - There is a lovely description of the manifestation of God Kabir in the Kalyug in the verses which is as follows: -

❖ Speech no. 376-380 describes the glory of God Kabir. It has been stated that God Kabir is Bandi Chhor. He is famous by the name of Bandi Chhor in infinite crore (brahmands) universes. Bandi Chhor means the one who liberates a prisoner from the prison. We all living beings are prisoners in the jail of Kaal Jyoti Niranjana. Only God Kabir can liberate from this prison. Therefore, God Kabir is the one and only Bandi Chhor in all the universes. Supreme God Kabir is the only one who was not born from a mother's womb. (376)

❖ Those who come under the shelter of God Kabir ji, by the grace of God Kabir, their bondage of going in the births of eighty-four lakh types of life-forms are severed. (Deeds cause bondage. Those sinful deeds are destroyed by the grace of God Kabir. Sins are destroyed by chanting Satnaam.) (377)

❖ God Kabir ji (is shabd swaroopi) has an immortal form. His (shabd sindhu) word power is as immeasurable as the ocean. A living being is like a gourd which is lying in the sea. There is water inside it as well as outside. The living beings of all the (brahmands) universes are within the power of God Kabir in a similar manner. God is thus said to be omnipresent. Kabir Ji is Purna Brahm (Complete God). He is (Avigat Purush Alekh) the divine indescribable God. (378-379)

❖ God Kabir ji performs a divine play according to His glory mentioned in the Vedas. In Rigved Mandal no. 9 Sukt 82 Mantra 1-2, Rigved Mandal 9 Sukt 86 Mantra 26-27, Rigved Mandal no. 9 Sukt 54 Mantra 3, Rigved Mandal 9 Sukt 94 Mantra 1, Rigved Mandal 9 Sukt 95 Mantra 2, Rigved Mandal 9 Sukt 96 Mantra 16-20 etc, several mantras, it has been said that Supreme God is (KavirDev) God Kabir who is sitting at the topmost place in the sky. He travels from there. He meets good souls. He preaches to them. He propagates (Tatvgyan) true spiritual knowledge by His (KavirgibhiH) Kabir Vaani (speech) through poetry i.e., by uttering verses, hymns and quatrains like a poet. Due to which, he receives the (kavinaam padvi) title of a famous poet among the poets. Like, God Kabir is also called a "Kavi" (poet). God Kabir walks on the earth behaving like poets. God Kabir inspires to do (bhakti) worship by uttering His speech. He invents the secret (naam) mantra of worship. (380)

In the year 1398, when God Kabir ji (KavirDev ji) had Himself appeared, at that time He had delivered the actual knowledge of all the holy scriptures to the common man in simple language through proverbs (couplets, quatrains, hymns i.e., poems). The scholars of Sanskrit and Hindi languages at the time rejected that true spiritual knowledge by saying that Kabir ji is illiterate. The knowledge imparted by him, and the language used in it are not correct from the grammar point of view. Like, Kabir Ji has stated: -

Kabir bed mera bhed hai, main naa bedon maahin |
 Jaun bed se main milu, ye bed jaantey naahin |

Meaning: - Supreme God Kabir Bandi Chhor ji has said that the four Vedas are giving knowledge about me alone, but I (Purna Brahm) cannot be attained by the method described in these four Vedas. The knowers of the four Vedas do not know about the Ved (Swasam i.e., Sukshma Ved) in which there is knowledge about my attainment. On hearing these words, the acharyas of that time used to say, “Kabir Ji does not have knowledge of the language. Look, he has called Ved as “Bed” and “nahin” as “naahin”. What knowledge of the scriptures can such a person have? That is why, Kabir Ji makes false speeches. Do not believe his statements.” Swami Dayanand ji has said the same thing about Kabir Ji in Satyarth Prakash, Samullas Eleven, Page 306.

Complete God is KavirDev, this evidence is also found in Yajurved Chapter 29 Mantra 25 and Samved Mantra no. 1400 which is as follows :-

Yajurved Chapter no. 29 Verse no. 25 (Translated by Sant Rampal Das) :-

Samiddho-adya manusho durone devo devaanyajasi jaatvedH |

Aa ch vah mitrmahshchikitvaantvaM dootH Kavirasi prchetaH ||25||

SamiddhH - adya - manushH - durone - devH - devaan - yaj - asi - jaatvedH - aa - ch - vah - mitrmahH - chikitvaan - tvam - dootH - Kavir - asi - prchetaH ||

Translation:- (Adya) Today i.e., at 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 (devaan) of the gods (devH) God (jaatvedH) Supreme God SatPurush's real (yaj) way of worship (asi) is. (aa) kind (mitrmahH) the Supreme God only 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 (Kavirasi) is KavirDev i.e., is Supreme God Kabir.

Translation:- Today i.e., at the present time, the fire, i.e., the harmful way of worship opposite to the scriptures, 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, Supreme God SatPurush. The kind Supreme God 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 KavirDev i.e., is Supreme God Kabir.

Meaning: - When the Supreme God appears, at that time all the sages and saints, abandoning the injunctions of the scriptures, are guiding the entire devotee community by arbitrary way of worship. At that time, KavirDev i.e., God Kabir Himself comes becoming the messenger of His Tatvgyan i.e., healthy/sound knowledge.

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

Bhadra vastra samanyavasaano mahaan Kavirnivachnani shansan |

Aa vachyasv chamvoH pooymaano vichakshano jaagrivirdevveetau ||5||

Bhadra - vastra - samanya - vasaanH - mahaan - Kavir - nivachnaani - shansan - aavachyasv - chamvoH - pooymaanH - vichakshanH - jaagrviH - Dev - veetau |

Translation: - (Sam anya) another body like His own (bhadrā vastra) beautiful chola i.e., body (vasaanH) acquiring (mahaan Kavir) Almighty Kavirdev i.e., God Kabir (nivachnani shansan) imparts true spiritual knowledge by uttering speech from His lotus-mouth, describes the reality. Due to which, (Dev) of God (veetau) the benefit of bhakti (jaagrviH) awakens i.e., reveals. (VichakshanH) so-called scholars instead of true way of worship (aa vachyasv) through their words (pooymaanH) the pus in the form of worship of other deities (chamvoH) have made sip i.e., they have imparted incorrect knowledge.

Translation: - Acquiring another beautiful chola i.e., body like His own, the Almighty KavirDev i.e., God Kabir imparts true spiritual knowledge by uttering speech from His lotus-mouth; He describes the reality. Due to which, He awakens i.e., reveals the benefit of the bhakti of God. The so-called scholars through their words instead of true way of worship have made sip the pus in the form of the worship of other deities, that is, they have imparted incorrect knowledge.

Meaning: - For example, in Yajurved Chapter 5 Mantra 1, 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 slumber of ignorance by Tatvgyan (true spiritual knowledge). The same evidence is in this Mantra that Supreme God KavirDev i.e., Kabir God changing His appearance and acquiring appearance of an ordinary man appears on Earth, and “Kavirnivachnaani shansan” i.e., recites Kavir Vaani/Speech, by means of which, He brings awareness about the Tatvgyan (true spiritual knowledge), 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 worship, are respectfully making sip the pus of baseless way of worship i.e., are making others do baseless worship. At that time, Supreme God, by Himself appearing, grants the knowledge of scripture-based way of worship through (Tatvgyan) true spiritual knowledge.

Even in the following mantras of the Holy Rigved, the characteristics have been given that when that Supreme God comes to this world for some time to perform a divine act, He acquires the form of a child. At that time, that Supreme God is nurtured by (adhanya dhenavH) maiden cows. When He grows up in a divine way, He utters the Tatvgyan (true spiritual knowledge) of His attainment and of going to Satlok i.e., of complete salvation through (KavirgirbhiH) Kabir Vaani/Speech by means of poems, because of which He is known as a poet. But that KavirDev is Himself the Supreme God who lives in Satlok, the third abode of salvation.

Rigved Mandal 9 Sukt 1 Mantra 9 and Sukt 96 Mantra 17 to 20 :-

Rigved Mandal 9 Sukt 1 Mantra 9

Abhi imM adhnya ut shreenanti dhenavH shishum | Sommindraay paatve ||9||

Abhi imm - adhnya – ut – shreenanti – dhenavH – shishum - somm - indraay – paatve |

Translation: (Ut) Especially (imm) this (shishum) appeared in the form of an infant (somm) of the Supreme Eternal God (indraay) through comforts i.e., development of body through nourishment (paatve) for the development (abhi) completely (adhnya dhenavH) cows who have never been troubled by a bull i.e., by maiden cows (shreenanti) is fostered/nurtured.

Translation: This Supreme Eternal God, who has especially appeared in the form of an infant, is nurtured by completely maiden cows (who have never been troubled by a bull) for His development through comforts i.e., development of His body through nourishment.

Meaning: - When the Supreme Eternal God while performing a divine act, acquiring an infant form, appears by Himself, at that time a maiden cow itself gives milk by which the Supreme God is nurtured.

Please see photocopy of Rigved Mandal 9 Sukt 1 Mantra 9 which has been translated by the Arya Samajis:-

अभिःममघ्न्या उत श्रीणन्ति धेनवः शिशुम् ।

सोममिन्द्राय पातवे ॥९॥

पदाथः—(इमं) उस (सोमं) सौम्यस्वभाव वाले श्रद्धालु पुरुष को (शिशुं) कमारावस्था में ही (अभि) सब प्रकार से (मघ्न्याः) अहिंसनीय (धेनवः) गौवें (श्रीणन्ति) तृप्त करती हैं (इन्द्राय) ऐश्वर्य्य की (पातवे) वृद्धि के लिये । (उत) अथवा उक्त श्रद्धालु पुरुष को अहिंसनीय वाणियों ऐश्वर्य्य की प्राप्ति के लिये संस्कृत करती हैं ॥९॥

Interpretation: - This photocopy is of Rigved Mandal 9 Sukt 1 Mantra 9. It is clear in it that when the (Som) Immortal God appears in an infant-form, then the divine act of his rearing is done by maiden cows (Abhi Adhanya DhenuvH). This very evidence is present in Kabir Sagar, Chapter “Gyan Sagar” that - ‘Neeru-Neema took Supreme God Kabir to their home. Then, God disguised in an infant-form neither ate any food nor drank milk. Then, on the advice of Swami Ramanand ji, Neeru brought a maiden cow i.e., a heifer and she immediately gave milk. The divine act of the rearing of Supreme God took place with the milk of that maiden cow. Kabir Sagar was written approximately 600 years ago.

They have made some mistake in the translation of Rigved Mandal 9 Sukt 1 Mantra 9. Like, they have interpreted ‘Abhiadhanya’ as non-violent, which is wrong. The author (I) was born in Village Dhanana in District Rohtak of Haryana State, which is currently in District Sonipat. In this region, a cow who has not conceived is called ‘Bina Dhanayi’; it is ‘Not Dhanayi’ (virgin). It is a local (vernacular) word. The word ‘Adhni’ is for one cow and the word ‘Adhanya’ is plural. ‘Adhanya’ means cows who have not conceived and ‘Abhiadhanya’ means completely maiden cows i.e., heifers.

It has been mentioned in Parakh Ka Ang, Speech no. 380 that :-

Garib, sevak hoy kari utarey, is prithvi ke maahin |
Jeev udhaaran Jagatguru, baar baar bali jaahin ||380||

God Kabir transforming to a (sevak) Das (servant), travelled from his abode Satlok in the sky above and descended to Earth. The motive has been expressed that He came as a Jagat Guru to emancipate the living beings from the web of Kaal. I (Sant Garibdas ji) surrender myself again and again to my Satguru Kabir ji.

Description of the Appearance of God Kabir Ji on a Lotus Flower in Lahartara Pond in the Forest of Kashi City

❖ **Parakh Ka Ang, Speech no. 381-384: -**

Garib, Kaashi puri kast kiya, utre adhar adhaar |
Momin Neeru koon mujra huaa, jangal mein deedaar ||381||
Garib, koti kiran shashi bhaan sudha, aasan adhar vimaan |
parsat Poorn Brahm koon, sheetal pind ru praan ||382||
Garib, god liya mukh choom kar, hem roop jhalkant |
jagar magar kaaya karae, damkaen padam anant ||383||
Garib, Kaashi umti gul bhayaa, Momin Neeru ka ghar gher |
koe kahae Brahma Vishnu hain, koe kahae Indra Kuber ||384||

❖ **Meaning of Parakh Ka Ang, Speech no. 381-384: -**

Incarnation of God Kabir in Kalyug

In the words of the author: - Bandi Chhor Supreme God Kabir Ji had taken His beloved disciple Sudarshan Valmiki ji in His refuge in Dwapar Yug. Devotee Sudarshan ji’s parents did not accept the knowledge of Supreme God Kabir ji. His father’s name was “Bheekhu Ram” and mother’s name was “Sukhwanti”. When both of his parents passed away, devotee Sudarshan ji started remaining perturbed. He used to worship less as well. Omniscient Karunamay ji (God Kabir was performing a divine act by the name of Karunamay in Dwapar Yug) on reading his devotee’s mind asked, “O Devotee Sudarshan! What is worrying you? Is parental separation troubling you? Or is there some other family problem? Tell me.”

Devotee Sudarshan ji said, “O Bandi Chhor (Liberator from prison)! O Omniscient! You are All-knowing. You are aware of everything – obvious and concealed. O God! I do not feel sorry for the death of my parents because they were very old. You have told that this effigy of

five elements has to get destroyed one day. I am worried that my parents were very pious, kind and virtuous souls. They worshipped according to the folklore which was against the injunctions of the scriptures. As a result of which, their human life was in vain. Now who knows in which creature's life they would be suffering? This servant of yours makes a humble request to you that if my parents ever get human lives, then take them in your refuge, God, and ferry them also across the ocean of the universe (from the world of Kaal Brahm), my Benefactor! This is what is worrying me." Supreme God Kabir thought that this gullible devotee Sudarshan entangling in the love of his parents would remain entrapped in the Kaal's web. Kaal Brahm has made the snare of attachment extremely strong. Considering this, God Kabir Ji said, "O Devotee Sudarshan! Do not worry. I will definitely take your parents in my refuge and will certainly emancipate them. You may go to Satyalok. Quit worrying about it." After the assurance of Supreme God Kabir Ji, Devotee Sudarshan went to Satyalok after doing true worship. He attained complete salvation.

Information About Other Human Births of the Souls of the Parents of Devotee Sudarshan in Kalyug

The first time, devotee Sudarshan's parents were born as Kulpati Brahmin (father) and Maheshwari (mother). They both got married. They did not have a child. One day, while worshipping the Sun, Maheshwari was asking for a son with outstretched hands. At that very moment, Supreme God Kabir acquiring the form of a baby appeared in her hands. Considering him the reward (gift) of the Sun god, she took the child home. They were extremely poor. They started getting (one tola) 10 grams of gold daily under God's bedding. They considered this also the grace of the Sun god. When God Kabir turned five, he told them the way of worship, but considering him a child, they did not believe even a single word of God. They did not recognise God in that birth. Due to which, God Kabir present in the child-form disappeared. Both husband and wife were distraught over the loss of their son. As a result of the service to God, their next birth was also of a human - in the city of Chandwara; the man's name was Chandan and the woman's name was Uddha. They were born in Brahmin families. Both were childless. One day Uddha went to the lake to take a bath. There God Kabir assuming the form of an infant became seated on a lotus flower. Uddha picked up baby Kabir and took him home. Due to fear of societal norms, Chandan told his wife, "Leave this child at the place from where you have brought him. The people of the family will ridicule us." When both husband and wife went to put God in the water, God disappeared from their hands. Both became very upset. Because of the fear of not accepting the God's gift, they wept for the rest of their lives. The next birth was also of a human. The story is as follows: -

The third life of the souls of the parents of devotee Sudarshan Valmiki in Kalyug was also of a human. In Kashi city in India, the soul of Sudarshan's father was born in a Brahmin family and he was named Gaurishankar, and the soul of Sudarshan's mother also took birth in the form of a girl child in the house of a Brahmin and was named Saraswati. They got married on reaching adulthood. Gaurishankar Brahmin was a worshipper of Lord Shiv. He used to sing praises of Lord Shiv by narrating stories from Shiv Puran. Gaurishankar was not greedy. He used to spend the money earned from reading the holy book in meritorious deeds only. All the people who used to ask him to narrate the holy book for them and who listened to it, praised the sacrifice of Gaurishankar Brahmin.

Due to which Gaurishankar was acquiring fame in the whole of Kashi. The business of other selfish Brahmins of collecting money by telling stories from holy books stopped. For this reason, those brahmins were jealous of that Gaurishankar Brahmin. The Muslims came to know that a Gaurishankar Brahmin is vigorously promoting Hindu religion in Kashi. They started thinking of how to stop him. The Muslims learned that all the Brahmins of Kashi were

jealous of Gaurishankar. The Muslims took advantage of this. They sprinkled their water inside the house of Gaurishankar and Saraswati. They put their sipped water on their mouth. They also sprinkled it on their clothes and announced that Gaurishankar and Saraswati had become Muslims. They named the man Noor Ali alias Neeru and the woman Niyamat alias Neema. When other selfish brahmins came to know about it, they capitalised on it and immediately convened a Panchayat (village assembly) of Brahmins and adjudged, "Gaurishankar and Saraswati have become Muslims. Now they have no relation with the Brahmin society. They have been banned from bathing in the Ganges, going to temples and reading Hindu texts."

Gaurishankar (Neeru) ji was very upset for some days. Whatever money he used to earn from telling stories from holy books provided subsistence. When that stopped, it became difficult to even get food to eat. After consideration, Neeru started weaving cloth for a living. Hence, he was called a weaver. He used to feed himself and his wife on the wages he got from weaving cloth. Whenever he earned more money, he used to spend it on meritorious deeds. Many years had passed since their marriage. They did not have any children. Both husband and wife performed many rituals to have children. They also took blessings of the sages, but they did not get children. They had been prohibited by the Hindus from taking bath in the Ganges. About four kilometres from their residence, there was a lake called Lahar Tara, in which the water of the river Ganges itself used to fall through waves splashing over a lower bank. Hence, that lake got the name Lahar Tara. Large lotus flowers were growing in that pond. Gaurishankar was named Noor Ali by the Muslims, and he became known by his nickname Neeru. They named his wife Niyamat who became known by her nickname Neema. Although Neeru-Neema had become Muslims, they used to worship Lord Shankar from their heart, and they used to go to take bath in Lahartara pond every morning before sunrise.

Even on the full-moon Monday of the (Shukl Paksh) waxing moon period of the Jyeshth month (May-June) in Vikrami Samvat 1455 (1398 C.E.), they were going to take bath in the Brahm Muhurat (the time of Brahm Muhurt is about one and a half hours before sunrise). Neema was praying to Lord Shankar on the way, "O Lord of the poor! Grant a child to your servants too. There is no shortage in your house, Lord. Our life will also be successful. My soul becomes sad on hearing the sarcasms of the world. What mistake have I, a sinner, committed and in which birth, due to which I have to yearn to see the face of a child. Forgive our sins, Lord! Grant us a child too."

Saying this, Neema started crying bitterly. Then Neeru consoled her and said, "O Neema! We do not have children in our destiny. If we had children in our destiny, Lord Shiv would have definitely provided them. You will spoil your eyes by crying. There is no child in our fate who would hold our finger in the old age. Do not cry. I cannot see you crying again and again." Saying this, Neeru's eyes also filled with tears. Thus, while discussing about God and pleading for a child, they reached the same Lahartara pond. First Neema entered, after that Neeru entered the pond to take bath. The darkness of the morning soon turns into light. By the time Neema had taken bath, it was dark. When after changing her clothes, she again went back to the pond to wash that cloth which she was wearing while bathing, at that time Neeru had entered the pond and was bathing by dunking and rubbing himself in the water.

Neema's eyes fell on a lotus flower on which something was moving. First Neema thought that there is a snake sitting on a lotus flower, who is lifting its hood and shaking it. She thought, lest this snake bite my husband. Neema looked at it carefully, and realised that it is not a snake, it is a child who has put one foot in his mouth and is shaking the other. Neema loudly said to her husband, "Look! A small child is lying on a lotus flower. He might drown in the water." Neeru while bathing, without looking at her, said, "Neema! The desire for children has made you insane. Now you have started seeing children in the water too." Neema said in a louder voice, "I am telling the truth. Look, there really is a child on a lotus flower; there it is, look,

look!” Seeing the change in Neema’s voice and more vexation, Neeru looked in the direction Neema was pointing with her hand. Seeing the new-born baby on the lotus flower, Neeru did not think twice and promptly picking up the child along with the lotus flower gave it to his wife.

Neema embraced God Kabir ji, kissed his face, and loved him as her son. The God in search of whom, sages and seers performed spiritual practices contrary to the scriptures all their lives but did not find Him, the same God was playing in the lap of devotee Neema. The peace-giving God who is worshipped with the desire to attain Him for the attainment of bliss, the same Supreme God was in Neema’s hands held against her chest. The serenity and the joy that devotee Neema would be experiencing at the time can only be imagined. Neeru came out of the water after taking a bath. Neeru thought, if we take this child to the city, then the people of the city will doubt us and think that we have stolen someone’s child. Maybe they will kick us out of the city. Out of this fear, Neeru told his wife, “Neema! It is in our own interest to leave this child here.” Neema said, O dear husband! This is a toy given by Lord Shankar. I do not know what spell this child has cast on me that my mind is under his control now. I cannot abandon this child.” Neeru made Neema aware of his concerns. He said, “The people of the city will snatch this child away from us. They will ask us from where we have brought him. We would say that we found him on a lotus flower in the Lahartara pond. No one will believe us. They may even expel us from the city.” Then Neema said, “I will even accept banishment from the country with this child. But I cannot abandon this child. I will accept my death too. But I will not be able to stay away from this child.”

Seeing Neema’s stubbornness, Neeru got angry and raised his hand in the position of slapping and with tears in his eyes said in a compassionate voice, “Neema, I have not rejected any of your words till date. Considering that we have no children, I have given you the love of both a husband and a father. You are taking undue advantage of my humble nature. Today, by not understanding my situation, you are giving me trouble due to your stubborn nature.” For the first time in their married life, Neeru had raised his hand to slap his wife, and he said, “Either keep this child here or else I will beat you a lot today.”

At that very moment, God clinging to Neema’s chest in the form of an infant said, “O Neeru! Take me to your home. No trouble will befall you. I have come here from Satlok for your welfare.” Hearing the above words from the mouth of a newborn baby, Neeru (Noor Ali) got scared lest he be a deity, a Pitra (deceased ancestor) or a Siddh Purush (man with spiritual powers) and curse him. Neeru did not say anything because of this fear and set off towards his house. His wife followed him while cuddling God.

Like every day, even on the full-moon Monday of the Jyeshth (May-June) month in Vikrami Samvat 1455 (1398 C.E.), a sage named Ashtanand, who was a disciple of Sage Swami Ramanand ji, went as usual to bathe in the clean water of Lahartara pond outside Kashi city. It was Brahm Muhurt (the time of Brahm Muhurt is about one and a half hours before sunrise.) Sage Ashtanand ji took bath in Lahartara pond. He used to sit there every day and worship for some time. Sage Ashtanand ji was trying to become engrossed in meditation, at that very moment, he saw a beam of light coming down from the sky. It was such a bright light that the sage’s naked eyes could not bear it, just as the eyes cannot tolerate sunlight. After seeing the light of the sun, on shutting the eyes, the shape of the sun becomes visible; there is not much light in it.

Similarly, on seeing the light of God for the first time, the sage’s eyes closed. Seeing a child in closed eyes, he opened his eyes again. Sage Ashtanand ji saw that the light had landed on the Lahartara pond. Due to which, the whole lake became illuminated and as he was watching, that light contracted to a corner of the reservoir. Sage Ashtanand ji thought, “What kind of sight did I see? Is this an achievement of my worship or a visual hallucination? I will ask Gurudev

Swami Ramanand ji about this.” Considering this, Sage Ashtanand ji left his remaining religious practice and went to his revered Gurudev. After narrating all the events to Swami Ramanand ji, he asked, “O Gurudev! Is this an achievement of my worship or am I hallucinating? I saw the light coming down from the sky which my eyes could not bear. When my eyes closed, I saw a newborn baby. When I opened my eyes again, the entire reservoir lit up by that light. After that, that light became confined to one corner of the pond. I have left my worship midway with the desire to know the reason from you. Please clear my doubt.”

Sage Ramanand Swami ji said to his disciple Ashtanand, “O Brahmin! Neither is this an achievement of your worship nor are you hallucinating. Such incidents happen when some deity from the higher worlds descends to incarnate on the earth. He resides in the womb of a woman. Then acquiring the form of a child, he plays the divine role of a human being and completes his intended work. Some god has descended from the higher worlds. He will fulfil his destiny by taking birth in someone’s house in Kashi city.” Sage Ramanand Swami ji resolved the doubts of his disciple Ashtanand by the above words. It was the belief of those sages that all incarnations are born from the womb of a mother.

❖ Parakh Ka Ang, Speech no. 385-391: -

Garib, koe kahae Varun Dharmrai hai, koe koe kahte eesh |
 solah kalaa subhaan gati, koe kahae Jagdeesh ||385||
 Garib, bhakti mukti le utre, metan teenoon taap |
 Momin ke dera liya, kahae Kabira baap ||386||
 Garib, doodh na peevae na ann bhakhae, nahin palney jhoolant |
 adhar amaan dhyaan mein, kamal kalaa foolant ||387||
 Garib, koe kahae chhal ishvar nahin, koe kinnar kahlaay |
 koe kahae gan eesh ka, jyoon jyoon Neema maat risaay ||388||
 Garib, Kaashi mein achraj bhayaa, gayi jagat kee neend |
 aise dulce ootre, jyoon kanya var beend ||389||
 Garib, khalak mulak dekhan gaya, raaja praja reet |
 jambudeep jihaan mein, utre shabd ateet ||390||
 Garib, duni kahae yauh dev hai, dev kahat hain eesh |
 eesh kahae Parbrahm hai, Poorn beesve bees ||391||

❖ Meaning: - Neeru and Neema brought the child home in weaver colony. Whoever, man or woman, saw God Kabir ji in the form of a newborn baby, they could not take their eyes off him. God’s body was extremely beautiful. The eyes were like lotus flowers, he had curly hair, long hands and fingers, and it seemed as if His body was emitting light. There was no such wonderful child in the entire Kashi city.

Whoever saw him spread the word - ‘Noor Ali has found a child in the pond. A child born today. Due to fear of public shame, some widow must have left him. On looking at the child, you do not feel like taking your eyes off his face, your soul automatically gets drawn to him. Do not know what kind of magic is there on the face of the child?’ The entire Kashi thronged to see the infant form of the Supreme God. Men and women while singing auspicious songs flocked to Neeru’s house to see the child.

On seeing the child (Supreme God Kabir), someone was saying that this child is an incarnation of a deity, someone was saying that he seems to be Vishnu ji himself. Somebody was saying that he is Lord Shiv who has taken birth to bless his Kashi city. Some were saying that he is an incarnation of a eunuch, some were saying that he has come from the city of Pitras. Hearing all these conversations, Neema got displeased and said, “Do not say anything about my child. O Allah! Protect my child from their evil eye. Have you ever seen a child or

not? Groups of you are coming to see my child.” The men and women who had come said, “O Neema. We have seen many children, but we have not seen a child like yours. That is why, we have come to see him.” Shri Brahma ji, Shri Vishnu ji and Shri Shivji also started peeping from their worlds above. On hearing from the mouth of the people of Kashi that he was a child from amongst themselves (Shri Brahma, Shri Vishnu and Shri Shiv), they said, “This child has come from some other world. We are also unfamiliar with his original place, but he possesses a lot of power; he is some Siddh Purush.

Naming Ceremony of Infant Kabir God

❖ Parakh Ka Ang, Speech no. 392-393: -

Garib, Qaaji gaye quraan le, dhar larke ka naam |
akshar akshar mein furya, dhanya Kabir balijaanv ||392||
Garib, sakal Quraan Kabir hain, haraf likhe jo lekh |
Kaashi ke Qaaji kahaen, gae deen kee tek ||393||

❖ Meaning: - Neeru (Noor Ali) and Neema were earlier Hindu Brahmins. Because of this, out of greed, Brahmins came to name the boy. At the same time Muslim Qajis also came with their book Quran Sharif to name the boy. At that time, Delhi was ruled by Mughal emperors who ruled over the entire Indian subcontinent. Due to which, the Hindu community felt suppressed by the Muslims. The Qajis said, “We will name the boy according to the Muslim ritual because they have become Muslims now.” Saying this, the chief of the Qajis opened the Quran Sharif book from somewhere. The first name in the first line on that page was “Kabiran”. The Qajis thought that the name “Kabir” means ‘great’. It would not be appropriate to name a child of this lower caste (weaver i.e., Dhanak) as Kabir. It should be the name of the children of the elite. God guised in the form of an infant knew the fault in the mind of the Qajis. The Qajis again opened the Holy Quran for the purpose of naming the child. Only word Kabir-Kabir-Kabir was written on both the pages and there was no other word. The Qajis again opened the Quran Sharif, on those pages also the word Kabir-Kabir-Kabir was written. When the Qajis inspected the entire Quran, all the words in the Quran Sharif brought by them became Kabir-Kabir-Kabir-Kabir. The Qajis said, “This child has cast a spell and changed our Quran Sharif.” God Kabir in the form of an infant said, “O Qajis of Kashi! I am Kabir Allah, that is, Allahu Akbar. Keep my name “Kabir”.” The Qajis threw the Quran they had brought with them and went away. They said that some evil spirit speaks through this child.

Infant God Kabir Drank the Milk of a Maiden Cow

❖ Parakh Ka Ang, Speech no. 394-397 :-

Garib, Shiv utrey Shivpuri se, abigat badan vinod |
mahke kamal khusi bhaye, liya eesh koon god ||394||
Garib, najar najar se mil gae, kiya eesh pranaam |
dhanya Momin dhanya Neema, dhanya Kaashi nihkaam ||395||
Garib, saat baar charcha karee, boley baalak baen |
Shiv koon kar mastak dharya, lya momin ek dhaen ||396||
Garib, anbyaavar koon doohat hai, doodh diya tatkaal |
peevae baalak brahm gati, tahaan Shiv bhaye dayaal ||397||

❖ Meaning: - When Neema tried to give milk to the baby Kabir, the Supreme God closed his mouth. Despite all the efforts, Neema and Neeru failed to feed milk to the child. When the child had not eaten anything for 25 days, the parents became extremely worried. Neema had been crying and moaning for 24 days. She was thinking that this child is not eating anything. He will die. Someone has given him an evil eye. She got tired of trying methods told by different men

and women for removing the evil eye continuously for 24 days. She had had no benefit. Today was the twenty-fifth day. Mother Neema had been awake all night and kept crying thinking, "I do not know when this child might die. I will also hang myself at the same time. I cannot survive without this child." Baby Kabir's body was completely healthy, and it seemed as if the child was drinking one kilogram (one ser) of milk every day. But Neema was afraid that this child cannot survive without eating or drinking anything. He may die anytime. She was worried thinking about this. When her prayers and worship of Lord Shankar as well as the formless God proved futile, she became extremely distressed and started crying.

Lord Shiv, assuming the form of a brahmin (sage) stood in front of Neeru's hut and asked Neema the reason behind her crying. Neema kept on crying and sobbing intermittently. On excessive insistence of Lord Shiv, who was standing in the form of a saint, Neema while crying said, "O Brahmin! You will also become sad after becoming familiar with my grief." Lord Shiv guised as a Fakir (sage) said, "O Mother! It is said that expressing one's internal sorrow to others lightens the heart. It is possible that the method of redressing your troubles may also be found. Taking a deep breath with tears in her eyes and a faltering tongue, Neema said, O Mahatma ji! We were childless. Twenty-five days ago, as usual, both of us were going to take a bath at the Lahartara pond in Kashi. It was the morning of the full moon day of the (Shukl) waxing period of the Jyeshth (May-June) month. On the way, I had prayed from my heart to my deity Lord Shankar to grant me a son. Hearing my prayer, the Lord of the poor, Lord Shankar Ji gave us a child on the same day on a lotus flower in Lahartara pond. Our joy knew no bounds on receiving the child. This joy did not last long. This child did not drink milk. We are tired of trying everything. Today is the twenty-fifth day of this child, he has not eaten anything. This child will die. With him, I will commit suicide. I am waiting for his death. I spent the whole night sitting and crying. I am praying to Lord Shankar that O Lord! It had been better not to grant this child. Now I have developed so much attachment to this child that I will not be able to survive without him."

Hearing the whole story from Neema's mouth, Lord Shankar guised in the form of a sage, said, "Show me your child." Neema picked up the child from the cradle and presented him before the sage. Neema tried to put the child at the sage's feet. The boy rose in the air. The eyes of both the lords met. Lord Shankar took baby Kabir in his hands and reading the lines on his forehead and his palms, said, "Neema! Your son has a long life; he is not going to die. Look, how healthy he is. His face is blossoming like a lotus flower." Neema said, "O Brahmin! I am not going to be satisfied with artificial consolation. If the child drinks milk, then I will get a breath of happiness." God Kabir, in the form of a twenty-five-day-old child, said to Lord Shiv, "O Lord! Tell them to bring a maiden heifer. You may place your blessed hand on that maiden heifer; she will start giving milk. I will drink the milk of that maiden heifer. That heifer will give milk for the rest of her life without being bred (i.e., by remaining virgin only). I will be raised with that milk." God Kabir and Lord Shankar (Shiv) conversed seven times.

Shivji said to Neema, "Where is your husband?" Neema called her husband; he appeared with wet eyes and bowed to the Brahmin. The Brahmin said, "Neeru! Bring a virgin heifer. She will give milk. This child will drink that milk." Neeru brought a virgin heifer and along with her, he also brought a fresh small pot (an earthen pot with capacity of four kg) from a potter's house. As per the order of Supreme God Kabir Ji, Shiv ji guised as a Brahmin patted on the back of that virgin heifer. The udders of mother cow grew long and a stream of milk flowed from the udders. Neeru had already been ordered to keep the pot under the udders. As soon as the milk pot filled up, the milk stopped coming out of the udders. Supreme God Kabir in the infant-form drank that milk.

Neeru and Neema touched the feet of Lord Shiv in Brahmin-form and said, "You are the form of Lord Shiv himself. Lord Shiv has sent you upon hearing our plea. What donation can

we poor people give you? O Brahmin! We have not woven any cloth for 24 days.” Lord Shankar in Brahmin-form said, “Sadhu bhookha bhaav ka, dhan ka bhookha naahin | jo hai bhookha dhan ka, vah to Sadhu naahin |” (Sages are not hungry for money but devotion. One who is hungry for money is not a sage.) Saying this, Lord Shiv in Brahmin form departed from there.

The same evidence is in the Vedas that God appears in the form of an infant and performs a divine play. Then He is raised with the milk of maiden heifers.

Evidence: - Rigved Mandal 9 Sukt 1 Mantra 9

Abhi imM adhnya ut shreenanti dhenavH shishum | Sommindraay paatve ||9 ||Abhi – imm – adhnya – ut – shreenanti – dhenavH – shishum – somm – indraay – paatve |

Translation: (Ut) Especially (imm) this (shishum) appeared in the form of an infant (somm) of the Supreme Eternal God (indraay) for the comfort, the essential substance required (paatve) for the development of the body, is provided (abhi) completely (adhnya dhenavH) cows who have never been bred by a bull i.e., by maiden heifers (shreenanti) is nurtured.

Translation: For the comfort of especially this Supreme Eternal God who has appeared in the form of an infant, the essential substance that is required for the development of the body is provided by, that is, he is nurtured by completely virgin cows, that is, a cow who has never been bred by a bull.

Meaning: - When the Supreme Eternal God manifests Himself in the form of an infant while performing a divine play, the essential substance that is required for comfort i.e., for the development of the body is provided by maiden heifers, that is, at the time (Adhni Dhenu) a maiden cow itself gives milk by which that Supreme God is nurtured.

Attainment of Wealth by Neeru

Before receiving the child, they both (husband and wife) used to together weave cloth. Because of worrying about the child, they could not do any work of weaving cloth for 25 days. As a result, Neeru incurred some debt. The creditors also came on the same twenty-fifth day and left after rebuking them. The merchant threatened to torture him if he did not repay the loan in a few days. Both husband and wife became very worried. They started cursing their bad deeds: ‘One tension is resolved, the other is created.’ Seeing the parents worried, the child said, “O Mother-Father! Do not worry. You will find one gold Mohur (ten grams of gold coin) every day under the bedding of the cradle. After paying off your debt and taking out expenses for you and your cow, you may spend the remaining money on meritorious deeds.” After that day, Neeru started getting ten grams of gold every day in his house by the grace of God Kabir. This process continued for a year.

Supreme God Kabir had asked them to keep the divine act of receiving the Mohur (gold coin) a secret. One day Neema’s dear friend came to Neeru’s house just as Neema was trying to wake up Kabir ji. Neema’s friend saw that gold coin and said, “How did you get so much gold?” Neema revealed the entire secret to her dear friend. She said, “We have been getting this coin every day for a year. Ever since this lucky boy Kabir has come to our house, we have been living happily.” They stopped getting the gold the very next day. Both Neeru and Neema jointly started weaving cloth to sustain their family. When child Kabir grew up, he also started helping his father in his work. He started weaving more in a short period of time.

A Failed Attempt to Circumcise Baby Kabir

When the time to circumcise God Kabir in infant-form arrived, a whole group of relatives gathered. When the barber took the scissors to circumcise the genitalia of Kabir ji, the Supreme Lord created another genitalia next to his genitalia. Then he showed three more genitalia growing in front of the eyes of the person who was ready to perform the circumcision. Seeing total five genitalia of a baby, that person who performed circumcisions got stunned. Then Kabir ji in the form of the infant, said, “Brother, is there not provision to circumcise only one genitalia

in Muslim religion? Tell me where will you get the rest four circumcised? Tell me quickly.” Hearing the child speak like this and seeing the five genitalia of the child, the barber called the other people present there and showed them that extraordinary spectacle.

All the people present there were astonished to see this. They started discussing among themselves that what a miracle of Allah it is that a child has five male genitalia. Seeing this, the barber went away without performing the circumcision. When Neeru and Neema learned about the child having five genitalia, they said, “What are you saying? This cannot happen.” When both of them went to the child, the child had only one male genitalia instead of five. Then they both said to those present there, “What were you saying? Look, where are they? The child has only one genitalia and not five.” All the people present there had earlier seen the five genitalia with their own eyes and were astonished to see only one genitalia (urinary organ) at that time.

Then God in infant-form said, “O innocent people! Why do you cut the foreskin of a baby boy’s genitalia? Was there a shortcoming left by Allah (God) in the creation of a boy that you rectify? Are you greater than God? If you make a boy a Muslim by cutting the foreskin of his genitalia (by performing circumcision), then how will you make a girl a Muslim? Had Muslims been different from the people of other religions, God would have Himself given birth to a circumcised baby boy. O innocent people! All living beings belong to God. If someone is currently born in a Muslim community, then after death, he can also take birth in Hindu or Christian religion. Similarly, people born in other religions also take birth in Muslim religion and other religions. Do not destroy mutual brotherhood by erecting walls of religion. All this is a trick of Kaal Brahm. There were no other religions before Kalyug. There was only one (Manav Dharm) religion of Mankind. Now in Kalyug, Kaal Brahm has eliminated the peace of human beings by dividing them into different religions.”

Everyone present at the time of the circumcision was stunned to hear the true sermon from the child’s mouth. Mother Neema covered the child’s face with a cloth and said, “Do not speak excessively. If the Qajis hear you, they will kill you. They are ruthless, Son.” Perceiving the emotional pain of his mother, Supreme God Kabir pretended to sleep and started snoring. Then Neema breathed a sigh of relief, and appealed to all her relatives, “Do not tell anyone that Kabir said something lest I lose my son.”

Information About the Previous Births of Sage Ramanand, Seu, Samman, Neki and Kamaali

In Satyayug, the soul of Sage Ramanand ji was Vidyadhar Brahmin, whom the Supreme God had met by the name of Sat Sukrit. In Treta Yug, he was a sage named Vedvigya, who obtained the Supreme God by the name of Munindra in the form of an infant. The soul of Kamaali was the wife Deepika of Vidyadhar in Satya Yug and in Tretayug she was the wife of sage Vedvigya by the name of Surya. At the time, they raised and loved the Supreme God as their son. Because of that virtue, these souls were lovers of God. Even in Kalyug, they had unwavering faith in God. The souls of Sage Ramanand and Kamaali were the souls of Brahmin Vidyadhar and Brahmini Deepika in Satyayug, who had found God Kabir in the form of an infant on a lotus flower in a pond while returning from their in-laws’ house. These very souls were the sage couple (Vedvigya and Surya) in Treta Yug who had obtained God in the form of a baby. The souls of Samman and Neki were Kalu Valmiki and his wife Godavari in Dwapar Yug who had brought God Kabir up as a baby in the Dwapar Yug. As a result of that virtue, the Supreme God took them in His refuge. The soul of Seu (Shiv) was Ganesh, the son of a Brahmin named Gangeshwar in Dwapar Yug itself. He did not give up my spiritual teachings despite his father’s vehement opposition, and the soul of Gangeshwar Brahmin became Sheikh Taqi in Kalyug. He was an opponent of the Supreme God since the Dwapar Yug. Kaal Brahm again inspired Sheikh Taqi, the soul of Gangeshwar. Due to which, Sheikh Taqi (Gangeshwar) became an enemy of God Kabir. Ganesh used to respect devotee Shri Kalu and Godavari like

his parents. He used to cry and say, "I wish I was born in your (Valmiki) house." My parents (Kalu and Godavari) also loved Ganesh as their own son. They had also become excessively attached to that child. For this reason, they again became the parents (Neki and Samman) of the soul of that same Ganesh i.e., Seu's. The soul of Samman in the next life became King Nausher Khan in the city of Nausherwan. Then that soul became Ibrahim Adham Sultan, the emperor of Balakh Bukhara. Then he was again set on the path of worship. **{The entire story of Sultan Ibrahim ibn Adham is written on page 160 of this book.}**

❖ It is a request to Satguru Rampal ji that when we hold a discussion with the Muslim brothers, we are unable to answer their questions. Please tell us how to answer these questions. The question is: -

Question: - The Allah (Lord) who revealed the knowledge of the Quran is not (Kadir) Almighty. How do we believe this because in the Quran Majeed Surah Saad-38 Verses no. 41-42, there is evidence that "On hearing the cry of his servant Ayyub, Allah said to him, 'Strike with your foot on the ground. A spring of drinking water will come out.' Ayyub did the same, and as soon as he stamped his foot, a spring of cold water began to flow."

(Rampal Das) Answer in the following way: -

Answer: - Please read the chapter 'Creation of Nature' in this very book. From that, you will find out what level of Khuda (God) the one who revealed the knowledge of the Quran is?

Understand the definition of Allah. 'Khuda' is an Arabic word which means Lord, God, Master.

Let us understand with an example: - For example, in India, there are the posts of Minister, Chief Minister in a State. A Minister is the master (lord) of only one or more departments. A Chief Minister is the lord (master) of the entire State. There are also other government officers in the State. For example, in the police department, there is a Director General (DG) who is the lord (master) of the entire police force of the State.

There are also other posts below him, Inspector General (I.G.), Superintendent of Police (S.P.), Deputy Superintendent of Police (D.S.P.), then Station House Officer (S.H.O.) and other police personnel.

The President is the master (lord) of the whole of India. At number two, the Prime Minister is the master (lord) of the whole of India. After them, other departmental ministers are the masters (lords) of their respective departments. But the Prime Minister is more powerful than all the ministers and the chief ministers.

It is written in the Sukshmvad (which is the complete spiritual knowledge given by Kadir/Almighty Allah) that: -

Kabir, jo jaa kee sharnaa basae, taako taaki laaj |
jal saunhi machhli chadhae, bah jaatey gaj raaj ||

It means that whichever lord's (Sahib) friend a person is, that Sahib/Lord immediately gives the benefit of his level respectfully to his friend, which a common man cannot get. For example, someone's friend is an Inspector (Station House officer). If he goes to the police station for some work, then his inspector friend respectfully makes him sit on a chair, serves him tea, and immediately does the work that is within his capacity. A common man is even scared of entering a police station let alone getting the work done.

Likewise, if someone is friends with the D.G. of police, then any of his work within the capacity of the police in the entire state is accomplished instantly. A work of a D.G.'s friend gets done even if an S.P., D.S.P., or S.H.O. are incapable of doing it.

Similarly, a minister can also give relief in a state, but he cannot give the same benefits as the chief minister.

Likewise, the Prime Minister of India can give more benefits than all the Chief Ministers

and Union Ministers. He who is friends with the Prime Minister, no matter under which (Sahib) officer his work is in the country, it gets done without any interruption.

The meaning of the verse is that a fish has true friendship with the water. In a waterfall, a river flows over a steep incline, say from a height of fifty feet. Water falls at a high speed in such waterfalls. If even the (gajraj) most powerful elephant comes in its way, the water flow washes away that elephant. But the fish ascends against the flow from the lower level of the fall to the higher level i.e., fifty feet high with ease, meaning that, the water has given its friend fish the privilege within its capacity that the elephant cannot get.

Now we will be able to easily understand how, in Surah Saad-38 Verses no. 41-42, Ayyub's God brought the spring out of the earth on stamping the foot. The reason is that each lord has his own level of power. Kaal Brahm (Jyoti Niranjana) is the giver of the knowledge of Quran Majeed (Sharif). He has authority over twenty-one brahmands (universes). One brahmand among them has living beings in all its loks (worlds). The brahmand (universe) in which we are, its Lord is also this Kaal Brahm. He performs miracles if we perform religious practices up to his level. One cannot stay in heaven for ever by the acts of worship advised by him. The cycle of birth and death will continue forever. Every living being has to suffer in the bodies of animals e.g. dogs, donkeys, pigs etc, and birds and other creatures, whether one worships or not. Those who do not worship go straight to hell. Then they suffer in the lives of animals, birds etc. Those who worship get the happiness of heaven for some time. They too have to fall into hell (Jahannam). They have to also suffer in the bodies of other living beings.

Only by worshipping the (Kadir) Almighty Allah, the Creator of the universe {who is called Param Akshar Brahm in Gita Chapter 8 Verse 3, and His information is also given in this very Chapter's Verses 8-10 and 20-22 and in Gita Chapter 15 Verse 17, Gita Chapter 18 Verses 46, 61-62 and in several other places in Gita, and who has been described as the Creator of the entire cosmos, the Nurturer of all and Immortal in Quran Majeed Surah Furqan-25 Verses no. 52-59, Surah Baqra-2 Verse no. 255, and in many other surahs) a worshipper goes to Satlok, the place of everlasting happiness. After going there, one is never reborn in the Kaal Lok.

Bheem was the devotee of the same God whose devotee was Ayyub. There is an episode in the Mahabharat text that Bheem along with his mother, wife Draupadi and other four brothers went to the Himalaya Mountain. There was scarcity of water. Everyone became distraught with thirst. Bheem bent his leg and hit his (goda) knee on the ground. A fount of sweet water flowed from the stones. That place is called Bheem Goda which is near Haridwar city in the state of Uttarakhand, India.

One cannot be believed to be (Kadir) Almighty God merely due to such miracles.

(Kadir Khuda) Almighty God Kabir ji created a pond of sweet water on top of a high arid hill in a forest for his devotee Birdev Singh Baghel, the king of Kashi. He created a garden of fruit trees around it because the king and hundreds of soldiers with him had gone far in the forest for hunting. They were all about to die of hunger and thirst. They were fighting for life. God saved their lives.

Along with this miracle, Kabir Allah also grants complete salvation to his devotee. He provides his devotee an eternal place in the greatest heaven.

Every God (Khuda), based on his position, to maintain his prestige, provides benefit of his level to his devotee.

{For more information about the power of Kabir Allah Taala, read a lot of evidence in the chapter "From Hazrat Adam to Hazrat Muhammad".}

Question: - In Quran Majeed, Surah Saad-38 Verses no. 45-51, our (Muslim's) Allah has stated that those who will be righteous and abstinent like our servants Ibrahim, Ishaac, Yaqub, Ismail, Al-Yasa and Zul-Kifl, the doors of the heaven will be open for them. Therein, they will recline on pillows. They will have lots of nuts and fruits to eat and wine to drink, and they

will have wives with lower gaze (shy) and of the same age. Will the devotees not live happily forever in this heaven?

(Rampal Das) Give the answer as follows: -

Answer: - How can one remain happy and how can one stay forever where one gets to drink alcohol? Please read “Drinking Alcohol is Sufficient for Complete Destruction” in this very book “Musalman Nahin Samjhe Gyan Quran” **(Muslims Did Not Understand the Knowledge of Quran) on page 51.**

There is a story in the Puranas: - In heaven (Jannat), there were two gods named Nal and Kubar, who were the sons of god Kuber. One day, they both drank alcohol and started creating a ruckus by being naked on the bank of a river. In that river, the wives and daughters of the gods were bathing at the same place, who were standing deep in the water turning their faces away in shame. Sage Narad ji was passing from there. Nal and Kubar did not even show any regard for Sage Narad and kept on making indecent gestures towards the women. The sage admonished them, but they did not heed under the influence of alcohol. So, Sage Narad cursed them, “You are not fit to live in heaven (Jannat). Take birth as inanimate beings in the form of trees on earth.” Both died in heaven. They both grew on earth as trees of Arjun and Jumla on the banks of a lake called Kalidah.

Where alcohol is available to drink, and the Allah who lures into his worship with alcohol, he is not (Kadir) Almighty Allah. He is Kaal Jyoti Niranjana. No person can live forever in the (Jannat / swarg) Heaven of any lok and in the (Mahaswarg) Great Heaven i.e., Brahm lok except in Satlok. This is one hundred percent true.

Important: - It is also written in the above surah of Quran Majeed Surah Saad-38 Verses no. 45-51 that those going to Heaven (Bahist) will get wives of the same age (as their own) and with lower gaze, that is, who will be very shy.

This Kaal Jyoti Niranjana Allah (Allah who gives the knowledge of Quran) said that (as Muslim brothers tell that) all human beings will continue to die till the Judgement Day. They will continue to be buried in the graves in the ground. When the Judgement Day (dissolution) arrives, all will be resurrected. Those Muslims (obedient, those who follow the orders of Allah) will be kept in the Heaven and Kafir / Infidels (disobedient, those who do evil) will be kept in Hell.

Please think: - Somebody dies at the age of two years, someone at the age of ten, someone in their youth, someone old dies at eighty-eighty-five years of age. A sixty-year-old man will have a sixty-year-old wife. A seventy-year-old man will have a seventy-year-old wife. Similar will be the situation of those of other ages. What happiness will they find in the Heaven whether their wives have lower gaze or a higher gaze?

This is a web of Kaal Jyoti Niranjana. He gives misleading knowledge so that all human beings by committing sins keep on taking birth and dying here, and keep wandering in the hell, heaven and the bodies of other animals and birds.

Question: - How to believe that Kaal Jyoti Niranjana is the one who gives the knowledge of Quran Majeed?

(Rampal Das) Answer: - Enough evidence is present in the holy book Quran Majeed. You must know that from Hazrat Adam to Hazrat Muhammad, all had the same God. He alone had granted (revealed) the holy book Taurat to Hazrat Musa ji.

It is written in Quran Majeed Surah Al-Qasas-28 Verses no. 29-32 and in Surah Ta-Ha-20 Verses no. 9-23 that Hazrat Musa saw a fire (light) on the Mount Tur (Qatur). He said to his family members, “You all stay here. I will bring some burning wood for you from that fire.” When Musa approached the fire, he saw that it was not a fire from burning wood. It was a supernatural light. From that light came a voice - “O Musa! I am your Lord. Take off your shoes and climb this mountain barefoot.” When Musa was only a short distance away, the voice again came from that light - “Musa! Throw your stick towards me.” Musa threw the

stick which started slithering like a snake. Then the voice said, "I make you, my messenger. I give you the sign of the book", etc.

This proved that Jyoti Niranjana, who is called Kaal, alone revealed the book Taurat to Musa. He alone is the God of everyone from Hazrat Adam to Hazrat Muhammad.

He has pledged that 'I will not appear to anyone in my real form. I will do all the work.' Why has he made a pledge? Please read this in this very **book on Page 201 in the Chapter "Creation of Nature"**.

This Jyoti Niranjana i.e., Kaal Brahm alone by entering Shri Krishna ji's body had given the knowledge of Shrimad Bhagavat Gita to Arjun. In Gita Chapter 7 Verses 24-25, Kaal Brahm has said that :-

Verse 24 :- Foolish people do not know my (Anuttam) bad (Avyayam) permanent rule. Therefore, they consider me to have come as a person (Shri Krishna).

Verse 25 :- I remain hidden by my Yog Maya (power). I do not appear before anyone. These ignorant people do not know me who is never born like a human being.

That is, Jyoti Niranjana (Kaal) has made it clear that my permanent rule is that I remain hidden. I never become visible in front of everyone. I secretly keep doing all the work.

In Gita Chapter 11 Verse 32, he has clarified that "I am Kaal." To destroy everyone, I have now come (in Shri Krishna), that is, I have entered Krishna's body. He had uttered the knowledge of Shrimad Bhagavat Gita by entering Shri Krishna ji's body.

Similarly, he has given the knowledge of the four books (Zaboor, Taurat, Injil and Quran) by himself remaining hidden. He is not the (Almighty) Kaadir Allah who created the universe. Khuda (God) Kabir has called him Kaal Karaal (Shaitan).

• Other evidence: - In Quran Majeed Surah Al Baqra-2 Verses no. 35-38, Allah, who has given the knowledge of the Quran, is saying that: -

Verse no. 35: - Then we said to Adam, "You and your wife, both live in heaven and here you may eat freely to your heart's content, but do not approach this tree or else you will be counted among the wrongdoers."

Verse no. 36: - Finally, Shaitan caused both of them to deflect from obeying our command by tempting them to the tree. We ordered - "Now you all descend from here. Become each other's enemies. (Snakes and humans became enemies of each other) And you have to stay on earth for a certain period of time. You have to make a living there."

Verse no. 37: - At that time Adam learned some words from his Lord and repented (apologised) which was accepted by his Lord because He is the Most Forgiving and Merciful.

Verse no. 38: - We said, "You may descend from here now. Then (follow) the guidance that comes to you from me. For those who follow my guidance, there will be no chance of any fear and grief." (End of excerpt from Quran Majeed).

In the Holy Bible (in the Book of Taurat) it is written that God created the universe in six days, in which on the sixth day he created the human beings in His own image. Having produced Adam and Eve etc., He sat on the throne in the sky on the seventh day. After that Jyoti Niranjana (Kaal Brahm) took over the reins. He started performing all the tasks through his sons Brahma, Vishnu and Shiv.

The above account from Quran Majeed is given in detail in the Holy Book Bible which is as follows :-

Kaal (Jyoti Niranjana) has made all the arrangements via his three sons. Brahma, Vishnu and Shiv are the three sons of Kaal. Adam has come from Brahma Lok. That is why, Brahma looked after Adam in the garden.

Lord Kaal's son Brahma said to Hazrat Adam and Hazrat Eve (who was the wife of Adam), "You can eat the fruits of the trees planted in this garden. But do not eat the fruits of the trees

in the middle. If you eat them, you will die.” Saying this, the Lord left.

After that, the snake came and said, “Why are you not eating the fruits of these trees in the middle?” Eve said that God (Allah) has forbidden us that if you eat them, you will die; do not eat them. The snake again said, “The Lord has misguided you. He does not want you to become knowledgeable like God. If you eat these fruits, you will become aware of good and bad. The veil of ignorance that the Lord has put on you will be removed from your eyes.” The snake had said this to Adam’s wife Eve. Eve said to her husband, Adam, “If we eat these fruits, we will become aware of good and bad.” The same thing happened. When they ate that fruit, their eyes were opened and the darkness of the veil of ignorance that God had put on them was removed. When they saw that both of them were naked, they felt ashamed. They plucked fig leaves, and making loincloths out of them, tied them around their private parts.

This above episode has been taken from the Chapter Genesis of the Holy Bible. (Kaadir) Almighty Allah, the Creator of the universe, went and sat down on the throne in the sky above, and he, who keeps Adam and Eve in the heaven, and forbids them to eat the fruit of a tree is someone else. Misguided by Shaitan, Adam and Eve ate the fruit of the tree which provides knowledge of good and bad. When Allah came and learned about it, he said, “Adam and Eve have eaten the fruit of the tree which provides knowledge of good and bad. Because of which, humans have become like one of us. Therefore, lest he should pluck and eat the fruit from the tree of life and live forever, he was banished from Heaven.”

The Creator of the universe is Allah Taala. He has gone up. Allah Taala was not present with Adam and Eve. This proves another Allah. The giver of knowledge of the Quran Majeed is accepting in the above-mentioned Quran Majeed Surah Al-Baqra-2 Verses 35-38 - ‘I placed Adam and Eve in Heaven and banished them from Heaven when they committed a mistake. I left them on Earth.’ This proves that the giver of the knowledge of Quran Majeed i.e., the God of everyone from Hazrat Adam to Hazrat Muhammad is not Kaadir Allah, the Creator of the universe. They are more than one God. All this is a conspiracy of Jyoti Niranjana (Kaal Brahm). He himself does not appear before anyone. He misleads man by himself appearing in the form of fire somewhere. Sometimes, he misleads through his three sons. Sometimes, he delivers knowledge by possessing one of his three sons. Sometimes, he speaks by directly entering the body of a human being. He keeps everyone trapped in his web by giving some true knowledge, and some false and incomplete knowledge.

Proof of False Statement: In the Holy Quran Majeed Surah Al Baqra-2 Verse no. 38, (Jyoti Niranjana) the giver of the knowledge of Quran Majeed has said – “O Adam and Eve! Go down to Earth. I will guide you, that is, I will reveal the book. I will give information about (Dharm-Karm) meritorious deeds in it and things to abstain from (code of conduct). There will be no chance of any fear and sorrow for those who follow my guidance.” We feel like crying when we read the biography of Hazrat Muhammad, who was sent by the same Allah as his Messenger, because that great soul obeyed every command of Allah, who gave the knowledge of Quran Majeed, with body, mind and wealth. He followed that Allah’s guidance unto the last breath; nevertheless, the life of Hazrat Muhammad (Salal. Wasallam) was full of sorrows.

When Prophet Muhammad was in his mother’s womb, his father died. When he turned six, his mother expired. When child Muhammad was eight years old, his grandfather, who was raising him, passed away. Then his paternal uncle brought him up. Muhammad ji lived the life of an orphan.

If we ponder, we will realise what the condition of a child whose parents die is? Nobody will give the love of a parent, someone will threaten. If someone’s children wear nice clothes, then worn out clothes are given to the orphan. He is made to work hard. To whom can he tell his problem? Other children take money to the fair. An orphan curses his fate on seeing them. On the day of a festival, everyone eats good food. An orphan is given dry and stale food to eat.

He suffers immensely in many such ways.

Hazrat Muhammad did not get married until the age of twenty-five. Then he married a forty-year-old widow named Khadija. Khadija had been widowed twice earlier. You had three sons and four daughters from Hazrat Khadija ji. In front of your eyes, your three sons, the apple of your eye, died. You had to face extreme hardship in propagating the knowledge of Quran Majeed given by Kaal i.e., Jyoti Niranjana. You fought many battles. You were boycotted for three years by your opponents. During that time, your (Salal.) entire family was in dire distress. The children led their lives by sobbing and eating leaves. Hazrat Muhammad died at the age of sixty-three after grave suffering.

The giver of the knowledge of Quran has mentioned above in Surah Al Baqra-2 Verse no-38 that whoever acts according to my instructions will not have any sorrow. It did not hold water. (Kadir) Almighty Allah is Kabir. He does not let any trouble befall his devotee and (Rasool) messenger and grants complete salvation. He takes a person straight to Satlok. Even Kaal Jyoti Niranjana is afraid of the Almighty God. Therefore, Kaal Brahm, while defending himself, asks to worship only that (Kadir) Almighty God, who is Kabir, without associating any partner with Him. Then he puts more emphasis on his worship too. In that also, he says that worship me without associating anyone with me (i.e., without considering anyone equivalent to me).

Likewise, this very Kaal Brahm gave the knowledge of Gita. In it, in Chapter 8 Verse 1, Arjun asked, "O Lord! Who is the Tat Brahm about whom you have mentioned in Gita Chapter 7 Verse 29?"

Kaal Brahm has given its answer in Gita Chapter 8 Verse 3. He has said – 'He is "Param Akshar Brahm".'

Then in Chapter 8 Verses 5 and 7, he has asked to worship himself and in Verses 8-9-10, he has asked to worship the Param Akshar Brahm other than himself. He has clarified that, if you worship me, you will reside with me in my Lok (world). If you worship that Param Akshar Brahm (Almighty God), then you will go to Him. You will go to His Satlok.

About himself, he has clarified in Gita Chapter 2 Verse 12, Chapter 4 Verse 5 Chapter 10 Verse 2 that, you and I will continue to have birth and death.

In Gita Chapter 18 Verse 46, 61, it has been said about that Almighty Supreme God that: - Param Akshar Brahm (Almighty God, the Creator and Sustainer of the entire universe) is the one who has created this world. He is the one supporting it and stabilising it by His power, and who makes all the living beings travel according to their deeds in the bodies of other beings in heaven, hell and then in the bodies of human beings, that is, the Almighty God has made a law that one will definitely get the result of whatever action one performs.

In Gita Chapter 18 Verse 62 it has been stated that O Arjun! Go in the refuge of that God in every respect. It is only by the grace of that God that you will attain supreme peace and the eternal supreme abode (Amar Lok / Immortal Place).

In Gita Chapter 15 Verse 4, it has been stated that after receiving the (Tatvgyan) true spiritual knowledge from a (Baakhabar) Tatvdarshi Saint, one should then search for that supreme state (Satlok) of that (above-mentioned) Supreme God, having gone where, a worshipper never returns to the world. Worship Him.

It is told in Gita Chapter 15 Verse 16 that Kshar Purush (Kaal Brahm) and Akshar Purush, these two Gods are in this mortal world. Both these and all the living beings under them are perishable. Everyone's soul is immortal.

It is mentioned in Gita Chapter 15 Verse 17 that the Supreme God i.e., Purushottam is different from the above two. Actually, He is called God, who enters the three worlds and sustains everyone. He is the Immortal God.

It has also been made clear in the Gita that worship that God with exclusive devotion, that is, do not worship any other god with Him. Kaal Brahm has said the same thing about himself

that – ‘Worship me. Do not worship any other deity as equal to me.’

Similarly, in Quran Majeed Surah Ambiya-21 Verses no - 92, 30, 31, 32, the giver of the knowledge of the Quran has asked to worship him, and he has described his glory. In Surah Baqra-2 Verse no. 255, he has described the glory of the God other than him, and in Surah Fatir-1 Verses no. 1-7, he has asked to worship the Almighty, the Merciful.

It has been proved from the above evidence that the giver of the knowledge of Quran Majeed (Sharif) is Kaal Brahm (Jyoti Niranjan), who deceives everyone. By imparting incomplete knowledge, he keeps everyone trapped in his web. He also incites one to commit sins. He causes wars (fights and quarrels) so that all the living beings remain distressed and do not worship. If they do, they do wrong worship.

☛ Other proofs: - Quran Majeed Surah Sajda-32 Verse no. 13: - The Allah, who has given the knowledge of the Quran, has said – “The word from me that I will fill the Hell with jinn and humans, has been fulfilled. If we had willed, we could have given guidance to every person, but I have to fill the hell with jinn and humans.” He preaches incomplete way of worship and gives the liberty to eat meat. Because of which, he will fill hell only. One cannot go to heaven. The giver of the knowledge of Quran instigates to fight.

For evidence, Surah An Nisa-4 Verses no. 71-84: -

Verse no. 71: - O people! Those who have believed, always be on your guard against encounters. Then as the circumstance demands, either advance in detachments or together.

Verse no. 72: - Yes, there is also someone among you who evades fighting.

Verse no. 74-84: - So, O Prophet! Fight in the way of Allah.

By sending such revelations (messages), he kept Hazrat Muhammad ji engaged in fighting all his life. His life continued to be hell. Deaths wreaked havoc on the family. He got Hazrat Muhammad’s deeds spoilt by making him fight with the enemies and did not even impart true spiritual knowledge to that devotee soul, neither did he tell him the true way of worship. This is evidenced by the fact that it has been stated in Surah Furqan 25 Verses no. 52-59 that Kaadir Allah is Kabir who has created everything. Gain information about Him from a Baakhabar (one with complete knowledge). It is self-evident from this that the knowledge of the Quran is incomplete.

In Surah Ash Shura-42 Verses no.1-2, code words are mentioned: - 1. Haa. Meem. 2. Aen, Seen, Kaaf. These are mantras of salvation. But they are incomplete. Neither Hazrat Muhammad nor any Muslim devotee knew about these. Then how would they have attained salvation? If someone says that Prophet Muhammad must have known about them. If the prophet had knowledge, would he not have told it to his companions? He used to share every word with the Muslims.

This same Allah had imparted the knowledge of the Book Taurat to Hazrat Musa which he had revealed in one attempt. Based on the knowledge of that “Taurat” book, Musa ji was delivering sermon. A member of the congregation asked, “O Musa! Who is the most knowledgeable (scholar) at present?” Hazrat Musa said, “I am the most knowledgeable in the world.” Annoyed by this, Allah said to Musa, “Your knowledge is nothing in comparison to the knowledge of Al-Khijr.” Musa goes to Al-Khijr to obtain that knowledge. He returns without obtaining the knowledge. Musa ji had this belief that his knowledge was given to him by the Almighty Allah. Hence, he called himself the most learned. Then that Allah (Jyoti Niranjan Kaal) says that your knowledge is nothing. If the knowledge of the Taurat was nothing in front of the accurate knowledge (which Al-Khijr had), then why did he tell it to Hazrat Musa? When Musa ji went to Al-Khijr to gain knowledge and returned empty-handed, he should have told Musa that true knowledge. He did not even impart that knowledge to Hazrat Muhammad ji. He told him as well to ask a Baakhabar (Tatvdarshi Saint) for accurate knowledge about that (Kaadir) Almighty Allah, the creator of the entire universe.

It is clear from this that the one who gave incomplete knowledge to everyone from Hazrat Adam to Hazrat Muhammad, who made them eat meat and who made them commit sins by instigating them to fight is Jyoti Niranjan Kaal. This same Kaal Brahm gave the knowledge of Shrimad Bhagavat Gita to Arjun. When a war was about to occur between paternal cousins, the Kauravs and the Pandavs, for the division of the kingdom, the armies of both stood face to face to fight. Pandav-warrior Arjun saw his cousins and nephews who were standing in the field to fight. At the time, pity arose in him and he thought, "Today I am ready to kill those children of my brothers whom I used to cuddle." He pondered, "A large number of soldiers would be killed in the battle; their wives would be widowed. Innumerable children will become orphans. I will incur heinous sin." Therefore, deciding not to fight, he put his weapon down and sat in the back of the chariot. With Arjun's refusal to fight, there would have been no war.

When Kaal Brahm (Jyoti Niranjan) saw that there would be no war, he entered the body of his son Shri Vishnu alias Shri Krishna (whom he had sent as his prophet at the time) like a ghost and uttered the knowledge of the book Gita, and said, "Arjun! Fight. You have to merely become an instrument. I have already killed them all." But Arjun was not ready to accept it. He was saying, "O Krishna! We would prefer to survive on alms than to obtain a kingdom by slaying brothers and relatives. I will not fight."

Kaal misguided Arjun in Gita Chapter 2 Verse 37 that - O Arjun! You have the best of both worlds. If you are killed in the battle, you will go to (Jannat) Heaven. If you win the war, you will enjoy the pleasure of the kingdom of the Earth.

In Gita Chapter 2 Verse 38, he has said that considering victory and defeat, profit and loss and happiness and sorrow to be equal, get ready for war. By fighting in this manner, you will not incur sin.

When Arjun was not ready to fight, Jyoti Niranjan Brahm showed his gigantic, formidable Kaal form to scare Arjun. Seeing it, Arjun started trembling with fear and agreed to the war. There was a war named Mahabharat which was a type of world war. Millions of soldiers were killed in it. The Pandavas won the war. The eldest among the Pandavas was Yudhishtir who became the king. Yudhishtir started seeing headless human torsos in his dreams. He saw wives of the soldiers who had been widowed in the war mourning in his dreams. He would wake up in fear and could not fall asleep again. He even quit eating and drinking. His eyes stared fixedly in horror. Yudhishtir's other four brothers (Arjun, Bheem, Nakul and Sahdev) saw this condition of their brother. When they asked the reason from Yudhishtira, he told them, "I cannot sleep at night. When I fall asleep, I wake up in fear on seeing a terrible dream." The Guru of the Pandavas was Shri Krishna, by entering whose body Lord Kaal had revealed the knowledge of Gita to Arjun. Arjun believed that Shri Krishna ji had imparted the knowledge of the book Gita. The five brothers went to their guru ji and told Yudhishtir's problem. Then Shri Krishna said, "You have killed your relatives (brothers, nephews etc.) in the war. Due to that sin, this crisis has befallen Yudhishtir as he is seated on the post of the king. Perform an Ashwamegh Yagya for its resolution. Invite the sages, saints and seers of the whole earth, your relatives, and the gods of heaven etc. to have food in that yagya."

Hearing this from Shri Krishna, Arjun Pandav recalled that when both the armies were standing for war, and I was asking not to fight, then Shri Krishna had said, "Fight, you will not incur sin." He did not even agree despite my refusal a million times. He persuaded me to fight. So many people got killed. Now he is saying that this crisis has befallen you because of the sin of killing men in the war. Billions of rupees had to be spent for its resolution at the time. Brother's life was in danger. So, Arjun exercised patience. The Yagya was performed; Yudhishtir became healthy.

Then Kaal Jyoti Niranjan got the entire clan of Shri Krishna ji (all children, elderly, youth, all family members and relatives including Krishna) destroyed by getting them cursed

by Durvasa. There were fifty-six crore Yadavs (people of Shri Krishna ji's clan). They died by fighting among themselves. Shri Krishna was also killed by a hunter. Kaal did not even spare his prophet Shri Krishna. Shri Krishna witnessed his complete destruction. Kaal did not even let the Pandavas rule the kingdom for the rest of their lives. When Shri Krishna ji was about to die, he told the five Pandavas that you are liable to a lot of punishment for the sins committed in the war. All five of you may go to the top of the Himalaya Mountain, practice penance, and succumb there. The sins committed in the war will end. The five Pandavas renounced their kingdom and died in the snow in the Himalaya Mountain. Then they were put into hell because of the sins of war.

After suffering in hell for the sins, they get the fruits of virtues in heaven. This is his terrible trap. Kaal Jyoti Niranjana by telling lies, misleads a living being and keeps him trapped in his web. A living being cannot experience any happiness in his world. In the same way, the plight of everyone from Hazrat Adam to Hazrat Muhammad has been caused by him alone, whom (Kadir) Almighty Allah Kabir has given the denomination of a butcher, who by misleading all the living beings is keeping them entrapped. To get out of his trap, everyone will have to come under the shelter of the Almighty Kabir Allah.

At present, that Kabir Allah has sent me (Rampal Das), this humble servant, as His last prophet. I have the true method of worship and true knowledge. All of you, human beings of the world, follow the worship as told by me by which you will go to Almighty Allah Kabir's Satlok. You will always be happy there. You will never die. As long as you live in this world of Kaal, you will remain happy. You will not have a premature death. You will be completely saved from diseases and grief.

It has been proved from the above pieces of evidence that the one, who gave the knowledge of Bible, Quran, Gita, is Kaal Brahm (Jyoti Niranjana). (Kadir) Almighty Allah is Kabir. He imparts true knowledge.

Question: - Living beings also die in the acts of walking, eating, cooking, farming etc. So, how can devotees attain salvation? One also incurs sins from these activities. If sinners cannot go to heaven, how will they go? The soul is the same in cow, goat, chicken, human and other micro-organisms.

Answer: - The (Kadir) Almighty Allah has made a law. He has stated that: -

Kabir, ichchha kar maarey nahin, bin ichchha mar jaay |
kah Kabir taas ka, paap nahin lagaay ||

It means that while walking on foot, while digging the land during farming or manual labour, or while cooking food etc., the purpose is not to kill the living beings. Due to which, one does not incur the sin of their death. This sin is indeed incurred by him who has not taken refuge in Kabir Allah, that is, who has not taken initiation from the prophet (saint) sent by Him. The one who takes initiation in the refuge of God Kabir does not incur the sins committed unintentionally. Others will incur them even if they have taken initiation from some saint. The devotee of God Kabir has complete knowledge. He cannot commit sin intentionally. He does not have to suffer the punishment for his unintentional sin.

Example: - Only a person who fully knows how to drive a vehicle gets a driving license. Then if he gets involved in a road traffic accident and someone dies in it, then he is not considered guilty of murder because he has a driving license. Similarly, one, who has taken initiation from this humble servant (Rampal Das), does not have to suffer the punishment of unintentional sin.

Question: - What is the definition of Moksh (salvation) and how is Moksh (salvation) attained?

Answer: - Moksh means "liberation/salvation". Getting freedom of any bondage is called attainment of Moksh (salvation). For example, a parrot was kept in a cage. It was in a bondage. When the parrot was freed from the cage, it became free from bondage.

In the spiritual path, salvation and bondage are as follows: -

The living being is bound by the bondage of (karmas) actions. Due to which he is suffering by being trapped in the labyrinth of birth and death. This is a bondage. Becoming free from this bondage of (karmas) actions is the attainment of salvation. All the living beings who are in the world of Kaal Jyoti Niranjana are bound by the bondage of (karmas) actions. Whatever action, good or bad, a living being performs, he will definitely get its result. It is necessary for those, who perform acts of worship on the basis of the knowledge given by the (Rasool) messengers of Kaal Brahm (Jyoti Niranjana), to acquire a guru. By worshipping as instructed by the Guruji, those worshippers of Kaal Brahm will surely go to heaven (Jannat) and hell (Jahannam), because in the world of Kaal Brahm, both types of karmas (sins and virtues) have to be finished only by experiencing them. A Guru inspires his disciple (male/female) to avoid sinful deeds and to do virtuous deeds. Due to which, the follower of Guru ji attains more virtues. Therefore, when he leaves the world, he gets more time to stay in heaven (Jannat), which is the reward of virtues. After the period of heaven is over, that worshipper also goes to hell and suffers the punishment of (karmas) deeds in the bodies of other beings on Earth. Then he gets a human (male / female) birth. Whatever (karmas) deeds he performs in that human life, he will again get the aforesaid result of the (karmas) deeds. This cycle will continue forever.

These devotees of Kaal Brahm consider the period of residence in heaven (Jannat) to be salvation, which is limited. This period of salvation can be as long as four yugas (Satyug, Tretayug, Dwaparyug and Kalyug) i.e., forty-three lakh twenty thousand years. This is the duration of the four Yugas (eras); it is also called Chaturyug. This salvation period can be of one thousand Chaturyugas, which is the duration of one day of Brahma ji (Rajgun god).

Some sages have also attained Brahmlok (the Great Heaven of Kaal Lok) i.e., Mahaswarg. They resided in it for several thousand Chaturyugas. They attained salvation for a longer period. They too have come back in the cycle of birth and death. They have also lived the lives of animals and birds. They have also suffered in the hell (Jahannam). These sages had performed the act of worship described in the Vedas. Gita also has the same knowledge as the Vedas. There is a provision in the Vedas to perform five yagyas (religious rituals) and to chant the Om (ॐ) mantra. Some sage performed all the five yagyas, some performed four, some performed two or one. They chanted the Om mantra. On that basis, they got less and more time of salvation.

The kingdom of heaven is also attained by doing penance and hath yog. The one who does penance gets the fruit of penance from kingship. One becomes Indra, the king of heaven, by doing penance. Hundred mounds (there are 40 kilograms in one mound) of (desi ghee) clarified butter has to be used in one yagya. By performing a hundred such yagyas, one attains the position of Indra, but the duration is limited. Thereafter, there is death there too. Then the cycle of birth and death continues. This is temporary salvation. Those who do not have complete spiritual knowledge consider going to heaven to be salvation. This is temporary salvation.

The place Satlok, which is the abode of Satpurush (Kadir Allah), where He has his throne, is an eternal place. Satpurush (Param Akshar Brahm) Kabir is also immortal. Those who perform true worship of Satpurush Kabir go to that immortal place (Satyalok). They never return to the world again. They remain happy there forever. They get an immortal body. This is complete salvation. This is salvation in the true sense.

Jyoti Niranjana (Kaal Brahm) is also the giver of the knowledge of the Bible and the Quran. In these, the method of worship is even more incomplete than the Gita and the Vedas. Even the way of worship mentioned in them cannot lead to complete salvation.

Question: Does the soul reside inside the dead body in the grave?

Answer: - From Hazrat Adam to Hazrat Muhammad, all the followers say that after death everyone will be buried in the graves. When Judgement Day (dissolution) arrives, everyone will be resurrected. Then those who are virtuous will reside in heaven and the sinners will live in hell

forever. This theory is rejected by Hazrat Muhammad ji's journey to the heavens (Meraj) when he sees everyone from Baba Adam to Hazrat Isa in heaven. In fact, it is the Pitar Lok which is in the middle of Heaven and Hell. There is happiness and sorrow there just like on Earth.

The reality is this: - There is an episode in Shiv Puran that once Shiv ji takes his wife Parvati to a secluded place to give her initiation. They sit down near a withered tree. The initiation-mantra must be recited only to a deserving person. Shiv ji clapped his hands three times. It produced a horrific sound, fearing which all the animals and birds went away. Burrow-like holes were present in the trunk of that dry tree, which are usually found in the trunk of old trees, that are formed by the infestation of termites etc. A female parrot had laid eggs in the hollow of the trunk of that tree. The eggs that were healthy hatched and parrots flew away from them.

One egg had become spoilt; it remained there. There was a living being in every egg. The living being of the spoilt egg was still in it. When Shiv ji was convinced that there was no creature around to listen to them, he started narrating the glory of the Supreme God to his wife Parvati and explaining the subject of lotuses (the lotus chakras formed in the body). He also started telling the mantra to open each lotus. After listening to every mantra, Parvati ji used to indicate acceptance of everything by saying '(haan... hoon) yes... okay'. After some time, Parvati ji dozed off. At that time, the sound of '(haan... hoon) yes... okay' started coming from the hollow of the tree because the story of God is more effective when heard from a person worthy of reciting it. Due to which, the spoilt egg of the parrot became healthy, and a bird formed in it. The parrot bird had started making sounds. Shiv ji saw that Parvati was not speaking. "Then who is doing '(haan... hoon) yes... okay'? Somebody has overheard my immortal mantra. It should be killed." Seeing Shiv ji get up, the parrot flew away, and leaving the body of the parrot, it went into the stomach of the wife of Sage Ved Vyas. At that time, Vyas ji's wife had opened her mouth to yawn. The soul of the parrot had gone into the stomach through the mouth. It remained in the womb for twelve years. Then it took birth in the form of Sage Sukhdev. This is a long story. Now let me return to the topic. The discussion going on is "whether a soul resides in the grave or not".

One who has got the body of a human (male or female), if after taking refuge in a Satguru (true spiritual teacher), he/she (bhakti) worships and performs meritorious and noble deeds, then after death, he/she goes to the higher worlds according to the deeds. The devotee (male or female) of Kabir ji goes to Satlok. Others, who do not (bhakti) worship or do wrong worship, after death they also according to their deeds go to hell or to the bodies of other beings. Some living beings have such bad deeds that they do not get any body soon. They obtain the life of a ghost. The living beings, who do not get the next body, live near their old body by being entrapped in its attachment. As the body in which the living being lives is very dear to him, due to this sentiment, those beings live with their bodies buried in the graves. They reside on top of that grave. If an ant makes a hole, they go through it and stick to their body. Sometimes they come out. Until they get a new body, they cling to the old body because of their attachment to it.

In Hindu religion, after cremating the dead body, the remaining pieces of bones (which are called ashes) are picked and immersed in the deep water of a river, so that if the family member, who has died, has become a ghost, then clinging to those remains of the body (remnants of bones), he/she will go far away. He/she will not bother us. The topic going on was whether a living being lives in graves or not. It has been clarified that only those beings live in the graves, who have got the life of a ghost or a Jinn. Due to which, they have not obtained further body. For evidence, the soul of the parrot was clinging to the spoiled egg. It was considering it to be its own. Similar is the condition of the living beings associated with the graves. They reside on the graves as ghosts. After getting a new body, the living being of that corpse does not remain in the grave.

(Chapter No. 3)

From Hazrat Adam to Hazrat Muhammad

From Hazrat Adam to Hazrat Muhammad, there have been one lakh eighty thousand prophets. Baba Adam is considered the father of all these prophets and their children.

Evidence: - Quran Majeed, Surah Yasin-36 Verse no. 60: - Children of Adam! Did I not tell you not to worship Shaitan (Satan)? He is your open enemy.

Hazrat Muhammad gave his last sermon in Mecca. He said, "How should Muslims live among themselves?" Then he said, "People! Your Lord is one. Your Father is one. You are all sons of Adam, and Adam is made of dust. And the best among you who is nearest to God is the one who fears God the most."

Brief Introduction of Baba Adam

Origin of Baba Adam

In Holy Bible, Chapter Genesis, it has been said that God created the universe in six days and took rest on the seventh day. God did other creation for five days, then on the sixth day, God said that we would make man in our own image.

Then God made man in His own image. He created humans as male and female. Then God gave only fruitful trees and seed-bearing plants for humans to eat, which are for your food. After completing the entire work in six days, God went up and sat on the throne i.e., took rest.

God first created Adam, then taking out his rib, He made the woman Eve, and leaving both in a garden, He went and sat on the throne.

Important: In the Book Bible, the knowledge of the origin of the universe has been told by Jyoti Niranjan (Kaal). This is incomplete information about the creation of the universe. In Quran Majeed Surah Furqan-25 Verse 59, this same God has said to Hazrat Muhammad ji that the one who created the world in six days and sat on the throne on the seventh day, is the Almighty Supreme God (Kaadir Allah). Ask a (Baakhabar) Tatvdarshi Saint for information about him. It clarifies that the giver of the knowledge of Quran Majeed does not impart full knowledge. He keeps the public confused. This same Allah has given the knowledge of the Bible. The Bible has been formed by combining three books. It contains the knowledge of Taurat, Zaboor and Injil. The creation of the universe is written in the Book Taurat, which is the first in the Bible. This same Allah has given the knowledge of Taurat to Hazrat Musa ji. One day, Musa ji was delivering a sermon. A member of the congregation asked, "Musa, who is the most learned at present?" Musa said, "I am the most knowledgeable." Allah said, "Musa! You are wrong. Your knowledge (Knowledge of Taurat) is nothing in comparison to the knowledge of a person (Al-Khijr). Musa goes to Al-Khijr to gain complete knowledge. Due to lack of patience, he returns empty-handed.

This proves that the story of the creation of the universe is incomplete. Allah Akbar (Kabir) himself has correctly imparted the complete knowledge of the creation. Read it in the last chapter "Creation of Nature" of this book. (Now I will move on to my topic.) The followers of everyone from Baba Adam to Prophet Muhammad consider God to be formless. Whereas Allah has been described as a corporeal man in their texts. They have not even understood their texts properly.

Proof: -

God (Allah) is Like a Human

God created man in His own resemblance, that is, God made man as His replica. It is self-evident from this that God (Allah) is in form (corporeal) and he is like a human. That Supreme God, after doing creation up to this point in six days, sat on the throne in His Satyalok on the seventh day. After this, the maze of Lord Kaal i.e., Jyoti Niranjana commenced.

There is also other evidence in the Bible book itself that God is in the form of a man, he grants audience. (Evidence on Page 17 in Genesis 17:1-2, "The Sign of the Covenant is Circumcision.")

1-2: - When Abram was ninety-nine years old, the (Yehovah) Lord appeared to him and said, "I am the Almighty. Walk in my presence and be perfect.

Genesis 26:1-3 (Page 17): - Yehovah (Lord) appeared to Isaac and said, "Do not go to Egypt. Live in the country where I tell you to live. I will be with you."

It has been proved from the above evidence that God is in the form of a man; He is corporeal. The topic being discussed is of Hazrat Adam: -

Brahma Placed Adam and Eve in Heaven

Kaal (Jyoti Niranjana) has got all his arrangements made via his three sons. Brahma, Vishnu and Shiv are the three sons of Kaal. Adam ji was a holy soul who had come from the (lok) world of Brahma. Therefore, Brahma took care of Adam in the garden. (Kaal Brahm was in the form of his son Brahma.)

The Lord told Hazrat Adam and Hazrat Eve (Adam's wife), "You can eat the fruits of the trees planted in this garden. But do not eat the fruits of the trees in the middle. If you eat it, you will die." God left after saying this.

After that the snake came and said, "Why are you not eating the fruits of these trees in the middle of the garden?" Eve said, "God (Allah) has forbidden us that if you eat them, you will die; do not eat them." The snake again said, "God has misguided you. He does not want you to become knowledgeable like God. If you eat these fruits, you will know the good and bad. The veil of ignorance that the Lord has put on you will be removed from your eyes." The snake said this to Eve, Adam's wife. Eve said to her husband, Hazrat Adam, "If we eat these fruits, we will get the knowledge of good and bad." This is what happened. When they ate that fruit, their eyes opened and that darkness of the veil of ignorance that God had put on them was removed. When they saw that both of them were naked, they felt ashamed. They plucked fig leaves and making loin cloths out of them, tied them around their private parts.

{He, whom everyone from Adam to Muhammad consider their God, is also in the form like a human being.}

After a few days, when the Lord came for a walk in the evening, he asked Adam and Eve, "Where are you?" Adam and Eve said, "Hearing your voice, we have hidden because we are naked." God said, "Did you eat the fruit of the trees in the middle of the garden?" Adam said, "Yes, and after eating it, we realized that we were naked." Lord asked, "Who told you to eat this fruit." Adam said, "The snake told us and we ate it. He misguided my wife Eve and we fell into his trap and ate this fruit."

21. Then Lord Yehovah made garments of skin for Adam and his wife and clothed them.

Important: - The God of Hazrat Adam is not (Kadir) Almighty. He does not even know where Adam and Eve are. Neither does he know who told them to eat the fruit of the trees in the middle of the garden by which they will get the knowledge of good and bad. It is necessary to mention here that in Quran Majeed, Surah Al Baqra-2 Verses no. 35-38, he who revealed the knowledge of the Quran has said that we placed Adam and Eve in a garden in Heaven. When they made a mistake after being misled by Shaitan (Satan), we banished them from Heaven to Earth.

Proof of “God is More Than One”

22. Then Yehova Lord said that man, having learned about good and bad, has become like one of us. Therefore, lest he should pluck and eat the fruit from the tree of life and live forever.

23 and 24. So, the Lord drove Adam and his wife out of the Garden of Eden.

Lord removed them from that garden and said that now I will not let you stay here and you will have to work hard to fill your stomach and he cursed the woman that you will always be subservient to man.

{Important: - It is written in the book of Jainism “Aao Jain Dharm Ko Jaane” (Let’s Know About Jain Religion) on page 154 that Shri Manu ji’s son was Ikshvaku and King Nabhiraj also belonged to this very clan. King Nabhiraj’s son was Shri Rishabhdev ji (Aadi Nath), who is considered the first Tirthankar of Holy Jain religion. This same soul of Shri Rishabhdev ji became Baba Adam.}

Two sons were born from the intimate relationship of Baba Adam and his wife Eve. One was named Cain and the other was named Abel. Cain used to do farming. Abel used to herd the sheep. Cain was a bit cunning, but Abel was a believer in God. Cain offered a portion of his harvest to the Lord. The Lord did not accept it. Then Abel offered the first lamb of his sheep to the Lord. The Lord accepted it. {If Almighty (Kaadir) Allah had been instructing Baba Adam, he would have said, “Son Abel, I am pleased with you. The lamb that you offered is a symbol of your devotion to the Lord. You may take it back and by selling it, organise a meritorious meal and earn a livelihood by shearing your sheep, and have faith in the Lord.” Some Angel used to instigate Baba Adam to eat meat. At the time of the creation of the universe, Allah (Yehovah) had ordered man to only consume vegetarian food. In the Holy Bible, the provision of eating meat has been made by deceased ancestors and angels by speaking through someone. It is written in one book that Abel offered the first lamb (young one) of sheep to the Lord. The Lord accepted it. Acceptance and rejection was done in this way: If the Lord accepted the offering, then fire would come from above. It used to go away after burning the offering. The fire burnt Abel’s lamb. This offering was considered accepted. The crop that Cain (Qaabil) had offered was not burnt by the fire. It was considered rejected. Ghosts and jinn also set fire. Many incidents have been heard that clothes kept in an iron box used to get burnt in someone’s house. They got incantations performed by an exorcist. Then things stopped self-igniting. Ghosts and Pitras (deceased ancestors) can also perform such spectacles. If it is said that this fire was coming from God, then the God in the form of fire is Kaal Brahm himself who appeared to Musa Alaihi Salaam. All this trickery is of Kaal Brahm (Jyoti Swaroop Niranjan). He acts as a (Shaitan) devil for (Kaadir) Almighty Kabir Allah. For Jyoti Niranjan (God in the form of fire), “Iblis” acts as the devil who did not bow down to Hazrat Adam.}

It is written in a book that Hazrat Eve (wife of Hazrat Adam) used to have twins, a boy and a girl. The girl who was born with the elder child Cain (Qaabil) was beautiful. The girl who was born with Abel (Haabil) was ugly. Marriage tradition at that time was that a boy and a girl born as twins were considered brother and sister. It was decided to marry the sister of one boy to the other boy. Under this rule, Cain had to get married to the ugly girl. Cain did not want to marry that ugly girl. By killing Abel, he was to be married to his twin sister. For this reason, Cain killed his younger brother. Cain was expelled from the country. After some time, Adam and Eve had a son. They named him Seth. Later, Seth had a son who was named Enos. Since that time, people started taking the name of the Lord.

Later, in this very tradition, Prophet Musa, Prophet Dawood and Isa Masih (Jesus Christ) were born. [Isa’s (Jesus) revered mother’s name was Maryam and father’s name was Yusuf. But Maryam was made pregnant by a deity. Yusuf objected to this and wanted to abandon

Maryam, but an angel forbade him to do so in his dream. Yusuf did not abandon Maryam out of fear and kept her with him. Maryam, who was made pregnant by a deity, gave birth to Hazrat Isa (Jesus).] The holy religion Christianity was established by Hazrat Isa (Jesus Christ). The devotees who followed the rules laid by Jesus Christ were called Christians and the holy religion, Christianity, originated.

{For proof, in the Quran Sharif in Surah Maryam-19 and in the Holy Bible, Matti Rachit Susamachar (Gospel of Matthew), Matti (Matthew) = 1:25 on Page no. 1-2.}

Kaal Used to do Miracles Through Jesus

{It is written in Kabir Sagar i.e., Kalam-e-Kabir (Sukshmvad) that when God Kabir came to this (Lok) world of Kaal Brahm in the form of Jogjit in Satyayug, Kaal Brahm (Jyoti Niranjana) (who is the lord of twenty-one brahmans) had a dispute with Kabir ji. But he could not stand before the power of Kabir God. He apologised holding His feet. When he was forgiven, he said, "O Jogjit! Why have you come?" God said, "You have misled all living beings by giving them incomplete knowledge. I have come to impart true spiritual knowledge. When Kalyug comes, then I will come. I will run the real Kabir Panth." Then Kaal had said, "Before you come in Kalyug, I will mislead everyone by giving incomplete knowledge. I will get the incomplete knowledge propagated through the (prophets) messengers sent by me. No one will listen to you. For this purpose, Kaal Brahm sent Shri Ramchandra ji and Shri Krishna ji etc. incarnations and prophets from Hazrat Adam to Hazrat Muhammad.}

The birth and death of Jesus and whatever miracles he performed were predetermined by Brahm (Jyoti Niranjana). This evidence is in the Holy Bible in Book of Yohanna Chapter 9 Verses 1 to 34. It is written that a person was blind from birth. He came to Jesus Christ, and he became healthy with the blessings of Jesus. His eyesight got restored. The disciples asked, "O Christ, what sin did this person or his parents commit, due to which he became blind and his parents obtained a blind son." Jesus said, "He has not committed any sin due to which he has become blind, neither has his parents sinned due to which they have got a blind son. This has happened because the magnificence of the Lord has to be revealed." The meaning is that if there had been a sin, Jesus could not have healed his eyes. And in order to glorify Jesus, Kaal Brahm had blinded him by his power through some ghost. As soon as the man came to Jesus, the ghost left his body and he started seeing. All this is a well-planned web of Kaal Jyoti Niranjana (Brahm) so that the incarnation sent by him gets glorified, and all the people living nearby being attracted to him become steadfast in the religious practices of Brahm Kaal as told by him, so that when the messenger of God comes, no one believes him. For example, it has been written in the miracles of Jesus Christ that he cured a person possessed by a ghost. This Kaal himself induces any ghost or Pitra (deceased ancestor) to enter one's body. Then by sending that person through someone to the prophet sent by him, makes an angel enter the prophet's body, and drives away the ghost through the angel. In this way, his incarnation (Christ / Prophet) becomes glorified. Or if a worshipper is endowed with earnings of worship from previous lives, Kaal also gets such miracles done by him through his own earnings of worship, and by glorifying that worshipper, makes thousands of followers of him and entraps them in Kaal's web. And he puts that worshipper saint in hell after getting all his previous earnings of worship exhausted.

A similar example is in the Holy Bible in Chapter 'Samuel' 16:14-23 that a man named Saul was afflicted by an evil spirit. Boy Dawood was called for him, and he used to get some relief from him.

☛ The death of Jesus Christ was predetermined. Jesus himself said, "My death is near and one of you (my twelve disciples) only will hand me over to the opponents." In the same night,

Jesus along with all the disciples went to a mountain. There he started feeling anxious. He said to his disciples, "Stay awake. My soul is overwhelmed with sorrow to the point of death. You should also pray to God for the protection of my life." Saying this, Jesus Christ went a little farther, he fell with his face to the ground and prayed (38,39). When he returned to his disciples, they were sleeping. Jesus said, "Can you not stay awake with me even for a moment. Stay awake, keep praying, so that you do not fail in the test. My soul is ready to die, but my body is weak." Likewise, Jesus Christ went a little farther three times and prayed, and each time he returned, he found all the disciples sleeping. Jesus Christ was about to die, but his disciples were sleeping carefree. They were not grieved by their Guruji's adversity.

When he found them sleeping for the third time also, he said, "My time has come; you are still sleeping." In the meantime, a huge crowd came carrying swords and clubs and with them was a special disciple of Jesus Christ, who, in the greed of thirty rupees, handed over his Guru to the opponents. (Matti (Matthew) 26:24-55 Page 42-44)

It is clear from the above description that the pious soul, Jesus Christ, only got his predetermined life span, which was already written about him in the earlier religious scriptures. It is written in "Matti Rachit Samachar (Gospel of Matthew), Page 1 that Yakub's son was Yusuf. Yusuf was the father of Isa (Jesus) in the eyes of the world, but Maryam was impregnated by an angel. {Matti (Matthew) 1:1-18}

Angels Used to Enter Jesus Christ and Perform Miracles

At one place, Jesus Christ has said that I was even before Yakub. In the eyes of the world, the grandfather of Jesus Christ was Yakub. If the spirit of Jesus had been speaking, Jesus would not have said, "I was even before Yakub i.e., my grandfather." If this statement is believed to be true, then repeated birth and death are proved. But the offspring of Hazrat Adam do not believe in repeated birth and death. Some other angel was speaking from inside Jesus who used to enter his body like a ghost, make predictions and he only used to perform the miracles. It is written in the Bible that God had sent Jesus from near Him. Jesus was the son of God.

Another unique example is in the Bible 2 Corinthians 2:12-18 Page 259-260. It is clearly written that a spirit by possessing someone is giving a message by writing a letter. It is said that 2:14 = But thanks be to God, who in Christ always leads us in triumphal procession, and spreads the fragrance of his knowledge everywhere through us. 2:17 = We are not among those who adulterate the words of God. We speak in Christ with sincerity, as envoys of God and in God's presence.

(The above description has been written in its entirety from the Holy Bible Chapter Corinthians 2:12 to 18, Pages 259-260.) Two things become clear from this. 1. Some other angel used to speak in Christ (Prophet i.e., incarnation) and get books written down. The one who is sent by God narrates the message of God slavishly without any change. 2. The second thing that has also been proved is that other spirits also speak in Christ (Prophet) who when they speak also mix their own statements. This is the reason that in the Quran Majeed and the Bible etc, the order to eat meat is of the other spirits, not of the Lord.

It is also clear from the above description that the angel is saying that to spread the fragrance of Lord's glory, the Lord uses us only in Christ (incarnation / prophet) by entering us in his body like a ghost. The miracles are performed by the angels, the name is of the prophet, and the innocent souls considering that prophet to have full power, become his followers. They become firm on the path of worship shown by him. When the messenger of the Supreme God comes, they disbelieve his words. All this is the web of Brahm Kaal (Jyoti Niranjan).

Death of Jesus Christ: -

At the age of 30, on a mountain, Jesus was praying repeatedly to the Lord in fear for his life. He also had some disciples with him. At that time, one of his disciples, in the greed of 30 rupees, came to the same mountain with the opponents of his guru ji (spiritual teacher); they were wielding swords and sticks. A mob of opponents caught Jesus from that secret place where he used to spend the nights in hiding. Because Jews, the followers of Hazrat Musa, had become sworn enemies of Jesus. The mahants, saints and priests of the temples of that time were afraid that if their followers would go to Jesus Christ, then their income from religious offerings would reduce. They arrested Jesus Christ and took him to the governor and said, "He is a hypocrite. He deceives the world by becoming a fake prophet. He has ruined the homes of many. Let he be crucified to death." The governor named Pilatus first forbade by saying that saints and seers should not be hurt, it is a sin. But the crowd was huge, and started shouting slogan, "Crucify him." Then the governor said, "Do as you think is appropriate." Making 30-year-old Jesus stand against a "T" shaped wood on the wall, thick iron nails were hammered into both his feet and palms of the hands. Jesus died of unbearable pain. Before death, Jesus Christ said in a loud voice, "O my Lord! Why have you abandoned me?" After a few days, Jesus Christ was seen again. (Holy Bible Matthew 27 and 28/20 Page 45 to 48).

It is clear from the above description that this Brahm (Kaal / Jyoti Niranjana) even deceives his incarnation in their hour of need. Only the Supreme God himself appears to maintain the faith in worship. After the death of Jesus, it was the Supreme God who appeared in the form of Jesus and kept the faith of the Christians firm in the worship of God; otherwise, considering the previous miracles performed by Jesus, on seeing the end of Jesus, no person would have performed worship and they would have become atheists. (Evidence in Holy Bible, Book of Yohanna, Chapter 16 Verses 4 to 15.) This is what Brahm (Kaal) wants. Kaal (Brahm) sends virtuous souls as his incarnation (Rasool/ messenger). Then, through miracles, he makes him devoid of his earnings of worship. By also entering some angels (demi-gods) in him, he gets some miracles performed by the angels with their previous earnings of worship. He makes them powerless too. In this way, the prophets (incarnations) sent by Brahm (Kaal / Jyoti Niranjana) are glorified. Ignorant worshippers get influenced by them and become steadfast in the same way of worship.

When the Supreme God or His messenger tries to explain the true spiritual knowledge and worship, then no one listens to him and people express disbelief. This is Kaal God's trap, about which only the Supreme God tells, and by providing true worship, He protects the worshipper throughout life. By doing true worship, the worshipper attains complete salvation.

Summary of the Chapter “Mohammad Bodh” (Information About the Muslim Religion)

In Kabir Sagar, “Mohammad Bodh” is the 14th Chapter and it is on Page 6.

Dharmdas ji asked Supreme God Kabir about explaining knowledge to Hazrat Mohammad, the founder of Muslim religion, that O Bandi Chhor (Liberator from Prison)! Did you also meet Prophet Mohammad? Did he take refuge in you or not? I want to know this. You are the Master of all, the Omniscient.

Supreme God Kabir gave information about Mohammad’s religion to Dharmdas ji in this way (in the words of the author Rampal Das.)

Supreme God Kabir imparted the knowledge of Muslim Religion to his beloved soul Dharmdas ji which is as follows. {Readers are requested that Kabir Panthis have removed a lot of content from Kabir Sagar. The reason was that they could not understand that description. Based on their low intelligence, they dismissed it as wrong and removed it. I have a very old Kabir Sagar. Based on that and God Kabir ji imparted his knowledge to Sant Garibdas ji in the year 1727 (Vikrami Samvat 1784). Sant Garibdas ji was a 10-year-old boy at the time. God Kabir took him to Satyalok and then left him back. After that Sant Garibdas ji gave an eye-witnessed account. Then I (Rampal Das) studied all the religious texts from the point of view whether this description is also in the ancient scriptures. If the description given in Holy Kabir Sagar is also present in the ancient holy scriptures (Holy Vedas, Holy Gita, Holy Puranas, Holy Quran and Holy Bible which is the sum of three books, Taurat, Zaboor, Injil), then all the innocent people of the world, divided into different sects in the name of religion, can be tied in one string. From the study, it was found that to whatever extent i.e., of whatever destination, all the scriptures have the knowledge, it matches with that of Kabir Sagar. Kabir Sagar also has knowledge beyond those texts.

Supreme God Kabir told Dharmdas ji, “O Dharmdas! Muslims believe that human beings have originated from Baba Adam. This is their incomplete knowledge. The soul of Adam was the king Rishabh Dev in his previous birth, who is considered to be the originator of Jainism and the first Tirthankar. I (God Kabir) had explained this to Prophet Mohammad that you consider Baba Adam your first man, and you consider yourself to be his child. At the time when Baba Adam did not exist, God still existed. This knowledge is written in the Holy Bible in the book of Genesis. It is considered that before Prophet Mohammad, there have been millions of prophets among the children of Baba Adam, of which are 1. Dawood 2. Musa 3. Isa (Jesus). Dawood ji got the book Zaboor, Musa ji got the Taurat and Isa (Jesus) ji got the book Injil. Everyone got the above books in one attempt. Prophet Muhammad got the book Quran Sharif which was received in several phases in many ways.

When a new sect is founded, it is started in a community by a member of the same community. The reason is that God sends a great man to the world with this very aim that he gets rid of the evils, malpractices and scripture-opposed worship prevalent among men, and prepares devotees who are virtuous and worship according to the scriptural method. Because of which, he has to start with his own community. Conservative and selfish cult gurus by misleading the public make it strongly oppose that true saint. They make his life extremely difficult. But he is a part (incarnation) of God sent by God. Two powers are doing their work in this world. One is Kaal Brahm who is also called Jyoti Niranjana. The Vedantis (knower of the Vedas) call him Brahm and consider him formless. The Muslims call Him alone as Bechoon (formless) Allah. The second power is Satya Purush, who in the Gita has been called Param Akshar Purush, Sachidanand Ghan Brahm, Divya Param Purush, Tat Brahm. (Gita Chapter 7 Verse 29, Chapter 8 Verse 3, and Chapter 8 Verses 8, 9, 10.)

The kingdom of Kaal Brahm is the region of twenty-one brahmands (universes) which is called Kaal Lok. Kaal Brahm has been cursed to eat one lakh human beings. Due to which, he

gives incomplete spiritual knowledge as well as the knowledge of evils like consumption of alcohol, meat, tobacco and worship of shrines and holy places etc. As a result of which, worshippers waste their lives by indulging in other sensual pleasures and in religious practices against the scriptures while doing worship and remain in the web of Kaal Brahm. This is the motive of Kaal Brahm. The second power is Satya Purush. All the living beings in the infinite Brahmands (universes) are the souls of Satya Purush who used to live in Satyalok. From there, they came here with Kaal Brahm because of their imbecility. There in Satyalok, every living being had his own home, family and all other facilities. Everyone had more amenities than the deities of Kaal Brahm. No one used to become old, and no one died. The creation there is the same as here. Here, it is made up of five elements. The creation there is made up of one element, light. Consider this to be made of clay, and the one there to be made of gold. This is perishable. That is imperishable. Satya Purush is Kabir Ji himself. His body's name is Kabir. In the Vedas, He is called KavirDev. In the Quran, He is called Allah Akbar, Allah Kabir. Supreme God Kabir wants - “All the living beings must understand my knowledge and do worship given by me. Forsaking all the vices and by becoming pure, everyone will go to Satyalok. They will face no hardship there. There is neither death nor old age there. All food items are always available. There is no robber, rogue, thief etc there. There are men, women and children in Satyalok just like here.” Kaal Brahm wants - “All beings should remain trapped in my web. They should keep taking birth and die. By doing evil deeds and incurring sins, they should remain in the cycle of birth and death. No one should have knowledge of Satyalok and Satya Purush. They should consider my knowledge to be final.” Therefore, Kaal Brahm sends a good soul out of the souls of Supreme God Kabir as his prophet i.e., messenger of worship to give his knowledge. He imparts the knowledge by which everyone remains trapped in his, Kaal's, web. It is he who has got himself propagated by Baba Adam, Hazrat Dawood, Hazrat Musa, Hazrat Isa (Jesus Christ), Hazrat Mohammad and incarnations like Ram, Krishna, Aadi Shankaracharya and various seers and sages. Satya Purush Himself comes at the inception of every (Yug) era and performs his (leela) divine act. He himself propagates His true knowledge, of which books are made. Then the Supreme God sends his prophet i.e., a messenger who preaches worship. Before the Prophet of Satya Purush, Kaal Brahm sends his own prophets. He makes the public firm on false knowledge and other evils through them. The entire human society becomes unyielding considering its respective religious practices, spiritual knowledge and traditions to be the best.

When Satya Purush Himself comes or sends his part/incarnation, then all the human beings strongly oppose Him considering the true knowledge given by him to be untrue. O Dharmdas! You are also witnessing this. You too were firm on the knowledge and worship of Kaal. Similarly, many devotees are worshipping considering Lord Kaal a kind and merciful God. Kaal Brahm also makes the good and truly dedicated souls of God his prophets. One lakh eighty thousand prophets among the offspring of Baba Adam, 88 thousand sages and other preachers of Hindu religion, all these were virtuous and truly dedicated, whom Kaal Brahm made his preachers. The sages themselves performed spiritual practice based on holy Vedas, holy Shrimad Bhagvat Gita and Puranas and asked their followers to do the same. The knowledge in the Vedas and the Gita is excellent, but incomplete. The Puranas, which are 18 in number, are the personal experiences of the sages, with some knowledge from the Vedas, and they also contain the biographies of the gods and goddesses. Kaal Brahm gave the knowledge of the four Vedas. The summary of the four Vedas is the Shrimad Bhavagat Gita. First of all, Kaal Brahm had given the knowledge of the four Vedas. After that, the same Kaal Brahm gave the knowledge of the four books (Zaboor, Taurat, Injil and Quran Sharif). The way of worship has been mentioned in the Vedas and the Gita. After that, he gave the knowledge of the book Zaboor to Dawood ji. In this, he gave a partial knowledge of the origin of the universe. After this, he gave the knowledge of the book Taurat to Musa ji, and thereafter, the knowledge of the book Injil to Jesus. Then later, he gave the knowledge

of Quran Sharif to Mohammad ji. He has given the knowledge of God and worship in the Vedas. Considering it not appropriate to repeat that knowledge in other books Zaboor, Taurat, Injil and Quran Sharif, he has given ordinary knowledge in them. In these, some knowledge is that of the Vedas, and about 40 percent of the knowledge in the Quran is from the Bible. (Three books have been compiled in the book Bible - Zaboor, Taurat and Injil) The followers of Musa ji are called Jews. The followers of Isa (Jesus) ji are called Christians. The followers of Muhammad ji are called Muslims. All of these consider Baba Adam their first man, that is, the father of all men. All of these believe that as long as the universe lasts, all human beings will continue to die. Continue to bury them in the graves. When the doomsday (dissolution) comes, all the dead (men and women) will be taken out of the graves and resurrected. They will be called to account for their deeds. Those who have performed deeds according to the orders of Allah mentioned in the four (Kateb) books, they will live in (Jannat) heaven. Those, who did not follow the orders of the four books (Zaboor, Taurat, Injil and Quran Sharif), will always burn in the fire of (Dozakh) hell. After this, the world here will be destroyed forever. Muslims believe that before the dissolution, there was only the Formless Lord. At present, there is no one in Heaven. Nor is there anyone in Hell. Muslims do not believe that there is rebirth. They only believe in one time birth, then death, after that one is in the grave, and then when the world is destroyed, then one is taken out of the grave and sent to heaven and hell according to one's deeds, then full stop i.e., the whole sequence of creation will completely stop. If the above-mentioned belief is true then Hazrat Muhammad saw the congregation of Baba Adam, Musa, Isa, Dawood etc, in Heaven! They too should have stayed in the graves. This proved the law of you Muslims wrong.

God Kabir said to Dharmdas ji, "O Dharmdas! This opinion and knowledge is wrong. The reality is that birth-death, rebirth continues until a soul does not come in my (Kabir ji's) refuge." Supreme God Kabir told Dharmdas ji, "The biography of Mohammad is as follows. Hazrat Muhammad was born in the Jewish community about 600 years after Jesus Christ. At that time, spiritual ignorance had spread all over. All the people of that community were idol worshippers. Muhammad's father's name was Abdullah. His grandfather's name was Abdul Muttalib. Mohammad was born from a pregnancy out of a subtle union with a fakir (sage) named Billa Rahman. Mohammad's mother had considered this a wet dream. {Likewise, Jesus Christ's mother, Maryam, had also become pregnant by an angel. Maryam also considered it a wet dream, but Jesus' father Yusuf wanted to divorce Maryam considering it a wrong deed. At that very moment, an angel (deity) appeared. He said that Maryam has been impregnated by me. She does not know anything about it. This is a prophet sent from the Lord. He will take birth in the world to give a message of worship to the world. Yusuf obeyed the deity and kept Maryam with respect. There is also evidence in Mahabharat that Dhritrashtra and Pandav were two brothers. They were sons of King Shantanu. Pandav was the younger one. He was unwell and unable to procreate. He had two wives. One Kunti and the other Madri. Kunti gave birth to three sons who were conceived by three angels (deities). Yudhishtir was born of the union of Dharmraj with Kunti. Arjun was born of the union of Kunti with deity Indra. Bheem was born of the union of deity Pawan with Kunti. Nakul was born of the union of deity Srat with Madri and Sahadev was born of the union of deity Nasatya with Madri. There is a story in the Puranas that once the wife of Sun god left home and went to the forest. The reason was that fed up with the excessive sex done by the Sun god, she blessed her maid with an appearance like herself and told her, "Do not disclose my whereabouts. I am going to my father Vishwakarma's house." Saying this, Usha left. The maid's appearance became like that of Usha. When Sun god came to know about it, he went to Vishwakarma's house. When Vishwakarma insisted on his daughter to go back home, Usha went to the forest and started doing penance in the form of a mare. She thought that if I do penance in the form of a woman, someone may try to molest me. When the Sun god learned that Usha has gone from here as well, he meditated and saw with divine eyes that

Usha was doing penance in the form of a mare. The Sun god assumed the form of a horse and was eager to copulate with Usha. Usha in the form of a mare, seeing the horse coming towards her with the wrong intention, in order to save her rear (genitalia), kept moving with him while facing the horse. Out of lust, the Sun god in the form of the horse started copulating in the mouth. His semen fell on the earth. Two boys were born from that. They were called Ashwani (mare) Kumar. They were named Srat and Nasatya. They are called Ashwani Kumar gods.} Abdullah ji brought his wife from his in-laws' house.

{It is written in Sukshmved that :-

“Musalmaan bistaar billa ka | nauj udar ghar sanjam jaaka ||
jaake bhog Mohammad aaya | jisne yeh dharm chalaaya ||

After a few months, Abdullah ji went for employment with some merchants and died after falling ill. At that time, Mohammad ji was in his mother's womb. Later, Mohammad ji was born. When he was six years old, his mother went with some men and women of the village to see the grave of her husband. There, she also died on the way. Prophet Muhammad became an orphan. His grandfather took care of him. When he was eight years old, his grandfather also died. He was completely orphaned. When he turned 25, he got married to a 40-year-old widow named Khadija. {Khadija had been married twice in elite and affluent families. Due to the death of both of her ex-husbands, all their property was with Khadija. She was extremely wealthy.}

Mohammad ji had three sons (Qasim, Tayab, Taahir) and four daughters from Khadija. When Mohammad ji was 40 years old, he met an angel named Jibreel who started imparting the knowledge of Quran Sharif to him. He became a prophet. Muslims believe that the knowledge of Quran Sharif has been sent directly to Hazrat Muhammad ji from the (bechoon) formless Allah. Angel Jibreel has told it to Mohammad ji without any adulteration in it. Sometimes the angel used to enter the body of Mohammad and speak. Mohammad ji used to lie down by covering his face with a sheet. Wayah (message) used to come from Allah from above. Mohammad ji used to utter that knowledge with his face covered and it was written down. The message received in this manner used to be very painful. Mohammad ji's whole body used to tremble. Actually, the angel used to enter his body and speak. Sometimes, Kaal Brahm himself used to enter his body and speak. (Kaal Brahm had uttered the knowledge of Gita after entering in Krishna's body.) One day, Hazrat Mohammad ji described his journey to the skies (heaven). Deity Jibreel came with a donkey-like animal (named Buraq) and seating Mohammad ji on it, made him visit the seven heavens above. On ascending, a Meraj meaning a ladder unfolded from above; Buraq climbed it. Mohammad ji was also mounted on it. Jibreel stayed behind. Then a bird came. Riding it, Mohammad ji went to Allah. The bird also left. Muhammad ji spoke directly to Allah. Allah spoke from behind the curtain and asked him to perform 50 namaz (prayers) daily. Then on the advice of Musa ji, he went back and brought the order from Allah to offer 5 namaz (prayers) a day, which Muslims do at present. Hazrat Mohammad told, “I saw Baba Adam, the father of all men, in heaven and on his right was heaven. In heaven were his righteous children who worshipped according to the orders of Allah. They were happy in heaven (Jannat). To the left of Baba Adam was (Dozakh) hell. Baba Adam's wicked offspring, who had wasted their lives by not doing worship according to the orders of the (Kateb) books of Allah, were suffering in it.” Hazrat Mohammad ji told, “Baba Adam was crying seeing his children suffering in hell on the left side and laughing seeing the righteous children in heaven on the right side. Deity Jibreel told that this is Baba Adam.” Mohammad Saheb told, “In the higher worlds, I saw a congregation of Hazrat Dawood, Hazrat Musa, Hazrat Isa and other prophets. I led them in (Namaz) prayer. Then Buraq brought me down and left.”

Muslims consider this eye-witnessed account of Hazrat Muhammad to be true. Therefore, your theory proved to be wrong that after death until doomsday, Baba Adam, Hazrat Dawood, Musa, Isa etc, whom Hazrat Muhammad ji saw in heaven, should have been in tombs instead

of heaven, and Baba Adam's children, whom Hazrat Muhammad saw above in heaven and hell, should also have been in the tombs. Your theory is wrong. Hazrat Muhammad ji had three sons and four daughters from Khadija ji. All the three sons died in front of the eyes of Muhammad ji.

(Kadir) Almighty Allah Kabir

{Allah Kabir used to say that Hindus and Muslims, Jews and Christians, you all are children of one God. Kaal Shaitan has divided you by misleading you.}

Once the Muslim Emperor of Delhi, Sikandar Lodhi, developed burning pain in whole of his body. Burning pain is similar to when someone's hand gets burnt in the fire; it is excruciatingly painful. In this illness, the body does not appear burnt from anywhere, but the pain is extreme. It is called burning pain. When the sins of a living being increase, the medicine also becomes ineffective. The same thing happened with Sikandar Lodhi, the Emperor of Delhi. He took all kinds of medicines. He sent for eminent doctors and kept a reward saying that he who cures me will get whatever he asks for. God knows what a person may vow for at the time of grief! All the measures failed. After that, he received spiritual treatment from his religious leaders, Qajis, Mullahs, saints etc, but everything failed. {When we are distraught, we are no more a Hindu or a Muslim. Then we go wherever we can get relief. Generally, the Hindus say that Muslims are bad and Muslims say that Hindus are bad, but when we become unwell, then we do not see anyone as Hindu or Muslim. When a crisis befalls us, then no one is bad. Those Muslims who are bad are bad and those Hindus who are bad are also bad, but there are good people in both too. There are good and bad people in every religion, but we are living beings. Our race is living being, our religion is mankind, and our aim is to attain God.} He also sent for Hindu doctors and spiritual saints. He himself also went and met them and took blessings from everyone and got incantations performed, but all efforts were in vain. Someone told him that there is a great man named Kabir in the city of Kashi. If he shows mercy to you, your suffering will surely be relieved.

When Emperor Sikandar heard that a great man lived in Kashi, he vaguely recalled that he may be the same person who had even resurrected the cow. With thousands of bodyguards, he left for Kashi from Delhi. Birsingh Baghela, the King of Kashi had already become a disciple of Lord Kabir after hearing the glory and knowledge of Lord Kabir and had full faith in his Gurudev. He was aware of Lord Kabir's power because God Kabir had performed many divine acts there.

When Sikandar Lodhi went to Banaras (Kashi), he said to Bir Singh, "I am distraught. Now all that remains is to die. Is there a saint named Kabir here in Kashi? You must be familiar with his stature." As soon as the King of Kashi, Bir Singh, heard this from Emperor Sikandar's mouth, his eyes filled with tears and he said, "Now you have come to the right place. Now your sorrow will end." Emperor Sikandar asked, "What makes you say so?" Bir Singh said, "That Kabir is God Himself. He is the embodiment of God. If he showed mercy, your disease will be cured." Emperor Sikandar said, "Call him quickly." The King of Kashi, Birdev Singh Baghel, humbly prayed, "Your wish is my command; I will send for him. But I have heard that saints should not be sent for. Even if they come and did not show grace, there will be no benefit. The rest is your wish." Sikandar said, "Alright, I will myself go to him. I have come this far, I will definitely go there too."

Curing the Incurable Illness of Emperor Sikandar Lodhi

It was evening. Bir Singh knew that at this time Lord Kabir is always in the ashram of his supposed Gurudev Swami Ramanand ji. This is the time to meet God Kabir there. Birdev Singh Baghel, the King of Kashi and Sikandar Lodhi, the Emperor of Delhi, both stood in front of the ashram of Swami Ramanand ji. After reaching there, they learned that Lord Kabir had not come yet, he was about to come. Bir Singh did not go inside. He had asked the servant standing outside. Sikandar said, "Let us rest in the ashram until then." King Bir Singh said to the gatekeeper of Swami Ramanand ji, "Pray to Swami Ramanand ji that the Emperor of Delhi, Sikandar Lodhi,

wishes to see you, and he would also like to wait for Lord Kabir in your ashram itself.” The servant went inside and told Ramanand ji that the Emperor of Delhi, Sikandar Lodhi had come. Ramanand ji used to despise Muslims. Ramanand ji said, “I do not even see the face of these (malechh) despicable people. Tell him to sit outside.” When Sikandar Lodhi heard this, he was livid (because there is a lot of arrogance in a king and he was the Emperor of Delhi) and said, “If this insignificant mahatma can disrespect the Emperor of Delhi, then what behavior he must be having towards an ordinary Muslim? Let me teach him a lesson.” Swami Ramanand ji was sitting on a separate seat. Sikandar Lodhi went and beheaded Ramanand ji with his sword. As he walked back, it occurred to him that the work he had come for would no longer be completed. He said, “O Bir Singh! See, what atrocity did I commit? I am having very bad days. I want to do good and bad happens. I killed Lord Kabir’s Gurudev. Now he will never show mercy to me. I will have to bear this illness till my death. I am a very sinful person.” Saying this, he walked out of the ashram. What could Bir Singh say in front of his emperor?

As soon as they came out of the ashram, Lord Kabir was seen coming. Bir Singh said, “O Emperor! My Gurudev Lord Kabir has come.” When Lord Kabir was a short distance away, Bir Singh prostrated himself on the ground in reverence before Lord Kabir. Sikandar was terrified. {If he had not committed this atrocity, he would not have prostrated himself and if he had not prostrated, then Lord would not have been able to show mercy to him. Because this is the rule.

“Ati aadheen deen ho praani, taatey kahiye ye akath kahaani |”

Oochche paatr jal na jaayi, taatey neecha hujae bhai |

Aadheeni ke paas hain Poorn Brahm Dayaal |

maan badaai maariye be adbi sir kaal ||

Here, Supreme God Kabir killed two birds with one stone. The feeling of religious discrimination was remaining in Swami Ramanand ji, that too had to be removed. Ramanand ji still considered Muslims to be different and inferior to the Hindus. Sikandar had a sense of arrogance. If he had not been humble, Lord Kabir would not have shown mercy to him and Sikander would not have become healthy.} Seeing Bir Singh prostrating, Sikandar Lodhi also prostrated himself in fear. {Muslims say that our head only bows before Allah. The head of a Muslim will not bow in front of anyone else. Allah Akbar was standing in front. His head automatically bowed.} Supreme God Kabir placed his hands on the heads of both the kings and said, “How have two kings come to this pauper today? What brings you here to this poor man?” God Kabir had not even removed his hand and Sikandar’s burning pain ended. Tears appeared in Sikander Lodhi’s eyes. (In the presence of a saint, the mind becomes subdued and the soul gets elevated, because God is the companion of the soul. “Antaryami Ek Tu Aatm Ke Aadhaar.” God Kabir is the basis of the soul.) Sikandar Lodhi held on to Lord Kabir’s feet and did not let go and kept on crying. Despite being Omniscient, Lord Kabir asked Sikandar Lodhi, the Emperor of Delhi, “What is the matter?” Sikandar said, “O Embodiment of Allah! I have committed a heinous crime. You cannot forgive me. The work for which I had come, that incurable illness got cured merely by your blessings. Please forgive this sinner.” Lord Kabir said, “I have forgiven you. Tell me what happened?” Sikandar said, “I have committed such a sin that you cannot forgive me.” Lord Kabir said, “I have forgiven you.” Sikander again said, “Have you really forgiven me?” Lord Kabir said, “Yes, I have forgiven you. Now tell me what the problem is.” Sikander said, “O Benefactor! This sinner has murdered your Gurudev out of anger.” And then he narrated the whole saga. Lord Kabir said, “No problem. Whatever happened, has happened only by God’s will. You must only leave after getting the last rites of Swami Ramanand ji performed; otherwise, you will become an object of condemnation.” God Kabir did not get angry. Sikandar Lodhi looked at Bir Singh’s face and said, “O Bir Singh! He is really Allah. Look, I beheaded his Gurudev and Kabir ji did not even get angry.” Bir Singh remained silent and moved along, thinking in his heart “This is nothing. There is a lot more to see. This is just the beginning.”

Resurrecting Swami Ramanand Ji

Supreme God Kabir went inside and saw that Ramanand ji's torso and his head were lying separately. His body was covered with a sheet. Lord Kabir prostrated himself before the dead body of his Gurudev and touched his feet and said, "Gurudev, please get up. The Emperor of Delhi has come to see you. Please get up." As soon as he said it the second time, the head rose on its own and got attached to the torso, and Ramanand ji came back to life. "Glory be to Satguru Dev!"

All Humans are Children of One God; He Who Believes in Two is Ignorant

Half blood and half milk had come out of Ramanand ji's body. When Swami Ramanand ji asked Lord Kabir the reason, "O Lord Kabir! How did half blood and half milk come out of my body?", Lord Kabir said, "Swami ji, you still have a shortcoming in you that till now you consider Hindu and Muslim as two. That is why, half blood and half milk have come out. You have accepted people of other castes as your companions. But Hindus and Muslims are children of the same one God. All beings are one. You know everything. You are performing a divine act", that is, explained everything through circumlocution.

Kabir - Alakh ilaahi ek hai, naam dharaaya doy |
 kahae Kabir do naam suni, bharam paro mati koy ||1||
 Kabir - Ram Raheema ek hai, naam dharaaya doy |
 kahae Kabir do naam suni, bharam paro mati koy ||2||
 Kabir - Krishna Kareema ek hai, naam dharaaya doy |
 kahae Kabir do naam suni, bharam paro mati koy ||3||
 Kabir - Kashi Kaaba ek hai, ekae Ram Raheem |
 maida ek pakvaan bahu, baithi Kabira jeem ||4||
 Kabir - ek vastu ke naam bahu, leejae vastu pahichaan |
 naam paksh nahin keejiye, saar tatv le jaan ||5||
 Kabir - sab kaahuka leejiye, saancha shabd nihaar |
 pakshpaat naa keejiye, kahae Kabir vichaar ||6||
 Kabir - Ram Kabira ek hai, dooja kabahoo naa hoy |
 antar taati kapat kee, taatae deekhey doy ||7||
 Kabir - Ram Kabir ek hai, kahan sunan ko doy |
 do kari soyi jaanayi, Satguru milaa naa hoy ||8||

Ramanand ji embraced Sikandar, and after that he started giving love to Hindus and Muslims and people of all castes and religions as the children of God. He thanked his supposed disciple, in reality Supreme God, Kabir and said, "You have completely dispelled my ignorance. We are the children of one Father God; I firmly believe this now." {Shekhtaqi, the religious leader of the Emperor of Delhi, Sikandar Lodhi, had also accompanied him to Banaras. He had stayed back in the rest house. Because Shekhtaqi was extremely jealous of Hindu saints and used to call them and their disciples infidels. Therefore, he had refused to go to Swami Ramanand ji's ashram. He had not gone with Emperor Sikandar Lodhi to Swami Ramanand ji's ashram.}

Shekhtaqi Pir did not recognise Allah: - The Emperor of India, Sikandar, on returning to his rest house, happily told his religious Pir Shekhtaqi about the wonderful miracles performed by Supreme God Kabir in terms of curing his illness with mere blessings and resurrecting Swami Ramanand Ji, and said, "Pir Ji! I am completely healthy. I have no pain in any part of my body. {It was evening. Lord Kabir had gone to his hut saying that he would come in the morning.}

When Shekhtaqi heard considerable praise for another Pir (saint) from the Emperor, he felt extremely jealous inside. He kept tossing and turning all night, conspiring to humiliate Supreme God Kabir.

A Brief Introduction to the Holy Muslim Religion

Next day Venerable Supreme God Kabir reached the royal court. The King of Kashi, Birdev Singh Baghel, and the Emperor of Delhi, Sikandar Lodhi, prostrated themselves in reverence before KavirDev and made Him sit on a chair. Both the kings themselves sat down on the carpet laid on the floor. Emperor Sikandar prayed, “O Nurturer of all! My illness neither got cured by the Hindu saints nor by Muslim Pirs, Qajis and Mullahs. O Merciful to the poor! What was the reason that my fatal illness vanished merely by your blessings? I ate a full meal last night. I had been troubled by this pain for years. I have become healthy by your grace.”

Supreme God Kabir told him, “O King! Only Supreme God Allahu Akbar (Allahu Kabiru) can destroy (forgive) all sins. Other gods can only give the fruits of the deeds done. A living being gets sorrow from sin and happiness from virtue. You were suffering because of sinful deeds. This was written in your destiny. It could not have been cured by any other deity or lord because neither the Hindu saints and gurus nor the Muslim Pirs, Qajis and Mullah know the real knowledge and method of worship of the Supreme God (Allahu Kabiru), the destroyer of sins. Only this slave (God Kabir) knows the method of worship and complete knowledge of that Almighty God. Neither Shri Ram nor Shri Krishna i.e., Shri Vishnu ji know, nor Shri Brahma ji and Shri Shiv ji, nor Brahm (whom you call the formless Lord) knows. Neither Hazrat Muhammad knew, nor other Muslim Pirs, Qajis and Mullah know. Without the worship of that (Kaadir) Almighty Allah, none of the sufferings written in fate can end. This is the reason that no Hindu or Muslim Pir could cure you.”

Conversation with a Muslim Pir Named Shekhtaqi

Hearing the above words from the lotus-mouth of Supreme God Kabir, Shekhtaqi said in a sarcastic manner, “Only you know all the knowledge. You are even calling our Hazrat Muhammad ignorant.” While defending, Birdev Singh Baghel, King of Kashi said, “Pir ji, what is the point of getting angry in this? Get the doubt resolved politely.” The King of Kashi knew that revered Lord Kabir, who is full of knowledge, wants to clear the confusion of Pir ji by conducting a debate. The King of Kashi said to Shekhtaqi, “You should ask the reason why Kabir ji stated that Hazrat Muhammad ji was devoid of complete knowledge.” Shekhtaqi said, “I am asking the question only. Kabir ji should give reasons, on what basis has he called our Prophet Hazrat Muhammad an ignorant?”

What is Mentioned About God in the Holy Quran Majeed?

Most Venerable Supreme God Kabir started speaking. Kabir Allah, who has been mentioned in the Holy Quran Sharif (Surat Furqan 25 Verses 52, 58, 59), is (Kaadir Khuda) the Almighty God, whom you call Allahu Akbar (Akbiru). The giver of knowledge of the Quran has sung praises of Allah named Kabir other than himself. (In verses no. 52 to 58 and 59) God, the giver of the knowledge of Quran Sharif, has said to Hazrat Muhammad ji, “O Prophet Muhammad! Allah, whose name is Kabir, has created all the brahmands (universes). He is the destroyer (forgiver) of all sins and worthy of being worshipped by all. He alone has created everything between the earth and the sky in six days and on the seventh day, He sat on the throne in the sky. Ask a Tatvdarshi Saint (Baakhabar) for the method of worship and complete knowledge about that Omnipotent, Creator of all universes, Destroyer of all sins, God Kabir (Allahu Akbar).” God Kabir said, “Shekhtaqi ji, when even your Allah does not know, then how can your Hazrat Muhammad have complete knowledge? Hence, other qajis, mullahs and pirs are also devoid of true worship and complete spiritual knowledge. Due to which, the suffering of a worshipper who prays on the basis of incomplete knowledge is not removed. Other religious practices like offering Namaz (prayer) five times a day, (roza) fasting and giving a call to prayer (Bang / Ajaan) etc., do not lead to salvation and relief from suffering. One continues to be in birth and death, and one has to also suffer based on one’s deeds in the Pitar Lok (place where spirits of deceased ancestors

live) built in heaven, in hell, as well as in the bodies of other living beings.”

Hearing the above statements, Shekhtaqi immediately opened the Quran Sharif and read Surat Furqan 25 Verses 52-59 according to which the aforesaid description was correct. Despite seeing the reality with his eyes, fearing disrepute, he said, “Such a thing is not written anywhere. This infidel is lying.” There was a lack of education at that time. Even Emperor Sikandar became suspicious that God Kabir might be powerful, but being uneducated, he would not know about the Quran.

Shekhtaqi uttered malicious words, “Are you that Baakhabar? Then tell us what Allahu Akbar is like? If you call God corporeal, then who is He? Where does he live?”

Supreme God Kabir said, “That Kabir Allah, whom you call Allahu Akbar, that is me. I live above in Satlok. I only have created all the brahmands. I had also met Hazrat Muhammad in the form of a Jinda Saint. I had shown that dear soul Satlok and then had left him back on Earth. I had told Hazrat Muhammad, “Now you should narrate my glory to all the followers. Give the other book ‘Kalam-e-Kabir’ given by me, to your followers. But Muhammad did not preach Tatvgyan (true spiritual knowledge), neither did he believe my words.

The religious practice which Hazrat Muhammad ji used to do, the same religious practice is also being done by the rest of the Muslim society. At present, all Muslim devotees are also consuming meat. But Prophet Muhammad never ate meat, and neither did his followers who were in lakhs nor did one lakh eighty thousand prophets eat meat. They only used to observe (roza) fast, (azaan) give a call to prayer and offer Namaz. They did not slaughter cows etc.

Nabi Muhammad namaskaar hai, Ram rasool kahaaya |
Ek lakh assi koon saugandh, jin nahin karad chalaaya ||
Aras kuras par Allah takht hai, Khaalik bin nahin khaali |
Ve paigambar paakh purush the, Sahib ke abdaali ||

Meaning: - Prophet Muhammad is respectable who has been called the incarnation of the Lord. I swear to the one lakh eighty thousand who were his followers, they also never slaughtered goats, chickens and cows etc., that is, they never committed violence and did not eat meat. Hazrat Mohammad, Hazrat Musa, Hazrat Isa etc. Prophets (messengers) were holy persons and they were recipients of the favour of Brahm (Jyoti Niranjan / Kaal), but the Supreme God (Allahu Akbar i.e., Allah Kabir) who is present at the highest point (Satlok) of the sky, no one can escape the eyes of that Master of the universe.

Maari gaoo shabd ke teeram, aise the Mohammad peeram |

Shabdae phir jivaai, hansa raakhya maans nahin bhaakhya, aise peer Muhammad bhaai ||

Meaning: Once, Prophet Muhammad killed a cow by his word (Vachan Siddhi = word power) and brought it back to life in front of everyone. He did not eat the cow’s meat. Now the Muslim society is not aware of the reality. To commemorate the day the cow was resurrected, you slaughter a cow. If you cannot revive it, you do not have the right to kill it too. You eat and feed the meat considering it blessed food. You yourself also incur sin and are misleading the followers too. You are becoming a recipient of hell.

God Kabir said:-

Ham Muhammad ko Satlok le gayo | ichchha roop vahaan nahin rahyo ||
Ult Muhammad mahal pathaaya | guj beeraj ek kalma laaya ||
Roja, bang, namaaj daee re | bismil kee nahin baat kahee re ||

Meaning: - I (God Kabir) had taken Prophet Muhammad to Satlok, but he expressed the desire not to stay there. I sent Muhammad ji back in his body. Earlier, Angel Jibreel had taken Hazrat Muhammad to Kaal Brahm. He did instruct Prophet Muhammad to observe (Roza) fast, recite azaan (praising the Lord in a loud voice) and offer namaz (prayer) five times a day, but he

did not instruct to (bismil) slaughter animals like cows etc.

Listening to the above conversation, Shekhtaqi Pir angrily said, “What do you know about the Quran Sharif and our Prophet; you are illiterate. You are spreading misconceptions by propagating false information about our religion. Let me tell you how the sacred speech of the Holy Quran Majeed (Sharif) was obtained. Shekhtaqi (who was the religious leader of the Emperor of Delhi, Sikandar Lodhi, and whose every order was obeyed by Muslims all over India) said, “Listen, O Kabir! The life story of our Prophet Muhammad.

Biography of Hazrat Muhammad Ji

Viewpoint of Shri Muhammad Inayatullah Subhani on Hazrat Muhammad

Jeevani (Biography) Hazrat Muhammad (Sallahu Alaihi Vasallam)

Author - Muhammad Inayatullah Subhani,

From the original book – Muhammad e (Arabi),

Translator - Naseem Ghazi Falahi,

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(The following account has been taken from the book of the above author and publication.)

Shri. Hashim’s son was Shauba. He only was later called Abdul Muttalib. When Muttalib brought his nephew Shauba to his village, people thought that Muttalib had brought some slave. Hence Shri. Shouba came to be generally known by the alias Shri. Abdul Muttalib. Shri. Abdul Muttalib had ten sons. For some reason, Abdul Muttalib vowed to sacrifice one of his ten sons for the sake of Allah.

Which of the ten sons does the deity like for sacrifice? For this, out of the idols kept in a temple (Kaaba), ten arrows were placed in front of the idol of the elder god and the name of a son was written on each arrow. The arrow, on which the name of the youngest son Abdullah was written, pointed towards the idol. It was believed that the deity accepted this son for sacrifice. Preparations were being made to sacrifice Shri. Abdullah (father of Prophet Muhammad). Religious people from all over the region told Abdul Muttalib not to do this. There was a lot of hue and cry. Another spirit spoke in a priest. He said that even sacrificing camels will work. This brought a sigh of relief. The same power told them about a woman in another village who was a broker of the priests of other temples, that she would decide how many camels would have to be sacrificed to Allah for Abdullah’s life. The woman said that the number of camels you give to save one life, in that add another ten and put the slip of Abdullah’s name and the slip of ten camels and keep checking it. Keep doing this until the slip of camels comes out. In this way, they kept increasing the number of camels by ten, then after a hundred camels, the slip of camels came out. Before that, Abdullah’s slip kept coming out. Thus, he saved the life of son Abdullah by sacrificing (killing) a hundred camels. When Shri Abdullah became young, he was married to devotee Amini Devi. When Hazrat Muhammad was in the womb of his mother Amini ji, his father Shri Abdullah ji died at some distant place. His grave was built there itself. When child Muhammad was six years old, Mother Amini Devi had gone to see her husband’s grave. She too died on the way. Six-year-old boy Muhammad ji became an orphan. (The above description is written in the aforesaid book ‘Jeevani Hazrat Muhammad’ [Biography of Hazrat Muhammad] on pages 21 to 29 and 33-34.)

When Hazrat Muhammad ji turned 25, he married a forty-year-old widow named Khadija. Khadija had been widowed twice earlier. Both her ex-husbands had substantial property which was with Khadija. The third time, she married Hazrat Muhammad. She belonged to an affluent family. (This description is written on pages 46, 51-52 of the aforesaid book.)

Hazrat Muhammad ji got three sons and four daughters from Khadija ji. But this happy time did not last long. The apple of your eye, the three sons 1. Qasim, 2. Tayyab 3. Taahir died in front of your (Hazrat Muhammad ji) eyes. Only four girls (Zainab, Rukayya, Umme Kulsum and Fatima) remained. (This above description is written on page 64 of the aforesaid book.)

Once, Hazrat Muhammad ji was meditating in a cave outside the city in the pursuit of attainment of God. An angel named Jibreel throttled Hazrat Muhammad ji and forcibly explained the knowledge of Quran Sharif. (Hazrat Muhammad ji was intimidated and given the knowledge of the Lord who is believed to be Formless.) Due to the fear of that Jibreel deity, Hazrat Muhammad ji memorised that knowledge. In this way, the angel gave the knowledge of Quran Majeed to Muhammad Saheb ji. Hazrat Muhammad ji told his wife Khadija ji, "While I was sitting in the cave, an angel came. He had a silk handkerchief in his hand. Something was written on it. The angel strangled me and said, "Read this." I felt as if my life was about to end. He tried to forcefully make me read by squeezing my whole body. He did this twice. He again said the third time, "Read"; I could not read because of being uneducated. This time I thought he would hurt me even more. I said, "What should I read?" Then he made me read a verse of the Quran." (This description is written from pages 67 to 75 of the aforesaid book and from pages 157 to 165.)

The Angel Jibreel cut Prophet Muhammad's chest open, poured power into it and then sealed it, and making him sit on a mule-like animal (Buraq), took him up in the skies. There came a group of prophets, among them were Hazrat Musa ji, Isa ji and Ibrahim ji etc. Hazrat Muhammad ji led them in prayer.

Hazrat Adam was also present there who was sometimes laughing and sometimes crying. The Angel Jibreel told Hazrat Muhammad, "This is Baba Adam." The reason for crying and laughing was that on the right side was his virtuous offspring who was happy, seeing whom Baba Adam was laughing and on the left side, the wicked offspring was suffering in hell, seeing whom he was crying.

{Here, the [aforesaid book's] author has hidden some facts. He has written that Hazrat Adam was laughing on facing right because there were deeds of his noble offspring on the right side. He was laughing on seeing them. On the left were the deeds of his wicked offspring. He was crying on seeing them. Please think, Readers! Were those deeds written on some wall in the heaven? Anyway, Baba Adam was illiterate. The reality has been written above.}

Then he went to the seventh heaven. A voice came from behind the curtain to offer fifty (namaz) prayers per day. At the behest of Prophet Musa, Prophet Muhammad returned after getting fifty prayers reduced down to only five prayers from Allah.

(Page no. 307 to 315) Hazrat Muhammad ji advised Muslims against bloodshed, and to not even charge interest, and at the age of 63, after becoming severely ill, he offered prayers despite being in agony, came home and died after suffering unbearable pain the whole night.

(Page No. 319) Later there was a dispute over who would succeed him. Then Hazrat Abu Bakr was elected as the Caliph.

❖ Hearing the above description from Shekhtaqi, Supreme God Kabir ji argued, "Sheikh Taqi Pir ji! You said that Allah lives on the seventh heaven, he is formless." Kabir ji said, "Sheikh ji, on one hand you are calling God formless. On the other hand, you are proving God to be a native on the seventh heaven. When God resides in the seventh heaven, then he is in form."

Supreme God Kabir said, "Shekhtaqi ji, you told that when Hazrat Muhammad ji was in his mother's womb, at that time his father Shri Abdullah ji died. When he was six years old, his mother died. At the age of eight, his Grandfather Abdul Muttalib died. While living the life of an orphan, at the age of 25, Hazrat Muhammad ji got married to 40-year-old Khadija, who had been widowed twice earlier. They had three sons and four daughters. An angel named Jibreel by

throttling and intimidating Hazrat Muhammad gave him the knowledge of Quran Sharif (Majeed) and the method of worship (namaz etc.) which had been told by your Allah. Hazrat Muhammad ji wholeheartedly performed that religious practice. Nevertheless, the apple of Hazrat Muhammad's eye, all the three sons (Qasim, Tayyab and Taahir) passed away. Please ponder, when the life of the Messenger (Prophet) sent by Allah was full of catastrophes (great suffering), then what benefit can the other followers obtain from the religious practice mentioned in the Quran Sharif and Majeed? Hazrat Muhammad died at the age of 63 after suffering from unbearable pain for two days. A father in front of whom all three of his sons die, that father cannot be happy for the rest of his life. One worships God so that there is happiness in the family and if any sinful deed is punishable, that too gets averted. The knowledge of worship given by your Allah is incomplete. That is why, it is said in Surat Furqan 25 Verses 52 to 59 that ask a Tatvdarshi (Baakhabar) for the method of worship of the Allah named Kabir who forgives sins.” God Kabir said, “Shekhtaqi, I am that Kabir Allah. I have the method of worship, which provides complete salvation and destroys all the sins. Hence, in front of you, Emperor Sikandar Lodhi is breathing a sigh of relief after being freed from the suffering due to sin, which could not be achieved by your method of worship.”

Shekhtaqi ji! As you told that the father of all human beings, Hazrat Adam was sometimes crying and sometimes laughing above in the sky (the place where Angel Jibreel had taken Hazrat Muhammad). Because his worthless offspring was suffering in hell, he was crying on seeing them, and he was laughing loudly on seeing the good offspring who were happy in heaven.

It is a matter of consideration that the place where the head of Christianity and Muslim religion, Baba Adam, has reached as a result of the worship he did, he is not living in peace even there. In this world too, both the sons of a noble prophet like Baba Adam were filled with love and hatred. Due to which, the elder brother killed the younger one. Even here on Earth, Baba Adam remained very distressed because his elder son killed the younger one; the elder son left the house. After hundreds of years, Baba Adam had a son named Seth. Seth's son was Enosh, from whom the path of worship began. A father who loses both of his sons cannot be happy. Baba Adam had a similar plight. After suffering for hundreds of years, he obtained a noble son. Then Baba Adam is facing the same suffering in the other world too.

All the prophets who were earlier sent to the earth by Allah, they (Hazrat Isa, Hazrat Ibrahim, Hazrat Musa etc.) also reached the same place (lok) by their religious practice. It is actually Pitra Lok (a place where spirits of deceased ancestors reside). There they go back to their respective ancestors. Similarly, Hindus also have the same Pitra Lok above. He who is destined to become a Pitra, he on obtaining a Pitra life lives in that Pitra Lok. Then, after living the life of a Pitra, he also lives the lives of ghosts and other animals and birds. This is indeed not complete salvation and attainment of happiness. What will be the achievement of the worshippers who do the same worship?

Article About Hazrat Muhammad ji From Holy Book Kabir Sagar

Please read the speech from the Chapter “Muhammad Bodh” of Kabir Sagar: -

Dharmdas' Statement

Saakhi (Couplet) – Dharmdas beenti karey, kripa karo Gurudev |
Nabi Muhammad jas bhaye, sosab kahiyon bhev ||

Kabir's Statement

Dharmdas tum poochho bhal baani | so sab kathaa kahooh sahidaani ||
Miley Ham Muhammad koon jaai | salaam vaalekam kah sunaai ||
Muhammad boley vaalekam salaama | hamein bataao gaam roonaama ||
Saakhi (couplet) – Kahaan te aaye peer tum, kyon kar kiya payaan |
Kaun shakska hukm hai, kiska hai farmaan ||

Muhammad's Statement**Ramaeni**

Peer Muhammad sakhun jo khola | Alla hamse pardae bola ||
 Ham ahdee Alla farmaana | vatan laahoot mor asthaana ||
 Un bheje rooh baarah hajaara | ummat ke ham hain sardaara ||
 Tis kaaran jo ham chali aaye | sovat the sab jeev jagaaye ||
 Jeev khvaab mein paro bhulaaye | tis kaaran farmaan le aaye ||
 Tamu boojho so kaun ho bhaai | apno ism kaho samujhaai ||
 Saakhi (couplet) – Door ki baatey jo karau, kartey roja namaaj |
 So pahunchey laahoot ko, khovey kul ki laaj ||

Kabir's Statement

Kahain Kabir suno ho peer | tum laahoot karo taageera ||
 Tum bhooley so maram na paaya | de farmaan tumhein bharmaya ||
 fir fir aav fir fir jaai | bad amlī kisne farmaai ||
 Laahoot mukaam beech ko bhaai | bin tahkeek asal thahraai ||
 Tum jaise unke bahutere | lae farmaan jaav tum dere ||
 Saakhi (couplets) – Khojat khojat khojiyaan, huva so goona goon |
 Khojat khojat na mila, tab haar kahaa bechoon ||
 Bechoon jag raanchiya, saai noor ninaar |
 Aakhir karey vakt mein, kiski karo didaar ||

Ramaeni

Tum laahoot rachey ho bhaai | agam gamya tum kaise paai ||
 Yeh to ek aadi visraama | aagey paanch aadi nij dhaama ||
 Tahaan te ham farmaan le aaye | sab badphel ko amal mitaaye ||
 Un farmaan jo hamko deena | tinka naam bechoon tum leena ||
 Saakhi (couplet) – Saahab ka ghar door hai, jaasu asal farmaan |
 Unko kaho jo peer tum, soi amar asthaan ||

Muhammad's Statement

Kahae Muhammad suno Kabira | tum kaise paayo astheera ||
 Laahoot meti jo agam bataayo | khud Khudaay hamhoon nahin paayo ||
 Ham jaanaen khud aapae aahi | tum kudrat kar thaapo taahi ||
 Ham to arsh haajiri aayo | tum to kudrat se thahraaye ||
 Tumhre kahey bharam mohi aayo | khud Khudaay tum door bataayo ||
 Aap sunao khudki baani | aalam duniyaan kaho bakhaani ||
 Laahoot mukaam ham nijkar jaana | so to tum kudrat kar thaana ||
 Halki mulki baasri bhaai | teen hukm Alla farmaai ||
 Saakhi (couplet) – Saai murshid peer hai, saancha jis farmaan |
 Halki mulki baasri, teen hukum kar maan ||

Kabir's Statement

Sun Muhammad kahoon khudvaani | khud khodaay kee kahoon nishaani ||
 Kaadir the tab kudrat naaheen | kudrat thi Kaadir ke maaheen ||
 Khvaar sabhi ko cheenho bhaai | asal rooh ko deun bataai ||
 Asal rooh ki deedaar jo paave | paave nij musalmaan kahaave ||
 Ho aavaaj jahaan parda poshi | hai vah mard ki hai vah joshi ||
 Jab lag takht najar nahin aavey | dil vishvaas kaun vidhi paave ||

Jab khud ki khabar na paavey | tab lag kudrat bhram thahraave ||
 Haal maashook najar jo aavae | ek nigaah deedaar jo paavae ||
 Jo tum kaha hamaara maano | to Ham tumte nirnay thaano ||
 Saakhi (couplet) – Yeh prapanch bechoon ka, tumtey kaha na bhev |
 Aap gupt hoyi baitha, tum chaar karat ho sev ||

Muhammad Bodh

Kahaen Muhammad sun khud ahdi | ilm laddunee kahu buniyaadi ||
 Jab nahin pind brahmaand asthoola | tab na hato srishti ko moola ||
 Taadin kee kahiye uptaani | aadi ant aur madhya nishaani ||
 Saakhi (couplet) - Bujrug hakeekat sab kaho, kis vidhi bhayaa prakaash |
 Jab ham jaaney aadi ko, to hamhoon baandhey aash ||

Kabir's Statement

Suno Muhammad saanchey peera | samrath hukum khud aadi Kabira ||
 Ab Ham kahein suno chitlaayi | aadi ant sab kahon bujhaayi ||
 Pratham Samrath aadi akela | unke sang hataa nahin chela ||
 Saakhi (couplet) – Vaahidan the tab aap mein, sakal hato tehi maanh |
 Jyaun taroovar ke beej mein, pushp paat phal chhaanh ||

Chaupaai

Niranjan bhaye raaj adhikaari | tinke chaar ansh sevkaari ||
 Chaar gyaante chaaro veda | tinte chaaro bhaye kateba ||
 Mool Quraan ved kee vaani | so Quraan tum jag mein aani ||
 Hakk Quraan jo tumko deena | had hukm tum aapan keena ||
 Chaar kateb ke chaaron ansha | tinte kaho bhinn-bhinn bansha ||
 Ved padhaavat Brahma aaye | rig ved ko naam lakhaaye ||
 Doosar yajurved ki vaani | bhakti gyaan so keen bakhaani ||
 Teesar saamved ki vaani | yagya hom tin keen bakhaani ||
 Chauth atharban gupt chhapaaye | taun hukm tum jagmein aaye ||
 Ekae mool Quraan mein chaari | chaar beer tum ho sardaari ||
 Jabboor kitaab Dawood ne paai | naasoot mokaam rahae thahraai ||
 Tauret kitaab Musa ne paai | malkoot mokaam rahae thahraai ||
 Injeel kitaab Isha ne paai | jabroot mokaam rahae thahraai ||
 Furqaan kitaab Nabi tum paai | laahoot mokaam rahae laulaai ||
 Quraan behad ko maram na paavae | bin dekhey vishvaas kya aavae ||
 Chaar mokaam kitaab hai chaari | panchyein naam achint sanvaari ||
 Tahantey aai rooh baarah hajaari | tahaan achint gupt vyohaari ||
 Saakhi (couplet) – Peer auliya thaakiya, yeh sab urle peer |
 Samrath ka ghar door hai, tinko khojo beer ||

Maarfat

Chaupaai (Quatrain)

Oval mokaam naasoot thekaana | dooja mokaam malkoot jo jaana |
 Seum mokaam jabroot thekaana | chahaaroom mokaam laahoot bakhaana |
 Panchaye mokaam haahoot asthaana | chhathey mokaam soham jo maana |
 Haftum mokaam baani asthaana | athayein mokaam ankoor thekaana |
 Navayein mokaam aahoot nishaani | dasyein mokaam puroosh rajdhaani |

Betuk

Auval shari at |1 | tareekat 2 | hakeekat 3 | marfat 4 | marauvat 5 | dhyaan dorhiat 6 | julfakaar
chandr geta 7 | hukummurtad 8 | deyna kaaso yahi ant 9 | sach paavey samrath kaay 10 | ankaar
onkaar kalima navi sachupaavae dekha had baehad

Muhammad's Statement

Tum Kabir bhed adhikaaye | khud samrath ki khabri jo lyaaye ||
Ab tumko ham boojhaen antoo | so kahiye khud ahdee santoo ||
Ko tum aahu kahaantey aaye | kyon tum apna barn chhipaaye ||
Saat surati samrath nimaai | yeh asthaan raho ki jaai ||
Yati maarfat kahu durvesha | ham maanae tumro updesha ||
Saat surati kehi maahi samaai | jiv bodhe so kah chali jaai ||
Samrath gam tumu saanch Kabira | samrath bhed kaho mati dheera ||
Saakhi (couplet) – Mere shanka baadhiya, thaakey ved quraan |
Vaahid kaise paaiye, samrath ko makkaan ||

Satya Kabir's Statement

Suno Muhammad kahon bujhaai | jo khud aadi asthaan hai bhaai ||
Jo jo hukum Samrath farmaai | so so hukum ham aani chalaai ||
Sur nar muni ko teri sunaaye | tumko bahut baar samujhaaye ||
Tum par moh kshar ne daara | tehi kaaran aaye sansaara ||
Solah asankh jug jabae siraai | solah asankh utpatti miti jaai ||
Saat surati tab lokahi jaai | jiv bodho tehi maah samaai ||
Saat sunya taji te asthaana | te sab mitey hoy ghamsaana ||
Ved kateb ki chhodo aasha | ved kateb mein kshar prakaasha ||
Teen baar tum jag mein aaye | fir fir kshar ne bharmaaaye ||
Kshar cheenhike chhodo bhaai | teen ansh kshar nirmaai ||
Brahmaadika srishti aapko keena | jeev vrishti teerath vrat deena ||
Maaya vrishti ishvari jaano | sabmein aatam ek samaano ||
Saakhi (couplet) – Khojo khud samratthko, jin kiya sab farmaan |
Peer Muhammad tahan chalo, soyi amar asthaan ||

Muhammad's Statement

Peer Muhammad mukh tab mora | kachhu nahin chalaе tumhaari jora ||
Kshar hukm ko metanhaara | chaar ved jin keen pasaara ||

Kabir's Statement

Suniye sakhun Muhammad peera | Ham khud ahdi Aadi Kabira ||
Meton kshar ko bistaara | meto niranjan sakal pasaara ||
Meto achint kee rajdhaani | meto Brahma ved nishaani ||
Chaudah jam ko baandhi nachaavon | mritu andha maghar le aavon ||
Dharmraite jhagar pasaara | niranjan baandhi rasaatal daara ||
Bed kateb ko amal mitaavon | ghar ghar saar shabd failaavon ||
Samrath hukm chalaе sab maahi | byaapae satya asatya uthi jaahi ||

Muhammad's Statement

Peer Muhammad boley baani | agam bhed kaahoo nahin jaani ||
Sunaakaan nahin aakhin dekha | bin dekhey ko karey vivekha ||
Jo nahin dekho apne naina | kaise maano guruko baina ||
Jo tum khud ahdi hai aaye | hukm hajoor farmaan le aaye ||
Jaun raah se tum chali aavo | soyi raah mokahan batlaavo ||

Hansan ko asthaan chinhaavo | samrath ko mohi lok dekhaavo ||
 Saakhi (couplet) – Hansan ko asthaan lakhi, tab maano farmaan ||
 Jo samrath ko hukm hai, so mere parvaan ||

Kabir’s Statement

Suno Muhammad kahon bujhaai | Saaheb tumko deun bataai ||
 Chala sael ko donon peera | ek Muhammad ek Kabira ||

(Naasoot) Mokaam 1

Bhoomi se chaley jahaan pahunchey jaai | maansarovar tahaan kahaai ||
 Tahan naasoot aahi mokaama | nabi Kabir pahunch tehi dhaama ||
 Tahan Dawood payambar hoyi | Jabboor kitaab padhey tahan soyi ||
 Tahaan salaamaalek soyi keena | dastaavos unhu uthi leena ||

(Malkoot) Mokaam 2

Tahvaante puni keen payaana | doosra mukaam vaikunth pramaana ||
 Tahvaan pahunch baithey rishi durbaasa | dev sabae baithey tehi paasa ||
 Vah vaikunth indra asthaana | malkoot mokaam Musako jaana ||
 Musa paigambar padhae kitaaba | uska naam Tauret kitaaba ||
 Salaamaalek tahaan ham keena | dastaabos unhu uthi leena ||

(Jabroot) Mokaam 3

Vaikunth te aage laayo dori | sumerte sunya athaarah crore ||
 Yeto adhar sunya asthaana | jabroot mokaam Isaako jaana ||
 Isa paigambar padhae kitaaba | uska naam injeel kitaaba ||
 Salaamaalek tahaan ham keena | dasta bos unhu uthi leena ||
 Tahanva baithi Visvambhar raai | vahi peer to vahi khudaai ||
 Yeh Vishnupuri hai bhaai | yaamein bhi ek baikunth banaai ||
 Vishnu hai yahaan ka pradhaana | sun Muhammad gyaan vigyaana ||
 Unhtey adhar soonya hai bhaai | taaki shobha kahi na jaai ||

(Laahoot) Mokaam 4

Mahashoonya ko laagi dori | gyaarah paalang tahaan te sori ||
 Laahoot mokaam kahaavae soyi | jo dekhe bahutae sukh hoyi ||
 Rah Mahadev Paarbati sanga | laahut mukaam dekh man changa ||
 Yeh Muhammad tumhro dera | gan gandharv sab yahaan chera ||
 Mustafa paigambar baithe tahaan | furqaan kitaab padhat the jahaan ||
 Salaamaalek tahaan ham keena | dastaabos unahu uthi leena ||
 Dekhat hau Muhammad asthaana | tum bechoon kaho yahi thekaana ||
 Sab firishte salaamaalek keena | tab ham aage ka pag deena ||

(Haahoot) Mokaam 5

Tahante chaley Achint thekaana | ek asankhya sunya parmaana ||
 Brahmapuri hai haahoot mokaama | Adam ka yahaan vishraama ||
 Haahoot mokaam ko vahi thekaana | aage hai soham bandhaana ||

(Baahoot) Mokaam 6

Teen asankhya shoonya parmaani | baahoot mokaam so kaho bakhaani ||
 Yeh Devi ka asthaana | guptbhed koyi na jaana ||
 Nabi Kabir chaley tehi aage | mool surati baithe anuraage ||

(Faahoot) Mokaam 7

Paanch asankh sunn vichaahee | saptam mokaam kahat hai taahi ||

Sangam dhaam Durga ke aage | yako tum faahoot anuraage ||
Faahoot mokaam tohey bataaya | bhinn bhed kah samjhaaya ||

(Raahoot) Mokaam 8

Ichchha Surati ke pahunchey dweepa | chaar asankh hai lok sameepa ||
Satguru roop kaal dayaala | ek buga aur ek kaala ||

Taako naam raahoot mokaama | Nabi Kabir pahunche tehi thaama ||

(Aahoot) Mokaam 9

Tahaante Sahaj dweep parmaana | doye asankh tahaante jaana ||
Aahoot mukaam Niranjan dhaama | aap gupt jyoti pragtaana ||
Taahi mokaam naam aahoota | sobha taaki dekh bahoota ||

(Jaahoot) Mokaam 10

Saakhi (Verse) – Pahunche jaayke lok jahan, sant asankh das laakh ||
Akshar dhaam jaahoot mukaama | sapt shankh lok akaana ||
So mokaam jaahoot ka, das mokaam yeh bhaakh ||

Chaupaai

Salaamvaalekam tahaan ham keena | dastaabos unhu uthileena ||
Tahante Amarlok ko chhora | Nabi Kavir pahunch tehi thaura ||
Amarlok ke hans sab aaye | tinki sobha kahee na jaaye ||
Bhari bhari ank miley tahan aaye | dekhi Muhammad rahey bhulaaye ||
Sab mili hans gaye puni tahanva | Saaheb takhat pae baithey jahanva ||
Jagar magar chhatar ujiyaara | aam dhani ka kaho bihaara ||
Asankh bhaanu Purush ujiyaara | Amarlok ko kaho vistaara ||
Sakal hans tahan darshan paai | tinki sobha barni na jaai ||
Tahanva jaay bandagi keena | Nabi bhaye jo bahut adheena ||

Muhammad's Statement

Chook hamaar bakas kar deejae | jo tum kaho soyi ham keejae ||

How did Hazrat Muhammad Get the Knowledge of the Quran

How was the Quran Sharif i.e., Quran Majeed obtained? (The description present in Quran Sharif is present verbatim in the Quran Majeed).

Quran Majeed - Translator, Fateh Muhammad Khan Sahab Jalandhari, Publisher: Mahmood & Company, Marol Pipeline, Bombay - 59, Sole Agent, Farid Book Depot, Delhi – 6

It is written in the (Muqadma) Preface on pages 6-7 of the above-mentioned book: -

Circumstances Around the Revelation, Collection and Compilation of the Quran Majeed

Conclusion of the article written by the author in the Preface of the aforesaid book Quran Majeed on pages 6-7: -

The Quran Majeed (Sharif) was completely written in 23 years. It started when Hazrat Muhammad was 40 years old and continued for 23 years until his final age of 63 years. Sometimes one verse, sometimes half, sometimes two verses, sometimes 10 verses, and sometimes the entire Surats were revealed. This is called “Wahy” in Shariat.

Scholars have written that different methods of “Wahy” (revelations) have been mentioned in the hadith.

1. When the angel used to bring “Wahy (revelation)”, the bells used to ring. Prophet Muhammad used to feel as if he was about to die. This method used to be the most troublesome

for Prophet Muhammad.

This is also written that after Hazrat Muhammad's prophethood (from the age of forty, after becoming a prophet) in the days of Ramadan, the entire Quran Majeed (Sharif) was revealed from Allah, by the order of Allah (Lord), from the sky which we cannot see, that is, it was spoken by that Allah alone. After this, whenever and whatever order Hazrat Jibreel received, he conveyed the Holy Kalam exactly like that to Prophet Muhammad without any changes.

2. Sometimes the angel used to convey some message into his heart.

3. The angel used to come in the form of a man and talk to him.

(Note- It is written in the biography of Hazrat Muhammad ji that when Angel Jibreel brought the revelation the first time, he was visible in a human form. He strangled Muhammad ji and said, "Read it." Hazrat Muhammad ji described, "I felt as if he was strangling me and pressing my body. He did this twice and then again said for the third time, "Read it." I felt that he would strangle me again; this time he would squeeze me harder, I said, "What should I read?" He taught me the first verse of the Quran, I memorised it. Then the angel went away; I was terrified. My heart was sinking. The whole body started trembling. After coming out of the cave, I thought "Who was this?" Then the same angel became visible in the form of a man. He was visible wherever I looked. Up, down, right, left, in all directions. I came back home and lay down covering myself with a sheet. My whole body was drenched in sweat. "Khadija! I am afraid that I might die." Then Hazrat Muhammad ji narrated the entire incident to his wife Khadija. Then a person named 'Baraka' on hearing the entire incident from Hazrat Muhammad ji said, "You will become a 'Prophet'. The same angel also used to come to Musa ji." The above description proves that although the angel brought the revelation in the form of a man, Hazrat Muhammad ji used to suffer a lot.)

4. Allah directly used to convey (Kalaam) message to Prophet Muhammad (Sallal) while he was awake. The meaning is that Brahm himself used to speak through an ethervoice.

5. Allah used to convey the (Kalaam) message in the dream.

6. The angel used to come in the dream and convey message (There is a dispute over this fifth and sixth type; the rest of the above-mentioned 4 methods of revelation of Quran Majeed (Sharif) are correct.) It is written on page 29 that sometimes "Wahy (revelation)" used to come by itself. The meaning is that just as a ghost possesses someone and speaks. Sometimes, Prophet Muhammad used to lie down and cover himself with a sheet, then he used to speak from inside the sheet.

It is clear from the article written in the Preface of the Holy Quran Majeed (Sharif) on pages 6-7 that the knowledge of the Quran has been given by the Allah, who stays behind the curtain. The Angel named Jibreel has only served as a messenger. The Giver of knowledge of the Quran describes the glory of the (Kadir) Almighty Allah, the Creator of the universe, other than himself. He describes his own too.

The Followers of Holy Christianity and Muslim Religion are Also Benefitted and Harmed According to Their Deeds by Three Deities (Shri Brahma, Vishnu and Shiv)

God, after creating Hazrat Adam, his wife Eve and other living beings and all the universes, handed them over to the Lord who is the speaker of the Quran and the Bible. The Book of Genesis of the Bible also proves that God is like man because God made man like Himself, and the description of the period after the seven days is of the acts of the giver of knowledge of the Quran Sharif and Bible (Kaal / Jyoti Niranjana). It is written in the Holy Bible that 'Then the Yehova Lord said, "The man has become like one of us, knowing good and evil. Therefore now, lest he pluck with outstretched hands and eat the fruit from the tree of life and live forever". The Lord banished him from the Garden of Eden.

It has also been proved from the above description that there is also someone else like the Lord of Adam, and he is corporeal. That is why, he has said that after eating the fruit of the tree, which gives knowledge of good and bad to a man, he has become like one of us. Because it is written in the Book of Genesis of the Bible that when Adam plucked and ate the fruit containing the knowledge of good and bad, he realised that he was naked. The Yehova Lord came walking. He called out to Adam, "Where are you?" Then Adam said, "I have hidden after hearing your voice, because I am naked." Then the Lord made leather tunics (clothes) for Adam and his wife Eve.

Please ponder, it is self-evident from the above description that the Complete God is also in the form of a human being and other smaller gods are also corporeal like men, whom the people of Holy Christianity and Holy Muslim religion consider formless. In reality, the Supreme God and other gods are corporeal like man, and there are more than one God. This has also been proved from the Bible.

Because Kaal Brahm himself does not appear before anyone, he has regulated the work in one brahmand via his three sons (Rajgun Brahma ji, Satgun Vishnu ji, Tamgun Shiv ji). Hazrat Adam ji is an incarnation of Lord Brahma. Shri Brahma ji had misled Hazrat Adam; he only had expelled him from there. That is why, it has been said that by eating the fruit of the knowledge of good and bad, Adam has become like one of us. Because Brahma, Vishnu and Mahesh are the three gods. Regarding the incarnation of Hazrat Isa (Jesus), it is written in the Holy Bible that the Lord God had sent his son to end the growing sin on earth because Hazrat Isa was the incarnation of Lord Vishnu. Some divine soul from Vishnu Lok was born from the womb of Maryam after she was impregnated by an Angel (deity).

Evidence of Seeing the Three Deities at Mamre (Birth of Isaac Promised)

It is written in the Chapter no.18 named "Birth of Isaac Promised" Verses no. 1-5 that Abraham was sitting at the entrance of the tent among the oaks of Mamre in the scorching sun, when (Yehovah) the Lord appeared to him. He looked up and saw three men standing in front of him. They ate food on Abraham's request and went away after blessing him with a son in the old age, and while leaving, they said, "We are going to destroy the cities of Sodom etc. The people there have become unrighteous." Abraham asked, "Will you also kill the righteous along with the unrighteous?" The Lord said, "Even if 100 people are righteous, we will not destroy that city." It is written in the topic called "The Destruction of the Cities of Sodom etc" that out of them, two angels reached "Sodom". A person named Lot lived in Sodom. The people of that village were wicked. Lot respectfully asked the angels to spend the night in his house. The villagers, considering those angels to be ordinary men, asked them to come out so that they could violate them (male rape by a male). But Lot said, "They are my guests. I cannot hand them over to you. I have two daughters. You can take them." Pleased with this, the angels blinded all the wicked people and

destroyed the whole village after leading Lot along with his family out of that village. This proves that there are three deities, who, by the order of Brahm, give the fruits of everyone’s actions.

It has been proved from the above description that there are three deities. Sometimes two of them, sometimes one of them, go to their respective worshipper. If one is a worshipper of all three of them, then all three also go together; if one is a worshipper of two, then two also appear to him. The above evidence also proves that it is these three gods (Brahma, Vishnu, Mahesh) who do all the work in one brahmand as per the orders of their father Brahm. They protect the devout people and destroy the evildoers according to their respective deeds. Brahm (avyakt / unmanifested - who never appears to anyone) sends his orders to the prophets via the above three angels (deities), and he himself also gives orders by means of an ethervoices or by possessing someone like a ghost. The angels convey his orders verbatim. They do not make any alterations to the order. This clarifies that the Lord, the giver of knowledge of the Holy Bible, Holy Quran and the four (kateb) books is pointing towards some other God named Kabir.

Important: - In Quran Sharif (Majeed) Surah Al Baqra 2 Verses 21 to 33, there is description of the glory of that Supreme God, and from the Verse 34 till the end, the knowledge-giver of the Quran has described his glory, and he has preached the method of worship according to his knowledge. He has also clarified, “I (the knowledge-giver of Quran) placed Adam and his wife Eve in the Garden of Heaven and asked them to eat the fruits of the trees except the fruits of the middle trees. But beguiled by the serpent, they ate the fruits of the middle trees. I sent them to suffer on Earth.” (Surah Al Baqra-2 Verses 35 to 39.)

Allah, the giver of the knowledge of Quran, has clarified, “It was I who had revealed the book “Taurat” to Hazrat Musa and made water springs out of stone for Musa. (Surah Al Baqra-2 Verses 41, 53, 60.) Indeed, we sent successive Prophets after Musa and we gave Jesus, son of Maryam, clear proofs and supported him through Ruhul Quds (i.e., Jibreel).” (Surah Al Baqra-2 Verse 87)

Synopsis: - It is clear from the above-mentioned description of the Holy Quran Sharif that the God (Allah / Lord) who sent Prophets from Baba Adam to Hazrat Isa, Hazrat Abraham, Hazrat Dawood, Hazrat Musa, Hazrat Muhammad is one and the same. He alone has uttered the knowledge of the Quran Sharif (Majeed) through Wahy (revelations) either by himself possessing Hazrat Muhammad like a ghost or by producing an ethervoices or has conveyed it verbatim to Hazrat Muhammad via the angels. The same God is saying in Surat Furqan- 25 Verses 52 to 58 and 59, “O Prophet (Hazrat Muhammad), Supreme God is Kabir, but the infidels do not believe me on this point. Do not believe what they say; believe in the arguments of the knowledge of this Quran Sharif given by me that Kabir Allah is the one who is called Allah Akbaru. Strive in the support of this knowledge against the infidels, meaning that the infidels say that Kabir is not Allah. You (Hazrat Muhammad) should say that Kabir is Allah. You do not have to fight. Do not fall for their words. (Verse 52) That Kabir Allah is the one who created all the brahmands in six days and sat on the throne on the seventh day. That Allah Kabir is actually (Rahman) Merciful. I (the giver of the knowledge of Quran Sharif / Majeed) do not know about Him. Ask a Baakhbar (Tatvdarshi Saint) for information about Him, that is, for His complete knowledge and the method of worship. (Verse 59)

It has also been proved from the above description that God is not one but many and the three deities (Shri Brahma ji, Shri Vishnu and Shri Shiv ji) only are the cause of benefit and harm and creation, preservation and destruction of the living beings of the three worlds as per their destiny, and Brahm (Kaal) deceives everyone. Supreme God Kabir is the only one who is bestower of all happiness, worthy of being worshipped by all and the giver of complete salvation.

Venerable Supreme God Kabir is explaining that I said to that Mullah, “Only the knowledge given by that Baakhbar (Tatvdrishta) Saint, towards whom your Allah is indicating, is the bestower of complete salvation. Neither did Hazrat Muhammad attain that true path of worship,

nor did you Mullahs, Qajis and Pirs. Therefore, whatever spiritual practice you are doing to date is incomplete. It is merely a trap of illusion laid by Brahm (Kaal / Jyoti Niranjana). He does not want a worshipper to escape his trap.” Venerable Supreme God Kabir told, “I am that Baakhbar (i.e., the Tatvdarshi Saint). Take spiritual initiation from me and explain this true spiritual knowledge which I will tell you to other devotees as well. This is Kaal who is called Brahm (Kshar Purush / Jyoti Niranjana) in the Vedas. Supreme God is someone else who has been called KavirDev in the Vedas and in the Quran Sharif (Majeed), He has been called Kabiran, Kabira etc. and Hazrat Muhammad ji has called Him, Allahu Akbar. I am that Kabir Allah. You are all my souls. Kaal (Brahm) has misled you.”

Bandi Chhor Supreme God Kabir further said, “On hearing this conversation, that Mullah (Muslim Leader) got very angry with me and asked me not to attend his sermons in future.” After knowing the above details from Revered Supreme God Kabir, Emperor Sikandar Lodhi Muslim said to his religious leader Shekhtaqi, “Pir ji, is the description narrated by Lord Kabir present in the Quran Sharif?” Shekhtaqi carefully read Surat Furqani 25 Verses 52 to 59 in Quran Sharif and realised the truth, but out of pride said, “Kabir is a liar. What does he know about the profound secret of the Holy Quran Sharif? He is illiterate. Expressing great displeasure while saying this, he got up and went to his room. Emperor Sikandar Lodhi also used to listen to Quran Sharif, so he recalled that such a description definitely comes in it. Nevertheless, due to lack of knowledge of the path of worship and Arabic language, he did not believe it fully. However, he was well acquainted with the life story of Hazrat Muhammad ji. He was overwhelmed by that and said, “Verily, the life of Hazrat Muhammad ji has been full of sufferings.”

Resolution of the Doubts of Emperor Sikandar

Question- Emperor Sikandar Lodhi asked Kabir Allah, “O Nurturer-of-all! (A) Who is this power – Brahm (Kaal)? (B) Why does he not come in front of everyone?”

Answer: Supreme God Kabir narrated the Creation of Nature in response to the questions ‘A and B’ of Emperor Sikandar Lodhi. (Please see on page 201 to 245 of this very book.)

(C) Were great men like Baba Adam also caught in his trap?

In reply to C, Supreme God Kabir said, “It is written in the Holy Bible, in the topic of Genesis that the Supreme God, having created human beings and other creatures in six days, went and took rest on the throne. After that, Brahm took up the reins of this world. He has pledged that he will never come in front of everyone. Therefore, he keeps getting all the work done through his three sons (Brahma, Vishnu and Shiv) or by himself entering someone’s body, speaks like a ghost, or gives orders through an ethervoices. The spirits of phantoms, Pitras (deceased ancestors) and other deities (angels) also enter someone’s body and give their orders. But the devotees do not realise who this power is who is speaking. Supreme God did not order to eat meat. In Holy Bible, Topic Genesis, the first and last commandment of the Supreme God regarding the food of all beings is that fruitful trees and seedy plants have been given as food to human beings and to other living beings, small plants i.e., grass, shrubs etc. have been given to eat. After this, the command of the Complete God is neither in the Holy Bible nor in any of the Kateb (Taurat, Injil, Zaboor and Quran Sharif). In these books, there is a mixed knowledge of the orders of Brahm, his angels, Pitras (deceased ancestors) and ghosts.

(D) Was there creation even before Baba Adam?

Answer – There was a King Nabhiraj in the Suryavansh. His son was King Rishabhdev, who is considered the founder of Jainism and the first Tirthankar. The same Rishabhdev became Baba Adam. (This description is written on page 154 of the book of Jainism “Aao Jain Dharm Ko Jaane” [Let Us Know About Jainism].)

It is clear from this that there was creation even before Baba Adam. Most of the land on earth

was uninhabited. The people of different regions also did not know who lived where. At such a place, Brahm again created human beings etc. He did creation in such a place which was disconnected from other people. This virtuous soul (Baba Adam) had come from the world of Brahma, the son of Kaal, to lead life as per his previous deeds. Then because of not getting scripture-based method of worship, he attained life of a Pitra (spirit of deceased ancestor) after death and went to Pitra Lok. There were angels prior to Baba Adam. It is written in the Holy Bible.

(E) If Allah commanded humans not to eat meat, how was it written in the Bible and the Quran?

Answer: In the Holy Bible, it is written in the topic of Genesis that the Supreme God created the universe in six days and rested on the seventh day. After that, the angels of the Avyakt (Unmanifested) Allah (Kaal), and the Pitras (spirits of deceased ancestors) etc. have given their orders to Baba Adam and the other prophets that have later been written down in the Quran Sharif and the Bible.

(F) The Avyakt (Unmanifested) God Kaal has hidden all this real knowledge, then why did he indicate the Supreme God?

Answer: Jyoti Niranjana (God who is believed to be unmanifested) due to fear of the Supreme God cannot hide that the Supreme God is someone else. He is unaware of the actual method of worship of the Supreme God. Therefore, he only imparts the knowledge of his own worship, and sings the glory of the Supreme God.

The Emperor of Delhi, Sikandar, thought, “Let me take this God to Delhi. The people there may also unite by coming to the feet of this God. This conflict between the Hindus and the Muslims might end. If anyone listens to the thoughts of Lord Kabir, he too will be saved.” Emperor Sikandar Lodhi prayed, “O Embodiment of Allah! O Nurturer-of-all! Please grace us by coming to Delhi with us once.” Lord Kabir said to Sikandar Lodhi, “First, take initiation from me, then I can go with you. Otherwise, I will not go.” Sikandar said, “Benefactor, I will do as you say.” Lord Kabir said, “One, you will not convert from Hindu to Muslim.” Sikandar said, “I will not convert them.” Lord Kabir said, “You will not get any creature killed.” Sikandar said, “Lord, I will not kill any creature, nor will I ask anyone to kill. But these Mullahs and Qajis are out of my control.” Lord Kabir said, “That is fine, but you will not tell anyone to do so.” Sikandar said, “Alright, Lord.” In other words, Lord Kabir told him all the rules and Sikandar accepted them all. He took initiation from Supreme God Kabir and vowed to follow all the rules for life.

Then Satgurudev (Lord Kabir) after granting the first mantra to Sikandar Lodhi departed with him for Delhi. Emperor Sikandar made Supreme God Kabir sit with him in the howdah (carriage) on the back of the elephant. No one could sit in it except the king. But Sikandar saw Allah who protected him from an incurable disease, who brought a dead person (Swami Ramanand) back to life in front of him.

When Shekhtaqi, the religious leader of Sikandar Lodhi, learned that the king had become healthy and in front of Sikandar, Supreme God Kabir resurrected Swami Ramanand Ji by reattaching his severed head, he thought, “Now I will lose my status i.e., my significance will reduce. I will lose my income and authority.” Shekhtaqi became jealous of Lord Kabir. He started plotting, “How do I humiliate Kabir so that he falls out of favour with Sikandar, and my supremacy prevails?” Everyone departed from there for Delhi with the Emperor. On the way in the night, they halted at the bank of a river thinking that they would rest there overnight. Intending to proceed in the morning, they encamped there.

Resurrecting a Dead Boy Named Kamaal

Shekhtaqi was roaming around with sullen resentment against Emperor Sikandar. Sikandar asked, "What is the matter Pir ji?" Shekhtaqi said, "Do you not know the matter?" Sikandar asked, "What is the matter?" Shekhtaqi said, "Who is this with you?" Sikandar said, "This is God (Allah)." Shekhtaqi said, "Okay, Allah has now started coming in form on the earth. How is he Allah?" Sikandar said, "Firstly, He is Allah because my illness was such that it was not getting cured by anyone. This Kabir God had only touched me, and I became healthy." Shekhtaqi said, "These are magicians." Sikandar then said, "Secondly, He is Allah in this way that I had beheaded his Gurudev and he immediately brought him back to life in front of my eyes."

Shekhtaqi said, "If this Kabir is Allah, then I will test him. If Kabir ji makes a dead person alive in front of me, then I will accept him as Allah. Otherwise, I will go to Delhi and tell the entire Muslim community that this king has become an (kafir) infidel."

Sikandar Lodhi got scared lest Shekhtaqi should overthrow his kingdom as soon as he reached Delhi. (The bestower of the kingdom was sitting nearby and he was afraid of that fool.) The Emperor said to Shekhtaqi, "What will make you happy?" Shekhtaqi said, "I will be happy if this Kabir raises someone from the dead in front of me." The Emperor told his problem to Kabir ji, "My Pir (religious leader) has said, "If Kabir resurrects a dead person in front of me, then I am ready to accept all his words. Otherwise, I will turn all Muslims against you." He will put my kingdom at risk too."

Lord Kabir said, "That is fine." (Lord Kabir thought that this Shekhtaqi is an ignoramus. If he accepts my words, then majority of the Muslims will accept it as they follow him because he is the Pir of the Emperor of Delhi, and if he will explain everything properly to the Muslims then those innocent souls will get emancipated by doing true worship, because they believe their Pir quickly.)

Therefore, Lord Kabir said, "Shekhtaqi! Find a corpse." In the morning, the corpse of a 10- to 12-year-old boy was found floating in the water. Shekhtaqi said, "There it is, a corpse. Raise it from the dead." Lord Kabir said, "You may try first in case you claim later that you could have done it as well." The ministers and soldiers present said, "Pir ji! You may also try."

Shekhtaqi kept on chanting incantations. Meanwhile, the corpse floated three furlongs away. Shekhtaqi said, "Kabir wanted this crisis to be averted from his head. Do dead people ever become alive? The dead are only resurrected on doomsday." Lord Kabir said, "Shekh ji! Sit down and keep calm." Lord Kabir signaled that corpse with his hand to come back. The dead body of the twelve-year-old boy floated against the flow of the river and stopped in front of Kabir ji. The water currents were flowing underneath it and the dead body was stationary above. Lord Kabir said, "O Soul, wherever you are, by Kabir's order, enter the dead body and come out." As soon as Lord Kabir said this, the dead body trembled, the boy rose from the dead and came out. He prostrated himself at the feet of Lord Kabir. "Say- Glory be to Supreme God Kabir!"

All the people present there said, "Lord Kabir has performed a (Kamaal) miracle." Lord Kabir named that boy Kamaal and kept him with him. He raised him like his own child and gave him initiation-mantra. After that, they all came to Delhi. Everybody came to know that this boy who is with them was resurrected by Supreme God Kabir. The word spread far and wide. Shekhtaqi felt extremely despondent. He thought, "This Kabir has become a big enemy. He has garnered even greater fame."

Shekhtaqi's jealousy kept on escalating. His thirteen-year-old daughter was buried in a grave in the ground after her death. Shekhtaqi said, "If Kabir would resurrect my daughter, who has been buried in the grave, I will accept him as Allah."

Other Tests of Kabir Ji by Shekhtaqi

The Previous Births of Kamaali

(Complete Liberation is Impossible Without a Complete Saint)

In Satyug, Kamaali's soul was Deepika, the wife of Vidyadhar Pandit. Then in Tretayug, it was Surya, the wife of Sage Vedvigya (who was the soul of Vidyadhar only). In Satyayug and Tretayug, these only had received Supreme God Kabir in the form of a child. Thereafter, that soul acquired other life forms and in Kaliyug, it took birth in Muslim religion as a girl named Rabi. In the next birth, it led life of a prostitute. Subsequently, it was born as a girl named Bansuri. Then it was born as Shekhtaqi's daughter named Kamaali. Verses, as evidence for Rabia, from Granth Sahib composed by Sant Garibdas Saheb, Parakh Ka Ang, Speech no. 56 to 59: -

Garib, Sultaani Makke gaye, Makka nahin mukaam |
 gaya raand ke len koon, kahae Adham Sultaan ||56||
 Garib, Raabiya parsi rabb syoun, Makke kee asvaar |
 teen manjil Makka gaya, bibi ke deedaar ||57||
 Garib, phir Raabiya Bansari bani, Makke chadhaaya sheesh |
 Poorabley sanskaar kuchh, dhanya Satguru Jagdish ||58||
 Garib, Bansari se veshya bani, shabd sunaaya raag |
 bahur Kamaali putri, yug yug tyaag bairaag ||59||

For proof – Granth Sahib composed by Sant Garibdas Saheb, Achla Ka Ang, Speech no. 363 to 368: -

Garib Raabi kun Satguru miley, deena apna tej |
 byaahi ek Sahaab se, bibi chadhi na sej ||363||
 Garib, Raabi Makke koon chali, dharya Alah kaa dhyaan |
 kutti ek pyaasi khadi, chhutey jaat hain praan ||364||
 Garib, kesh upaarey sheesh ke, baati rassi been |
 jaakae vastr baandh kar, jal kaadya praveen ||365||
 Garib, sunaheen koon paani peeya, utri arsh avaaj |
 teen manjil Makka gaya, bibi tumhre kaaj ||366||
 Garib, bibi Makke par chadhi, Raabi rang apaar |
 ek laakh assi jahaan, dekhe sab sansaar ||367||
 Garib, Raabi patra ghaali kar, kiya jahaan asnaan |
 ek laakh assi bahey, magar malya Sultaan ||368||

{The following story has been briefly described in the above verses.}

A girl named Rabi was born in the Muslim religion. Supreme God Kabir met her when she was 16 years old. She had great love for God. She used to diligently perform all traditional religious practices according to the religion e.g., observing (Roza) fast, offering (Namaz) prayer, and celebrating Eid.

At that time, Lord Kabir told her, “Daughter! This religious practice is not for attaining God. He narrated the entire creation of nature and told her the path of true worship. That girl Rabia took the initiation. Then after performing true worship for four years, due to the pressure of society and fear of societal disapproval, she quit the right path and resumed the same traditional religious practices. The girl was so devoted to God that she refused to marry. Her parents started crying that how would we keep our young daughter at home? Seeing the parents deeply worried, Rabia agreed to the marriage. That girl Rabia got married to a high-ranking (sahib) officer. But she clearly told her husband, “I will not procreate. I have married because of excessive pressure from my parents and to honour societal conventions. If you do not agree with me, I will commit suicide. Consider

this my final decision. I only want self-welfare by worshipping God.”

Rabia’s husband thought, “Why should I distress this devotee and incur sin? After contemplating, he said, “Rabia! Just as you were afraid of society likewise, I also have a society of my own. You will have to live like my wife in the eyes of society. In my eyes, you will be my sister. I will not let you go out of the house. You may worship. If you say, I will appoint two maids for you.” Rabia was very pleased and said, “O Lord! Thank you for listening to me.” From that day onwards, Rabia continued to perform religious practices prevalent in the Muslim religion.

She was born in the Muslim religion. She used to celebrate Eid, Bakrid, and observe fasts with reverence. When she was above fifty years of age, she said to her husband, “It is said that it is essential to go to Mecca. I do not know when I might breathe my last. I want to perform Hajj once.” Her husband said, “You can go. If you say, I will get a camel arranged for you.” Rabia said, “I will go on foot. Many other travellers are also going.” Her husband said, “You may go.”

Rabia left for Hajj in Mecca. On the way, she saw a bitch who was very thirsty. The bitch was sometimes running towards Rabia’s feet, and sometimes going towards the well. Rabia understood that the bitch was extremely thirsty. Along with her were her puppies. Rabia thought, “If she does not get water, she will die and so will her puppies.” There is a lot of compassion in a devotee. Rabia went to the well. She saw that there was neither a bucket nor a rope. She could not even see any village nearby.

Without any delay, Rabia plucked the hair from her head and made a long rope out of it. She took off her clothes (because people used to wear thick khadi clothes in those days), tied them with the rope, soaked them in water in the well, and taking them out, wrung them in the broken half of a pitcher which was kept there and filled it.

The bitch gulped down the water. Rabia’s whole body was bleeding. Wiping the whole body with her clothes, she washed those clothes and wore them. As soon as she got ready to set forth, that Mecca, the entire house (Holy Mosque), ascended from its place and reached there near that well for Rabia. An ethervoice occurred, “O Devotee, that Mecca has come flying for you from three manzil i.e., 60 miles. You may enter it.” Rabia entered it. Mecca ascended from there. Flying like an airplane, it returned to its original place. Seeing this divine spectacle, there was a special discussion in society that one’s devotion should be like that of Rabia. Rabia’s (just like Meera Bai) name earned respect in the Muslim world. Everyone started giving special respect to her.

After some time, Rabia passed away. Her second birth was of a girl named Bansuri in the Muslim religion, because a living being continues to be born where it is destined. She was a very good girl with a religious temperament and used to sing beautiful praises of Lord. She kept worshipping according to Muslim religion throughout her life. She had also heard in folklores that if one dies in Mecca, then the door of Heaven opens for that person, that is, that living being goes straight to heaven.

On getting old, she went to Mecca to perform Hajj. She thought, “What would be a better opportunity than this, if I die in Mecca and go to heaven?” The girl severed her head and offered it in Mecca. There was a special discussion in the entire Muslim world that a sacrifice in the name of the Lord should be like this. Bansuri will go to heaven.

(Now here the ignorant people should think that sacrifice should be done of oneself, not of a goat, cow or a chicken in the name of God. The real sacrifice is surrendering oneself at the feet of God and true worship. There is no salvation by beheading oneself and worshipping against the injunctions. This is a maze of Kaal. A sacrifice is not made by severing one’s neck, but by surrendering oneself. Surrender oneself wholeheartedly for the sake of God with this feeling “O God! My body is yours, my wealth is yours, this slave is also yours; God likes this sacrifice. God never likes violence or murder.)

Thereafter, the third birth of the same girl Rabia was in another society. She became a prostitute based on her deeds. Only Supreme God (Satpurush Kabir Sahib) can eliminate the sins of a living

being; others cannot. Just as the President of India can even pardon the death penalty, what is there to say about other punishments? No one else can pardon the death penalty. Similarly, Supreme God Kabir, the Almighty, can remove all our sorrows. No other God can end the suffering written in one's fate.

(Rest of the Story)

The soul of Rabia after completing the life of a prostitute died. The fourth human birth of that same Rabia took place in the form of a girl at the house of Shekhtaqi Pir. Shekhtaqi Pir was the religious leader of Sikandar Lodhi in Delhi. She died at the age of twelve. She was buried in the grave. Lord Kabir says that: -

Garib, jo jan meri sharan hai, taaka hoon main daas |
 gael gael laagya rahoon, jab lag dharani aakaash ||
 Garib jyon bachha gaoo ki najar mein, yon saai ne sant |
 bhakton ke peechhey firey, vo bhakt vatsal Bhagwant ||

Supreme God i.e., KavirDev Himself comes in the form of a saint and tells the method of His worship. This girl performed the true worship preached by that God Kabir appeared in the form of a Satguru for four to five years. She had abandoned it after that. As a result of that worship, she got three consecutive human births. She was not destined to have any human birth in future. Now this soul had to suffer greatly in the lives of eighty-four lakh life-forms. God Kabir is merciful. He made a reason; by resurrecting that girl from the grave, taking her in His refuge, named her Kamaali and gave initiation to that lovely daughter and granted her salvation. Similarly, we will have to think that if we put water in the roots, then the plant will flourish. We are worshipping leaves and twigs; this is wrong.

Kabir, Akshar Purush ek ped hai, Niranjan vaaki daar |
 Teeno deva shaakha hain, paat roop sansaar ||

The world-like tree is hanging upside down. Its root above is Param Akshar Purush, SatPurush, Purna Brahm (Complete God), and consider the trunk that is visible outside the ground to be Akshar Purush (ParBrahm). Beyond that, the trunk has a thick branch. Consider that branch to be Jyoti Niranjan (Brahm). That branch has three further branches; consider them to be Brahma, Vishnu and Mahesh. Consider their twigs to be gods-goddesses and leaves the world. This is how Lord Kabir narrated the entire creation of nature in a single couplet.

Resurrecting Kamaali, the Dead Daughter of Shekhtaqi

Shekhtaqi thought, "It is proving difficult to subjugate Kabir by any means." So, Shekhtaqi said to the public, "This Kabir is a magician. He has corrupted the mind of Emperor Sikandar by casting such spells." He said to all the Muslims, "You should support me, otherwise, the matter will get worse." The innocent Muslims said, "Pir ji! We are with you. We will do as you say." Shekhtaqi said, "We will accept this Kabir as God when he revives my daughter who is buried in the grave."

A prayer was sent to Venerable Lord Kabir. Lord Kabir thought that this naive soul might accept it in this way. {Because all these souls are the children of Lord Kabir. Kaal has put the cover of religion on us. He has made us enemies of each other.} Shekhtaqi's daughter's body was buried in the grave. Shekhtaqi said, "If he raises my daughter from the dead, we will accept this Kabir as Allah, and I will issue a proclamation by beat of drum everywhere that this Kabir ji is God." Lord Kabir said, "Alright." That day was fixed. Lord Kabir said, "Spread the information everywhere, so that no one has any doubt left." Devotees gathered there in thousands to view the spectacle. Lord Kabir got the body disinterred. The corpse of a twelve- to thirteen-year-old girl was kept in it. Lord Kabir said to Shekhtaqi, "You may try to revive her first." All the people present there said, "Maharaj ji, if he had any such power, who would let his child die? A person sacrifices one's body, mind and wealth to save the life of one's child. O Lord of the poor, Have mercy on us."

Venerable Supreme God Kabir said, “O Shekhtaqi’s daughter, come back to life.” He said it three times, but the girl did not rise from the dead. Shekhtaqi started rejoicing. He danced and jumped, and said, “Look, the pretence of this hypocrite has been caught.” Lord Kabir wanted to make him dance to let him rejoice.

Kabir, raaj tajna sahaj hai, sahaj triya ka neh | maan badaai irshya durlabh tajna ye ||

The disease of superiority, pride, envy is terrible. He was not sad that his daughter did not come back to life, but he was celebrating the defeat of Lord Kabir. Lord Kabir said, “Sit down, Mahatma ji. Keep calm.” Lord Kabir ordered, “O Soul! Wherever you are, by Kabir’s order, enter this dead body and come out.” As soon as Lord Kabir said this, a tremor occurred in the dead body and that girl rose from the dead and came out. She prostrated herself at the feet of Lord Kabir. (Say- Glory be to Satguru Dev Ji!)

That girl gave a discourse for an hour and a half by the grace of Lord Kabir and said, “O innocent people, this is God who has come Himself. He is Supreme God (Purna Brahm), the Lord of the infinite universes. Are you considering him an ordinary weaver (Dhaanak)? O Mised People, this is God who has Himself come before you. By falling at His feet, get your chronic illness of birth and death cured and go to Satyalok. Having gone where, a soul escapes the cycle of birth and death.” Kamaali said that no one can set you free from the trap of this Kaal except Bandi Chhor God Kabir. As per Hindu method of worship, whether one goes on pilgrimage, reads Gita, Bhagwat, Ramayan, Mahabharat, Puranas, Upanishads, Vedas, or worships Ram, Krishna, Brahma, Vishnu, Shiv, Mother Goddess-Sheranwali (Aadi Maya, Aadi Bhavani, Prakriti Devi) or Jyoti Niranjan, a living being cannot escape the sufferings in the bodies of eighty-four lakh life-forms, and even by the Muslim method of worship, a living being cannot escape from the web of Kaal. For example, (roza) observing fasts, celebrating Eid - Bakrid, offering (Namaz) prayers five times a day, going to Mecca-Medina, (azaan) giving a call to prayer in the mosque etc., are all futile. Kamaali, while addressing all the people present there, narrated the story of her past births, which she had recollected by the grace of Lord Kabir. You have read them earlier.

Lord Kabir said, “Daughter! Go with your father.” The girl said, “You are my real father. He is a fake father. He had buried me in the ground. We have settled our accounts.” All the people present there said, “Lord Kabir has performed a (Kamaal) miracle.” Lord Kabir named the girl Kamaali. He kept her with him as his daughter and gave her initiation-mantra. Thousands of people present there received initiation from Supreme God Kabir. Now Shekhtaqi thought, “Things have gone from bad to worse. All my dominion is gone.”

Putting Lord Kabir in a Cauldron of Hot Mustard Oil

Now Shekhtaqi noticed that Lord Kabir had gained more fame. He again started plotting to humiliate Lord in some way or the other. Even after seeing all these divine acts, wicked Shekhtaqi’s eyes did not open. God was in front of him, but he was not accepting it out of pride.

After a few days, Shekhtaqi again gathered the Muslims and said, “This Kabir is a magician. We will test him one more time.” Thousands of Muslims went to Emperor Sikandar with Shekhtaqi and said, “We will put this Kabir in a cauldron of boiling mustard oil. If he does not die, we will consider him God.” Sikandar Lodhi got worried that they might overthrow his kingdom. He went to Lord Kabir and prayed, “Maharaj Ji, I had brought you here to serve you, but instead I have distressed you, my Benefactor.” Lord Kabir asked, “What is the matter, Emperor?” Sikandar Lodhi said, “Lord, you are all-knowing. Shekhtaqi is saying such things.” Lord Kabir said, “No problem, Emperor. They have decided to finish me off. They will do it tomorrow if not today. It would be great if it happens today.” Lord Kabir said, “Tell them to heat the oil.” Lord Kabir used to think that this ignorant Shekhtaqi might concede in this way. Sikander Lodhi told Shekhtaqi to heat the oil.

Shekhtaqi put thick pieces of firewood and brought the oil cauldron to a full boil, and said, “Lift this Kabir and put him in this.” Lord Kabir said, “Shekh ji! Why are you even taking this

much trouble; I will sit on my own.” Revered Lord Kabir entered that cauldron of boiling oil. Only his neck was visible outside. The rest of the body was in that boiling oil. Lord Kabir was sitting comfortably as if he was sitting in cold water. Shekhtaqi said, “He knows incantations. He has cooled this oil. It is just appearing to be boiling.” Sikandar Lodhi thought, “Maybe it has really cooled down.” Sikandar tried to test it by putting his finger in that cauldron of boiling oil. Lord Kabir said, “Emperor, do not put your finger in this lest you destroy your hand due to this stupid person. It is so hot that the finger will not be found.” Sikandar thought, “When Lord Kabir is sitting in the oil, then what will happen to me?” Thinking this, he put a finger in that cauldron of boiling oil despite being warned. To whatever extent the finger had gone into the oil, that much finger got severed and the emperor fainted in pain. Lord Kabir thought, “This ignorant king would die because of this jealous Shekhtaqi.” Lord Kabir came out of the oil cauldron. Sikandar was brought back to consciousness. The pain was so severe that he fainted again. Lord Kabir held his finger and restored it to its original size. Emperor Sikandar became conscious. Sikandar begged for mercy and said, “Please forgive me, Lord! I committed a mistake.” Lord Kabir said, “Emperor! It is not your fault. Kaal does not want my children to recognize me.”

Throwing Lord Kabir into a Deep Well by Shekhtaqi

Shekhtaqi saw that he [Lord Kabir] did not even die by this method. He gathered the Muslims again and said, “This time, after putting this Kabir in a well, we will throw mud, bricks and stones from above. Then we will see how he will survive?” The innocent people were ready to do as Pir ji said.

Shekhtaqi said to Sikandar Lodhi, “We will test him [Lord Kabir] one more time.” Sikandar asked, “What test will you take?” Shekhtaqi said, “We will put him in a deep well and then we will see how he survives from there.”

{Now even after seeing so many divine spectacles, the Emperor did not believe in his Master. Otherwise, he could have threatened Shekhtaqi, “Do whatever you have to do. I will not distress my God anymore.” Then he would have seen whether he lost his kingdom or prospered.} **The Emperor thought, “I might lose my kingdom.”** Emperor Sikandar Lodhi prayed to Lord Kabir, “This Shekhtaqi is not conceding, and he has such and such a demand today.” Venerable God Kabir said, “It is fine. Let him do whatever he wants to do. I also do not want to live anymore. I am fed up. Tell him to do whatever he wants to do.”

Shekhtaqi took Lord Kabir with him with his hands and feet tied up and got him thrown into a deep well. He had gathered thousands of people there. It was a very deep, dark well in which the water was dirty and little. He then filled it up with soil, thorny bushes, dung, bricks etc. to a hundred and fifty feet high. Then Shekhtaqi, after washing his hands and face, went to Sikandar Lodhi and said, “Emperor! I have finished your lion off. So much soil has been poured on him that now he cannot come out in any way.” Sikandar Lodhi asked, “Pir ji! Who are you talking about?” Shekhtaqi said, “About your Gurudev (spiritual teacher) Kabir. We have finished him off today.” Sikandar said, “Pir ji! Revered Lord Kabir is sitting inside the room. He has not gone anywhere.” Shekhtaqi went inside and saw that Revered Lord Kabir was sitting comfortably on a seat in the room inside. Shekhtaqi became even more jealous that this Kabir is not dying despite all efforts to kill him. What should be done now? Other wise people conceded; thousands of people took initiation and became disciples of Lord Kabir, but that wicked Shekhtaqi did not give in.

Shaahtaqi nahin lakhi, Niranjana chhal re | is parchey tae aage maangey javaal re ||

Shekhtaqi could not understand the glory of Bandi Chhor God Kabir. He should have apologised by falling at the feet of God and got his self-welfare done, but due to pride and ego, he became an enemy of the Lord. Shekhtaqi inflicted several other atrocities. Lord Kabir returned to Kashi.

Shekhtaqi's Futile Ill-attempt to Get Lord Kabir Killed by the Goons

After Lord Kabir returned to Kashi, Shekhtaqi thought, "This Kabir is not dying in any way." He went to Lord Kabir's hut at night along with some goons to kill Lord Kabir. Lord Kabir was sleeping. Shekhtaqi said to the goons, "Cut him into pieces." The goons severed Venerable Lord Kabir into pieces with a sword and left after considering him dead. When they came out of the hut, Lord Kabir got up and called from behind, "Pir ji! Go after drinking milk. You should not leave like this." Shekhtaqi and his goons thought he was a ghost. They ran away from there. Those goons developed fever. The fever did not subside for several days. Lord Kabir went to them and cured them and said, "This Pir will get you killed; he is misleading you. Then they asked for forgiveness from Lord Kabir.

(Brief Biography of Hazrat Muhammad in Sukshmved)

Sant Garibdas ji's Opinion on Hazrat Muhammad ji

{Some verses (Muhammad Bodh) from Sadgranth Saheb composed by Sant Garibdas ji}

Aisa jaan Muhamad peeram, jin maari gaoo shabd kae teeram |

Shabdae fer jivaai, jin gosat nahin bhaakhya hansa raakhya aisa peer Muhamad bhaai ||2||

Peer Muhamad nahin bahisht sidhaana | peechnae bhoolya hai turkaana ||3||

Gosat khaanhi namaaj gujaarae, so kaho kyoon kari bahisht sidhaaraen ||4||

Ek hi good, ek hi gost, soor gaoo ekae jaati | ekae jeev Saahib koon bhejya, dohoon maen ekae raati
||5||

Ekae chaam ek hi chola, good haad ki kaaya | bhoolya Qaaji kard chalaavae, kadi rab koon furmaaya
||6||

Qaaji kaun kateb tumhaari, na toon Qaaji na toon mullaan | jhootha hai vyaapaari ||7||

Qaaji so jo kajaa nabedae | hakk halaal pichhaane, nyaav karae dar haal duneeka, neer ksheer koon
chhaanaen ||8||

Mullaa so jo mool milaavae, dil mahram dil beech dikhaavae ||9||

So mullaa mastaakhi | soto mullaa bahisht sidhaare, aur mullaa sab khaakhi ||10||

Kalma roja bang namaaja, aap allaah farmaaya | rojae rahikar murgi maari, yauh kya panth chalaaya
||11||

Hai roje sae raah niraala, kalma kaal giraasa | kookae bangi buddhi bhisht hai, karo namaaj akaasa
||12||

When Hazrat Muhammad received prophethood at the age of forty, at that time errors had crept in the Judaism of Moses and in Christianity. Idol worship was also quite prevalent. Hazrat Muhammad ji also refuted idol worship. He tried to focus man on one God. Hazrat Muhammad Saheb preached another separate path of worship and started calling those who followed that devotional path as Muslims. Later, it took the form of a religion.

Muslim means obedient, that is, that pious soul who does not hurt anyone, does not even touch tobacco, alcohol and meat let alone consuming it, does not even charge interest. He guided the true path and endeavoured to focus every human on one God. For that, he started his own campaign. Muhammad Saheb was an incarnation of Lord Shiv. He was a virtuous Prophet endowed with power, and with a pious soul who came from the world of Shiv. There was power in his words. Whoever listened to his thoughts, became his follower.

Hazrat Muhammad Saheb used to tell everyone that whoever kills or torments someone is not a Muslim. Whoever eats meat, drinks alcohol and consumes tobacco will be an evil person. Those who followed this order were called Muslims. The four books (Zaboar, Taurat, Injil and Quran) were ordered to them by Jyoti Niranjan i.e., Kaal Brahm, and Muhammad ji gave the Quran to his followers based on religiousness.

One day, the Supreme God (Allah) met Muhammad Saheb. The Supreme God gave him Swasam (subtle) Ved (the fifth book) and explained, "The Complete God (Purna Brahm) is Kabir; I myself am that God. The worship that you are doing and getting done is up to Kaal Allah (God). Because of which, you remain in birth and death. You all beings are my soul. I am the father of all of you, the Master of the clan. Impart my knowledge! I alone am Allah Kabir. Tell your followers the knowledge of this Swasam (subtle) Ved and get them liberated from Kaal's trap. You will gain a lot of merit." Saying this, Supreme God Kabir disappeared. At that time, Muhammad Saheb had suffused his followers with the Book Quran. He used to say that the incorporeal Allah is the supreme power who has given the knowledge of the Quran. There is no god beyond him. He alone is the Master of the lineage, the One Allah. Muhammad Saheb also read the fifth Quran i.e., the fifth Swasam Ved. At that time, he did not know how to say that his knowledge (Quranic knowledge) is not complete. Out of this shame, he did not tell the knowledge of the Sukshm Ved to any Muslim.

When the Supreme God Himself came again and met him, He said to him, "Muhammad! You are a very good soul. The method of worship that you have given to the devotee society is not complete. I have given you the fifth Quran i.e., Kateb (Sukshm Ved). What did you think about it?" Muhammad Saheb said, "How do I believe you that you are Allah and you are above that Avyakt (Bechoon i.e., Formless Allah)? I will believe if I see with my own eyes." Supreme God said, "I can make you believe if you listen to my words and support me." Muhammad Saheb said, "I am ready."

Supreme God (Allah) said to Muhammad, "Come with me to Satyalok." Supreme God (Allah Kabir) took the soul of Muhammad Saheb to His place Satyalok. Having gone where, a living being is never reborn. It is called Satlok. Muhammad Saheb came to know that after coming here, the soul does not take birth again. Nonetheless, based on that old knowledge of his and due to the fame he had gained on the earth by acquiring millions of followers over whom he had supremacy and had become prominent, he did not stay in Satlok. He did not believe in the Complete Allah. He did not agree to stay there and came back to the earth. Allah Kabir told him five kalmas (mantras) to chant. He only told one kalma out of them to the congregation - "Allahu Akbar". He did not tell the others which are written in code words in the Quran.

Based on the speech of Garibdas Ji Maharaj: -

Hum Muhammad ko vahaan (Satlok) le gayo, ichchha roopi vahaan nahin raho |

Ult Muhammad mahal (in the body) pathaaya, gujh beeraj ek kalma laaya |

Roja bang namaaj daee re, bismal kee nahin baat kahee re |

Muhammad ne nahin Eid manaai, gaoo na bismal kitee |

Ek baar kahaa momin Muhammad, taapar aisi beeti |

By the grace of Supreme God Kabir, Muhammad ji acquired some (siddhi) spiritual power. One day, a goat suddenly died in front of Prophet Muhammad. As soon as Hazrat Muhammad touched his hand to the carcass of that goat while expressing sympathy and reciting the kalma, the dead goat came back to life. Prophet Muhammad was astounded and understood that by the mercy of that Allah, he had acquired power.

One day, some followers were sitting with Muhammad ji and their sheep and goats were grazing there. A sturdy billy goat was hitting another weaker billy goat. At that time, Prophet Muhammad recited the Kalma (Mantra), due to which the sturdy billy goat died. All the Muslims present there saw that Prophet Muhammad killed the goat by the power of his word. Then the poor person to whom the billy goat belonged started crying, "This pauper had two goats and only one this billy goat." Then Hazrat Muhammad ji said, "O God's servant! Muslim! Do not cry. I will revive your billy goat now." Muhammad ji got up and went to the billy goat, recited the Kalma and touched it with his hand. Instantly, the goat rose from the dead.

All the Muslims noted that day and time down, and Hazrat Muhammad ji started receiving praise in the entire Muslim society. Some people started saying, “This is a lie. Does a dead creature ever come back to life?” When Prophet Muhammad became aware of this, he said, “This time I will kill a cow by the power of word and then revive it. Whoever has any doubt, can see for themselves.” A day was nominated for it. A large number of spectators gathered. Hazrat Muhammad killed a cow by the power of word. {It is written in a book that the disbelieving opponents said, “We will kill a cow. If he revives it, then we will believe.” “Chaar yaar mil maslit bheeni | gaoo pakad kar bismil keenhin ||” It means that some people held a meeting and after taking a decision, they killed a cow and said, “O Prophet, revive it now.”} All the spectators present there saw that the cow was really dead. Then Prophet Muhammad recited the kalma to revive the cow and also touched it with his hand, but the cow did not revive. Then, to protect his honour, he prayed to his formless Allah and Jibreel etc. angels, but the cow did not revive.

In the end, he began to plead repeatedly with Supreme God Kabir (by saying Yaah Allahu Allahu Kabir) by sometimes facing upwards and sometimes keeping his head on the ground. Then he called upon the same Supreme God from his heart, “O Master of the lineage, Allah Kabir (He alone is called Allahu Akbaru), save my honour.” At that time, the same Supreme God came in a secret form (in word form). He was only visible to Muhammad Saheb, not to others. Allah Kabir resurrected that cow by His power. Muhammad Saheb saw, but Supreme God (SatyaPurush) was not visible to the other spectators. That cow rose from the dead. The viewers were thinking that the cow had been resurrected by Muhammad Saheb. But Muhammad Saheb was convinced that this was beyond his capability. But he did not tell anyone. He was himself quite impressed. The Supreme God (Hakka Kabir / Eternal Kabir) disappeared.

Muhammad Saheb prayed a lot, “O Supreme God, once again appear to me.” But Supreme God did not appear to him again because he had disobeyed the command of the Lord and had not even accepted that he would publicize this fifth book (Swasam-Sukshm Ved) in the devotee society. Muhammad ji kept it hidden with him.

Similar evidence is found in Muhammad’s biography that Muhammad Saheb remained inside his house (mosque) for many days. He did not come out for namaz. When the followers called him, Muhammad Saheb said, “You may offer Namaz. I do not want to impose the fifth Kalaam (word of God) on you; I will keep it myself. I have had the command of Allah. I have received a fifth book, but I will not give it to you. I will not put its burden on you.” Saying this, he did not give the knowledge of the Sukshm Ved.

Thereafter, the followers of Muhammad Saheb, after his death, started celebrating that day as a symbol of the power of Hazrat Muhammad, the day Muhammad Saheb killed the goat by his word and revived it, and then killed the cow by his word and Supreme God (Sat Kabir i.e., Allahu Kabir) had Himself come and resurrected that cow. But the Supreme God was not visible to others. Therefore, the followers of Hazrat Muhammad thought that this cow was revived by Hazrat Muhammad only. Muslims remembered those dates on which the cow and the goat were killed and then resurrected. After the death of Muhammad Saheb, Muslims began to (bismil) slaughter cows and goats on those days to commemorate that day. They indeed started killing them but could not resurrect them. From the speech of Garibdas ji: -

Maari gaoo shabd ke teeram, aise hotey Muhammad peeram |

Shabdae fer jeevaai, hansa raakhya maans nahin bhaakhya, aise peer Muhammad bhaai |

Muslims believe that Muhammad Saheb killed the cow by the power of his word and resurrected it. Therefore, it has been explained that – “Muhammad, the Pir of the Muslims, was such a great man. He had resurrected a cow after killing it by his word. If he had to eat its meat, he would not have resurrected it. But Hazrat Muhammad ji protected the (hansa) living being, the cow. He gave it life. He did not eat its meat. O Muslim brother! Hazrat Muhammad was

such a great Pir (saint). When you cannot give life to someone, then you should not take their life either. This is a grave sin.” But the above tradition ensued. At that time, this process had begun in every city to celebrate this auspicious day. Goats and cows were being slaughtered on the fixed day. The severed bodies of those goats and cows were thrown into the forest far from the city and were eaten by vultures, or other wild carnivorous animals. Muslims did not eat their meat. This tradition commenced. It went on fine for many years. Like, nowadays mosques are built everywhere, and mullahs reside there, and they provide religious education. Similarly, at that time many mosques were built at different places, where these Qajis or Mullahs used to reside and impart religious knowledge. They were given a collective order that – “Celebrate this occasion in every town and village. Properly explain the method of worship to your followers.”

Once, a famine occurred. People were dying from hunger due to the famine. The cow was slaughtered by reciting the Kalma and made halal. Its neck was severed. Its meat was thrown into the forest thinking that wild animals and birds will eat it, we Muslims will not eat it. Because the one who ate meat was considered a sinful person. He was given a severe punishment. There was absolutely no alcohol, meat, or tobacco in the Muslim religion. Due to the famine, people were dying from hunger. At the same time, that festival was celebrated in every village. The cow was slaughtered and thrown into the forest. A few starving Muslims ate the meat of that cow. Others saw them and complaints were made against those meat eaters. There was a commotion in the village that such a sin had been committed. “A Muslim ate meat. That is too much, damn, punish him, throw him out of the village, kill him.” Everyone gathered and the culprits were caught. They were taken to the Mullahs and the Qajis. This type of incident happened in every city and village. A date was set for the hearing of their offence so that the Mullahs and Qajis could seek advice from other Muslims who were the main Mullahs (Qaji, Pir) in other cities.

{It is written in the Taurat book that those people (including Hazrat Musa and the ancestors of his followers because the followers of Musa ji were formed from the same community) had special respect for the cow. They did not use to eat the meat of a calf and an ox. They used to worship them. At the time of Muhammad, the number of Jews in every village was also large. (Evidence: Quran Surah Al Baqra-2 Verses no. 67-71)

Note: - Translators have commented in these verses that the descendants of Israel had contracted the disease of the greatness, purity and worship of the cow from the Egyptians, and their neighboring nations. That is why, they began to worship the calf as soon as they left Egypt. Therefore, when the messenger of Kaal who entered in Musa asked his community, that is, the community of Musa (because Musa appeared to be speaking, but it was the angel who used to speak) to slaughter a cow by saying that it is the order of Allah, then they said, “Why is Musa joking? Allah cannot ask to slaughter a cow.”}

Complaints from all around came to the chief Mullah or Qaji. Thousands of people were found guilty. At that time, it was decided that all these should not be given capital punishment. (A person who ate meat was given death penalty.) A unanimous decision was made that – “Go and order that the cow’s meat had become holy by reciting the kalma and they are not guilty by eating it because it had become (prasaad) blessed food. Hence, they should be forgiven. They should not be given death penalty. If, otherwise, anyone kills any creature by oneself and eats its meat, he will be guilty. The cow which had been slaughtered had a Kalma recited on it, by which its meat had become sacred and had become (prasaad) blessed. So, it was not a sin to eat it.” It had become necessary to defend it at the time. Therefore, the great men of that time (the chiefs of the Muslims) had thought well, but later it became the cause of an evil. The word spread everywhere that if someone eats the meat of a cow or goat that has been (bismil) slaughtered while reciting a kalma, then it is eaten in the form of (prasaad) blessed food, and one will not incur any sin for it. Now this sinful act has taken the form of religion. Even those Maulvis could not refute it. Likewise, the day of slaughtering the goat, which is celebrated as Bakrid, also came

during the same famine. This incident happened in that too, and the culprits were acquitted after taking the above decision.

Due to special circumstances, this terrible evil started in such a holy religion. (Hazrat Muhammad and his one lakh eighty thousand followers never consumed meat, alcohol or tobacco, nor ordered to do so.) Now it can be ended with special discretion and consideration. Even today, Muslims say about alcohol that even if a drop of alcohol falls on any part of the body, then cut off the flesh from that part of the body and throw it away. It is so impure. Similarly, all these three evils (meat, alcohol, tobacco) were said to be equally terrible, but in the time to come, the consumption of tobacco was in full swing, and meat was being eaten as (prasaad) blessed food in Muslim society. But they are still untouched by alcohol. Even today, Muslims do not consume alcohol.

The Actual Definition of Sacrifice

It has become a special tradition that goat and cow are sacrificed in the name of God. (Now, here people should think that sacrifice should be done of oneself, not of the goat, cow or the chicken in the name of God. Actually, sacrifice is surrendering oneself at the feet of God and to do true worship. Salvation is not attained by beheading oneself or by performing worship contrary to the injunctions of the scriptures. This is a maze of Kaal. Sacrifice is not done by beheading, but by surrendering oneself. One should surrender oneself wholeheartedly to God that - O God! My body is yours; my wealth is yours; this slave is also yours; God likes this sacrifice. God never likes violence or killings.)

Who Gave the Complete Spiritual Knowledge?

Kalam-e-Kabir (Sukshmvad) has the complete spiritual knowledge, which is neither in the four Vedas (Rigved, Yajurved, Samved and Atharvaved), nor in Shrimadbhagavat Gita, nor in Puranas, nor in Upanishads, nor in Shrimad Bhagwat (Sudha Sagar), nor in all four books (Zaboor, Taurat, Injil and Quran Majeed). Three books (Zaboor, Taurat and Injil) have been bound together and named Bible. That knowledge is not even in the Bible. For proof, first read: -

Important Information About Al-Khijr (Al Kabir)

It is mentioned in Quran Sharif Surah-Kahf 18 Verses 60-82, Allah sends Musa to meet a person who has more knowledge (Tatvgyan) than him. (This story has been described in detail in the hadith. There is mention of this story in 55 hadiths.)

One day Hazrat Musa was delivering a sermon. A member of the congregation asked him, "O Musa, who is the most knowledge person on the earth today?"

Hazrat Musa proudly replied, "I am."

Allah did not like this style of Musa at all and said, "Musa, I am very sad to hear this from you. How did you consider yourself to be the most knowledgeable?"

Musa knelt down and said, "I am a messenger sent by you and I have gained all the knowledge from you. That is why, I said that no one has more knowledge than me on the earth today."

Allah said, "Musa, there is a person present on the earth who has more knowledge than you, and your knowledge is nothing in front of his knowledge."

Musa said, "O Allah! I want to meet that person so that I can gain that knowledge which I do not have. Where does that person live and how can I find him? Please tell me this."

Allah said, "He lives in "Majma-e-Bahrain", that is, where two rivers of sweet and salty water meet."

Musa said, "O Allah! How will I recognise him?"

Allah told him, "Take a dead fish with you in a vessel. Where that fish will revive and dive

into the water, understand that he is near.”

(The hadith confirms that this person who is more knowledgeable (intelligent) than Musa and whom Allah has asked Musa to meet in Quran Sharif Surah Kahf 18 Verses 60-82, his name is Al-Khijr and the entire Muslim world agrees with this.)

Musa sets out in search of Al-Khijr with one of his disciples/servants and swears, “I will not give up until I gain knowledge from Al-Khijr, even if I have to walk for ages.”

After travelling a long distance, Musa and his disciple reached the area of “Majma-e-Bahrain”. Musa slept with his back against a rock to unwind from the long journey. While he was asleep, the disciple saw that the dead fish, which they had carried in a vessel, revived, wriggled and jumped into the water.

The disciple forgets to inform Musa about the reanimation of the fish, and Musa continues his journey in search of Al-Khijr.

After walking the whole day and all night, the next morning Musa says to his disciple, “I have been exhausted by the journey. Give me something to eat.” Then the disciple recalls, “The fish that we had brought with us, had revived yesterday and jumped into the water at the place where we rested by the rock, and I forgot to tell you due to the influence of Shaitan (Satan).” Hearing this, Musa said, “This was the place where we had to stop.” Musa and his disciple went back retracing their footsteps to the place, and they meet a man with a white beard wearing a white sheet.

Musa introduced himself and said, “Allah has sent me to learn knowledge from you. I plead with you. Teach me the noble knowledge that you have.”

In reply, Al-Khijr said, “Musa! You will not be able to have patience with me at all, because how can you be patient on something, of which you do not know the reality?”

Musa said, “You will find me patient and I will not disobey you in anything.”

Al-Khijr said, “Alright! If you want to follow me, keep in mind not to question me about anything, until I myself tell you about it.

From this place, Musa sent his disciple back and began his journey with Al-Khijr.

On the way, they saw a boat belonging to some poor people, who used to work hard and ferry people across the river by charging them. Al-Khijr and Musa boarded that boat. During the journey, Al-Khijr broke the frames of the boat and the boat started filling with water. The people started throwing water out and somehow avoided drowning. Seeing this, Musa protested and said to Al-Khijr, “Do you intend to drown the people?” To this Al-Khijr replied, “I had already said that you will not be able to be patient with me.” Musa said, “My intellect did not work. Forgive me; this mistake will not happen again.”

Then both went ahead and met a boy. Al-Khijr killed that boy. Seeing this, Moses said, “Did you kill an innocent person? And that too not in exchange for anyone’s blood. You have certainly done a horrible and an abhorrent act.” On this, Al-Khijr said, “Did I not tell you that you will certainly not be able to have patience with me.” Musa replied, “If I ever question you about anything after this, then do not keep me in your company, indeed I would have given you enough of an excuse by then.”

Once again, the journey began. They both reached a village and Musa asked for food. The villagers flatly refused to offer them hospitality. In that village, they both saw a wall which was about to collapse. Al-Khijr restored it. Seeing this, Moses said, “If you wanted, you could have taken a fee for this, with which we could have eaten food.” Al-Khijr said to Moses, “That is it! Now we will part ways; before leaving I will tell you the reality of those things about which you could not be patient.

1. The boat belonged to some poor people who worked at the river. I intended to damage it because there was an emperor ahead of them who forcibly seized every good boat. Because of the hole, that emperor would not seize their boat, and those poor people would get it fixed by spending some money.

2. About the second incident, he explained, “The boy’s parents believed in Allah. We feared that this boy would oppress them by his defiance and disbelief. Therefore, we hoped that their Lord would bless them with another more virtuous and caring child than him.”

3. The story of the wall is that there are two orphan children in that village whose treasure is buried under that wall. Their father was a righteous man. The Lord desired that these two orphans should come of age and retrieve their treasure, as a mercy from the Lord.

After explaining these three incidents, Al-Khijr makes a significant statement, “Musa! This was the reality of those incidents over which you could not be patient.”

Evidence About Complete Spiritual Knowledge

Apart from Sukshmvad (Kalam-e-Kabir = Kabir Vani), there is no religious text that has complete spiritual knowledge.

Evidence: - The main texts of Hinduism are the four Vedas (Rigved, Yajurved, Samved and Atharvaved). Their essence i.e., summary is Shrimad Bhagavat Gita. Their knowledge has also been given by the same Allah (Lord) who has given the knowledge of the four books (Zaboor, Taurat, Injil and Quran).

In Yajurved Chapter 40 Mantra 10, the giver of the knowledge of the Vedas has stated that some describe God as the one who is never born i.e., formless. Some consider Him to be corporeal who takes birth like Ram and Krishna were born; they consider these to be God. Is God formless or corporeal? Does He take birth or does He not? Does he incarnate or not? (Dheeranam) Tatvdarshi Saints give accurate knowledge about this; listen to them.

Important: It has been proved that the Vedas do not have complete spiritual knowledge in them.

Even Shrimad Bhagavat Gita does not contain complete spiritual knowledge.

Evidence: - The four Vedas are important and trustworthy texts for the Hindu society. The Gita is read more than the Vedas. The knowledge of Gita has also been given by the same Lord (Allah) who has given the knowledge of the four Vedas and the four books (Zaboor, Taurat, Injil and Quran). The Hindu religious leaders believe that the Shrimad Bhagavat Gita is the essence of the four Vedas. In this very Gita, in Chapter 4 Verse 32, it has been mentioned that (BrahmanH) the Supreme God preaches true knowledge (mukhe) by uttering speech from his lotus-mouth. The knowledge imparted in that speech of his is called “Tatvgyan”. Then in Gita Chapter 4 itself, in Verse 34, it has been stated that “O Arjun! Ask any of the Tatvdarshi Saints about that Tatvgyan (which the Almighty God imparts by uttering speech from His mouth). By prostrating yourself before them, and politely asking them questions, those learned Mahatmas who are well-versed in Tatvgyan will instruct you in Tatvgyan.” {Because that same Almighty God keeps imparting that same true knowledge to good souls i.e., righteous people from time to time. That is why, this has been said. That knowledge is presently available with me, this slave (Rampal Das). No one in the world knows about it.}

Important: - This proved that complete spiritual knowledge is not even present in the Shrimad Bhagavat Gita. Even Bible (which is the sum of the three books Zaboor, Taurat and Injil) and the Quran do not have complete spiritual knowledge in them.

Evidence: - In the topic “Information about Al-Khijr (Al-Kabir)” above, it has been mentioned that the Allah who has given the knowledge of the holy book Zaboor, the holy book Taurat and the holy book Injil, he also told Hazrat Muhammad (which is mentioned in the Holy Book Quran,

Surah Kahf-18, Verses 60-82) that I sent Musa to a man to know the knowledge that Musa did not have. The knowledge acquired by Musa (Book Taurat) has no significance in front of that knowledge. Musa ji had returned empty-handed without obtaining that knowledge. Several things emerge from this episode: -

No. 1: - That knowledge is not in the book Taurat. If it had been in it, there would have been no need to send Musa to Al-Khijr for the attainment of knowledge.

No. 2: - The knowledge of Holy Zaboor, Holy Taurat and Holy Injil was given by this same Allah to Hazrat Dawood, Hazrat Musa and Hazrat Isa respectively in one go i.e., he did not reveal it little by little like the knowledge of Quran.

Hazrat Musa was preaching the knowledge of Taurat. He was delivering the sermon of that same knowledge. During the sermon, a member of the congregation had asked, "O Musa! Who is the most learned in the world at present?" Musa had described himself as the most learned person in the world. Due to which, the Allah of Musa had said, "Your knowledge has no significance in front of the knowledge of Al-Khijr." This proves that the knowledge of Taurat is incomplete.

No. 3: - If there was complete knowledge in the book Zaboor, then Allah would have said, "The knowledge of Zaboor is better than your knowledge. It is mentioned in that chapter." But no such proof is found. This proves that the knowledge of Zaboor is also not equivalent to the knowledge of Al-Khijr.

No. 4: - If there was complete knowledge in the Injil, then Allah would have told Hazrat Muhammad that the knowledge of Al-Khijr has been given to Isa, the son of Maryam, in the "Injil". But even this is nowhere to be found. This proves that even the holy book "Injil" does not contain the knowledge of Al-Khijr (Al-Kabir).

Important: - It is clear from the above analysis that the complete spiritual knowledge is not in the Holy Bible. {Only three books have been bound together in the Holy Bible: - 1. Zaboor, 2. Taurat, 3. Injil. The sum of these three is known as the Bible.}

Even Quran Sharif (Majeed) Does Not Have Complete Spiritual Knowledge in it

Evidence: - In Surat Furqan 25 Verses no. 52-59, Allah, who gave the knowledge of the Holy Quran Majeed (Sharif), has told Prophet Muhammad (Alaihi Wasallam) who was sent by him, in these verses that the Allah named Kabir i.e., Allah Akbar is the (Kaadir) Almighty God. The infidels (kafir) do not believe this. Do not believe their statements. Strive for that Kabir Allah with the help of the arguments of the Quran given by me. He is the one who created men. He gave humans relatives like in-laws, daughters, daughters-in-laws etc. He is the one who released two rivers, one with salty and the other with sweet water. He made a strong barrier between them. We have sent you (Hazrat Muhammad) only to make them understand and to save them from punishment. Tell them that I do not take any money from you in case they think that I am doing this for selfish interest. And O Prophet! That Kabir Allah is the Most (Rahman) Merciful who forgives the sins of his servants.

Verse no. 59: - And that Allahu Akbar is the one who created the universe in six days and then went and sat on the throne above. Ask a Baakhabar (Tatvgyani) for complete information about Him.

Important: - This proved that even the Holy Quran does not contain complete spiritual knowledge. But the author does not mean to say that the knowledge of all the above-mentioned scriptures (Holy Vedas, Holy Shrimad Bhagavat Gita, Holy Bible and Holy Quran) is wrong. The knowledge of the above scriptures is not wrong, but incomplete.

For example, the syllabus up to tenth class is not wrong. But for B.A., B.Sc., Ph.D., Engineering and Medicine etc., one has to pursue further study. That course is from 10th onwards, which fulfills

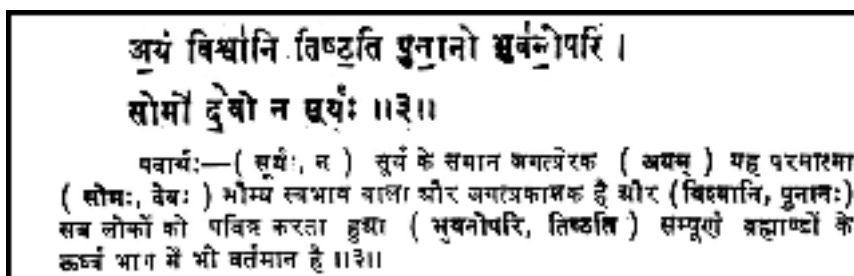
the purpose of studies. Allah Kabir himself imparts all that spiritual knowledge by appearing on the earth. God Kabir does not take birth from a mother. He physically descends from his throne above in Satlok.

As there is also evidence in the Holy Bible that the Creator God's personal abode is in the upper world, which is on the highest sky. The Supreme God came from there, completed the creation of the universe in six days and on the seventh day went back and sat on the throne. He rested on the seventh day.

There is also evidence in the Holy Vedas that the Supreme God is sitting in the highest world. He physically travels from there and comes to Earth. He meets righteous people who are engaged in the search of God. He talks face to face with the worshippers in the form of a saint or a Jinda Baba. It is difficult to recognise Him on the earth. That Complete God (Almighty Allah Kabir) does not work in concealment like the giver of the knowledge of Quran, Bible, Vedas, and Gita etc. who talks from behind the curtain i.e., by remaining hidden or talks by entering someone. He is Jyoti Niranjan Kaal (Shaitan). He has vowed never to reveal himself to anyone. The Complete God directly appears by disguising himself and imparts knowledge. In order to introduce himself, He takes the worshippers to the upper world and after showing around, leaves them in their bodies back on the earth. Then those eyewitnesses give an eye-witnessed description of that (Kaadir) Almighty Allah Kabir. They propagate the knowledge gained from Him in which there is no room for doubt.

Now read in the Ved Mantras that Allah comes to Earth. He imparts true knowledge to the devotees. He also grants the knowledge of the true (naam) mantras of worship: -

See Photocopy of Rigved Mandal no. 9 Sukt 54 Mantra 3: -



Interpretation: - You may see in the photocopy of Rigved Mandal 9 Sukt 54 Mantra 3; it has been translated by the scholars of Arya Samaj. It is also clear in their translation that, that God (Tishthati) is seated (Bhoovnopari) on the top of all the brahmands (universes).

Its actual translation is as follows: -

(Ayam) This (SomH Dev) Immortal God, (PunaanH) purifying (Vishwani) everyone (Na) like (SuryaH) sun, (Tishthati) is seated (Bhoovnopari) on the top of all the brahmands.

Meaning: - Like, the sun is above and is benefitting everyone with its light and heat; similarly, this Immortal Supreme God, who has been mentioned in the mantras of the Vedas, sitting on top of all the brahmands, is benefitting all the living beings by His formless power and is operating all the brahmands.

Further there is evidence in the Vedas that the Supreme Lord comes from the upper world. He meets good souls. He imparts complete spiritual knowledge to them by uttering speech from his lotus-mouth. He inspires them to worship. He invents the real mantras of worship. Behaving like a poet on the earth, he moves from place to place. He shows the true path of worship to the righteous people who are engaged in worship.

Now see the photocopies of the Vedas and the interpretation done by the author: -

(See Photocopy of Ved Mantras)

(Evidence - Rigved Mandal No. 9 Sukt 86 Mantra 26-27)

इन्दुः पुनानो अति वाहते मृषो विश्वानि कृष्वत्सुपधानि यज्यथे ।

याः कृष्वानो निर्विजं ह्यथः कबिरत्यो न क्रीळन्परि चारंमर्षति ॥२६॥

पदार्थः—(यज्ये) यज्ञ करने वाले यज्ञगानों के लिए परमात्मा (विश्वानि सुपधानि) सब रास्तों को (कृष्वन्) सुगम करता हुआ (मृषः) उनके विश्वों को (अतिवाहते) मर्दन करता है और (पुनानः) उनको पवित्र करता हुआ और (निर्विजं) अपने रूप को (याः कृष्वानः) सरल करता हुआ (ह्यथः) वह काश्चित् परमात्मा (कबिः) सर्वज्ञ (अश्विन) विद्युत् के समान (क्रीळन्) कीड़ करता हुआ (चारं) वर्षणीय पुष्ट्य को (पर्यर्षति) प्राप्त होता है ॥२६॥

Interpretation: - This photocopy is of Rigved Mandal 9 Sukt 86 Mantra 26, which has been translated by the Acharyas of Arya Samaj and the disciples of Maharishi Dayanand, in which it is clear that for those who perform yagya, that is, for the devotees who perform religious rituals, God facilitates all paths, that is, making the path of life's journey free from sorrows and making it easy, He destroys i.e., removes their obstacles i.e., crises. He makes the devotees pure, that is, free from sin, vices. As has been stated in the next Mantra 27 that "The God who is seated in the third part of the Dhyulok i.e., Satyalok; there is a lot of brightness in the body of God there." For example, the light of one hair follicle of God is more than the combined light of crores of suns and moons. If that God appears on the earth in that same luminous body, then we cannot see him with naked eyes. Like, an owl cannot see anything during the day due to sunlight. Similar would be the state of human beings. Therefore, that God, making the brightness of His appearance i.e., body fainter, by walking from that place (where God resides above) and moving like lightning, i.e., moving at the same speed as lightening, comes and meets virtuous men. It is also clear that - "You are KaviH, that is, KavirDev." We call him Kabir Saheb. Muslims call Him Allahu Akbar.

असञ्चतः शतघारा अश्विनो हरिं नवन्तेऽत्र ता उदन्धुवः ।

श्विषो मृजन्ति परि गोभिराशुतं वृत्तीये पृष्टे अधि रोचने दिवः ॥२७॥

पदार्थः—(उदन्धुवः) प्रेम की (ताः) वे (शतघाराः) सैकड़ों धाराएँ (अश्विनः) जो नाना रूपों में (अश्विनः) स्थिति को लाभ कर रही हैं । वे (हरिं) परमात्मा को (नवन्तेऽत्र) प्राप्त होती हैं । (गोभिराशुतं) प्रकाशपुञ्ज परमात्मा को (श्विषः) बुद्धिवृत्तियाँ (मृजन्ति) विध्वंस करती हैं । जो परमात्मा (दिवस्तीये पृष्टे) अलोक के तीसरे पृष्ठ पर बिराजमान है और (रोचने) प्रकाशस्वरूप है उसको बुद्धिवृत्तियाँ प्रकाशित करती हैं ॥२७॥

Interpretation: - This photocopy is of Rigved Mandal 9 Sukt 86 Mantra 27. It is clear in this that "God is seated in the third part of Dhyulok i.e., Amar Lok (Immortal Place). Satyalok i.e., the Eternal Place has three parts. One part consists of forests, mountains, waterfalls, gardens etc. This is the outer part. (For example, Delhi, the capital of India, is also divided into three parts. In outer Delhi, there are villages, fields and canals. In the second part, there are markets. In the third part, there is Parliament House and offices.)

After this, there are colonies in Dhyulok. Hansatmas (souls) who have attained salvation live there with their families. (Like the devotees on Earth are called Bhaktatmas, similarly, they are called Hansatmas in Satyalok.)

(3) In the top third part is the throne of God. Only male souls live around Him. There are no pairs of male-female there. If they want families of their own, then they only give rise to sons by

word-power. In this way, God has divided the Shashvat Sthaan (Eternal Place) i.e., Satyalok into three parts. Those who live anywhere in Satyalok do not have old age. No one dies there. Therefore, it is said in Gita Chapter 7 Verse 29 that those, who strive to get rid of Jaraa i.e., old age and Maran i.e., death, know Tat Brahm, that is, Param Akshar Brahm. They also know that SatyaPurush lives in Satyalok. There is no old age or death there; children on growing up, remain young forever.

(Evidence - Rigved Mandal No. 9 Sukt 82 Mantra 1-2)

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रवत् ।
पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदंम् ॥१॥

वदार्थः—(सोमः) जो सर्वोत्पादक प्रभु(अरुषः) प्रकाशस्वरूप (वृषा) सद्गुरुओं की वृष्टि करने वाला (हरिः) पापों के हरण करने वाला है, वह (राजेव) राजा के समान (दस्मः) इक्ष्णीय है; और वह (गाः) पृथिव्यादि लोक-लोकान्तरों के चारों ओर (अभि अचिक्रवत्) शब्दायमान हो रहा है। वह (वारं) वर्णाय पुरुष को जो (अव्ययं) दृढमन्त है उसको (पुनानः) पवित्र करता हुआ (पर्येति) प्राप्त होता है। (न) जिस प्रकार (श्येनः) विद्युत् (घृतवन्तं) स्नेहवाले (आसदं) स्थानों को (योनिं) आधार बनाकर प्राप्त होता है। इसी प्रकार उक्त गुण वाले परमात्मा ने (असावि) इस ब्रह्माण्ड को उत्पन्न किया ॥१॥

कविषो धरुष्या पर्येति माहिनमद्यो न सृष्टो अभि वाजमर्षसि ।
अपसेधन्दुरिता सोम मृलय घृतं वसानः परि यासि निणिजंम् ॥२॥

वदार्थ—हे परमात्मन् ! (धरुष्या) उपदेस करने की इच्छा से आप (माहिनं) महापुरुषों को (पर्येति) प्राप्त होते हैं और आप (मृलयः) अत्यन्त नलिशील पदार्थ के (न) समान (अभिवाजं) हमारे आत्मात्मिक यज्ञ को। अर्थात् (षसि) प्राप्त होते हैं। मान (कविः) सर्वज्ञ है। सृष्टः) शुद्ध स्वरूप हैं (दुरिता) हमारे पापों को (अपसेधन्) दूर करके (सोम) हैं सोम । (मृलय) आप हमको सुख में घोट (घृतं वसानं) प्रेमभाव को उत्पन्न करते हुए (निणिजं) पवित्रता को (परिपासि) उत्पन्न करें ॥२॥

Interpretation: - Above are the photocopies of Rigved Mandal 9 Sukt 82 Mantra 1-2. These have been translated by the disciples of Maharishi Dayanand as per his guidelines, and have been published from Sarvadeshik Arya Pratinidhi Sabha, Delhi.

It is clear in them that: - It is stated in Mantra 1 - "God who is the creator of all has an effulgent body; He is the destroyer of sins, and showers happiness i.e., is the giver of joys. He is sitting on a throne above in Satyalok. He looks like a King."

The same evidence is given in Sukshm Ved (Kalam-e-Kabir) that: -

Arsh Kursh par safed gumat hai, jahan Parmeshwar ka dera |

Shwet chhatra sir mukut virraaje, dekhat na us chehre nu ||

The same evidence is given in Holy Book Bible and Quran Sharif that God created the universe in six days and sat on the throne above in the sky on the seventh day. (Bible, Book of Genesis - 2/26-30, and Quran Sharif, Surah Furqani 25 Verses 52 to 59.)

That God travels from his Eternal Abode to Earth and verbally delivers the knowledge on the earth. He is attained by varniye i.e., respectable, eminent persons; He meets them. {For example, 1. He met Sant Dharmdas ji of Bandhavgarh (Madhya Pradesh), 2. He met Sant Malook Das ji,

3. He met Sant Dadu Das ji in Amer (Rajasthan), 4. He met Sant Nanak Dev ji, 5. He met Garib Das ji of Village Chhudani, District Jhajjar, Haryana, 6. He met Gheesa Das ji of Village Khekhra, District Bagpat (Uttar Pradesh), 7. He met Sant Jambheshwar ji (Founder of Bishnoi religion) of Village Samrathal, Rajasthan, and He met Hazrat Muhammad. That Almighty God has met several virtuous souls in this way.}

That God meets virtuous souls. God is especially attracted to those who are firm devotees of God. An example has also been given that lightning falls on places/objects that attract it, e.g., lightning strikes bronze metal. Earlier, there used to be bowls, glasses, plates, vessels etc of bronze metal. During rain, we used to immediately keep them inside the house. Elderly people used to say that lightning generally strikes bronze utensils; similarly, God gets attracted to His beloved devotees and meets them.

In Rigved Mandal 9 Sukt 82 Mantra no. 2, even this has been clarified that God Himself meets great men with the aim of giving Updesh (initiation) to those good souls. The meaning of 'Updesh' is that after imparting Tatvgyan (true spiritual knowledge) to them, God also gives them initiation. God is Himself their Satguru too. This has also been clarified that God, like a very dynamic substance, that is, travelling at the speed of light, you arrive in our religious rituals. God had said the same thing to Sant Dharmdas that - 'I always go there where religious rituals are performed because in my absence Kaal causes any turmoil. Due to which, the worshippers lose faith in God. In my presence, he cannot cause any such disturbance.' Therefore, it is stated in Gita Chapter 3 Verse 15 that - 'That Immortal God, who has also given rise to Brahm, is always situated in Yagyas, that is, in religious rituals. Prayers should be offered regarding Him only as the deity.'

In this Rigved Mandal 9 Sukt 82 Mantra 2, this has also been clarified that - 'You are (Kavirvedhasya) Kavirdev who comes with the aim of giving initiation to everyone. You are Holy God. Destroying our sins, O Eternal God! Give us happiness and (Dyutam VasaanH Nirnijam Pariyasi) we are your children. Arising that same affection towards us, (Pariyasi) acquire that same (Nirnijam) beautiful form; that is, considering us your children, appear to us in the same way as you used to meet your beloved souls previously whenever you wished.'

Now translation of Rigved Mandal 9 Sukt 96 Mantra 17: -

Translation: - (Shishum Jagyaanm Haryantam) God deliberately i.e., analysing the circumstances, appears in the form of an infant with the aim of imparting Tatvgyan [true spiritual knowledge]. Listening to His knowledge (Maruto Ganen) a very large group of devotees becomes follower of that God.

(Mrjanti Shubhyanti Vahin) Your esoteric knowledge is understood by intellectuals. They worship that Supreme God on the basis of true spiritual knowledge. That worship provides (Vahin) quick benefits. That God (Pavitrām Atirebhan) by roaring loudly utters that pure knowledge, His Tatvgyan (Kavyena) through poetry, that is, like poets through couplets, hymns, proverbs, quatrains (Kavir GirbhiH) through Kavir Vaani i.e., Kabir Speech. That (KaviH) Kavirdev who behaves like a poet is (Som) the Eternal God (Sant) who has appeared in the form of a Saint. (Rigved Mandal 9 Sukt 96 Mantra 17)

Interpretation: - Rigved Mandal 9 Sukt 96 Mantra 18: -

Translation: - In Mantra 17, it has been said that - 'God, by appearing in the form of a sage or saint, utters the nectar-speech from His lotus-mouth, and a group of a large number of followers is formed after understanding that knowledge. (Ya) The speech of Tatvgyan that God narrates, those (SahansrniyaH) thousand speeches, that is, Kabir Vanis (Rishikrit) composed by the God appeared in sage form (SwarshH) are delightful (Rishimana) for the devotees with sagely nature. (Kavinaam PadviH) Because of uttering couplets, quatrains through poetry, that God also acquires a title of a poet among the famous poets. That (Som) Eternal God (Anurajati) with an effulgent body (Sishaasan) with the desire to sustain everyone, in the first state (Virajam) is seated (Stup)

in a dome (Tritiya Dhaam) in the third abode i.e., in the third part of Satyalok (MahishH) on the vast earth i.e., in the upper loks.' This very evidence is present in Rigved Mandal 9 Sukt 54 Mantra 3 that God (Tishthanti) is seated in the lok above all the loks.

Explanation: - Due to the scope of the book, let us only take the information relevant to us from Rigved Mandal 9 Sukt 96 Mantra 19.

चमुद्रकृच्छयेनः शकनो ऋत्वा गोविन्दुः स आर्धुभानि विभ्रतु ।
अपामृभि सचमानः समुद्रं तुरीयं धामं महिषो विवक्ति ॥१९॥

वार्थः—(अपामृभिम्) प्रकृति की सृष्टि में सृ ग वास्तियों के साथ (सचमानः) जो संगत है और (समुद्रम्) "सम्यक् इवन्ति भूतानि परमात् स समुद्रः" जिससे सब भूतों की उत्पत्ति, विधति और प्रलय होता है। वह (तुरीयम्) चौथा (धाम) परमपद परमात्मा है। उसकी (महिषः) महत्ते इति महिषः महिष इति महेश्वरस्य पठितम् नि० ३—१३ । महापुरुष उक्त तुरीय परमात्मा का (विवक्ति) वर्णन करता है। वह परमात्मा (चमुद्रम्) जो प्रत्येक जल में स्थित है (इयेनः) सर्वोपरि प्रधाननीय है और (शकुनः) सर्वगच्छिमान् है। (गोविन्दुः) यजनानों को लुप्त करके जो (इप्सः) लौघगति वाला है (आर्धुभानि, विभ्रतु) अनन्त शक्तियों को धारण करता हुआ इस सम्पूर्ण संसार का उत्पाक है ॥१६॥

This photocopy is of Rigved Mandal 9 Sukt 96 Mantra 19. It has been translated by the Aryasamajis, the disciples of Maharishi Dayanand, in which they have written the meaning of "Turiyam" as 'fourth' and of "Dhaam" as 'Parampad Parmatma' i.e., God. Then the translator has clarified that the great man describes the Turiyam Parmatma i.e., the Fourth God.

Please think: - The meaning of 'Turiyam' as 'fourth' is correct, but the meaning of 'Dhaam' as 'God' is wrong. 'Dhaam' means 'place'. Actually, it talks about the fourth abode (Anami Lok). As an example, it has been given the denomination of a sea. Like, rainwater from the sea falls at other places. The source of all that water is the sea. Similarly, Supreme God Kabir, while being seated in the fourth Anami Lok, has created all the other loks and brahmands and souls. Hence, the word sea has been used. There is description of the Fourth Abode (Dhaam) in this mantra. You will read in the 'Creation of Nature'. You will get complete information from it that the fourth abode from below is the Akah (Anami) Lok. Being seated in this abode, the Supreme God created all the lower abodes (Dhaam / lok). That has been described in this Ved Mantra.

God has created the upper four Loks (places/abodes) as everlasting. 1. Anami Lok which is at the top 2. Agam Lok 3. Alakh Lok 4. Satya Lok.

We are on Planet Earth. If we count the upper loks from here, then they will be counted as 1. Satyalok 2. Alakh Lok 3. Agam Lok and 4. Anami Lok. Sitting in that fourth Lok, God created all the brahmands (universes) and Loks (abode). He did the rest of the creation while sitting in Satyalok. This is the (turiya) fourth Abode. The meaning of the original text of Mantra 19 is that the Tatvdarshi Saint (Vivakti) distinctly describes the Fourth Abode and the Fourth God. Readers may please read "Creation of Nature" in this very book on Page 201, by which you will come to know that the author (Sant Rampal Das) himself is that Tatvdarshi Saint who is familiar with the Tatvgyan (true and complete spiritual knowledge).

Interpretation: - Rigved Mandal 9 Sukt 96 Mantra 20: -

Marya na shubhraH tanva mrjaanH atyaH na srtva sanye dhanaanaam |
Vrshev yootha pari kosham arshan kanikrdat chamvoH aavivesh || (9:96:20)

Translation: - Like, (MaryaH Na) man wears beautiful clothes; similarly, God (MrjaanH) acquiring (ShubhraH Tanva) a beautiful body (AtyaH Srtva) walking at a fast speed (Sanye Dhanaanaam) comes to meet those rich in earnings of worship i.e., the pious souls. (Yootha Vrshev) Like, a group gets a commander, similarly, when that God appears in the form of a saint or sage,

he acquires a large number of followers and God in the form of a Guru is their Chief. That God (Arshan) coming to (Pari Kosham) the first brahmand (Kanikrdat) loudly uttering the true knowledge (Aavivesh) enters (ChamvoH) the region of earth.

Meaning: - As has been said in the previous Ved mantras that the Supreme God resides in the upper world; after moving from there He comes to the earth by simplifying His form i.e., the brilliance of the body, the same has been confirmed in this Rigved Mandal 9 Sukt 96 Mantra 20. It has been stated that just as a man puts on clothes, similarly God acquiring another body, comes to Earth in a human-form and (dhanaanaam) meets steadfast devotees (virtuous souls) rich in the earnings of worship. He narrates (Tatgyan) true spiritual knowledge to them by uttering speech.

(Evidence - Rigved Mandal No. 9 Sukt 95 Mantra 2)

हरिः सुज्ञानः पथगामृतस्येयंति वाचमदितेषु नाचम् ।
 देवो देवानां गुह्यानि नामाविष्करोति बर्हिषि प्रवाचे ॥२॥

पदार्थः—(हरिः) वह पूर्वोक्त परमात्मा (सुज्ञानः) साक्षात्कार को प्राप्त हुआ (पथस्य यथा) वाच द्वारा मुक्ति मार्ग को (इयति) प्रेरणा करता है । (अदितेषु वाचम्) जैसा कि नौका के पार लगाने के समय में नाविक प्रेरणा करता है और (देवानां देवः) सब देवों का देव (गुह्यानि) गुप्त (नामाविष्करोति) संज्ञाओं को प्रकट करता है (बर्हिषि प्रवाचे) वाणीरूप वक्ता के लिए ॥२॥

The translation of Rigved Mandal no. 9 Sukt 95 Mantra 2 has been done by the disciples of Maharishi Dayanand, which is mostly correct. Its meaning is that the aforesaid God, that is, the God about whom there is mention in the previous mantras, He (SrjaanH) acquiring a simpler body (Ritasya Pathyam) inspires to tread on the path of true worship i.e., the path of salvation by delivering true spiritual knowledge through his nectar-speech. {This Ved mantra endorses Gita Chapter 4 Verse 32.}

That mantra is such that just as (Aritev Naavam) a boatman making one sit in a boat ferries one across; likewise, God ferries a worshipper across the river of the world through the path of true worship by the boat of naam (mantra). That (Devanam DevH) God of all gods, that is, the Greatest God (Barhishi Prvaachey) for the speech-like Knowledge Yagya (Guhyani Nama Aavishkrnoti) invents secret naams/mantras, meaning like in Gita Chapter 17 Verse 23, in “Om Tat Sat”, ‘Tat’ and ‘Sat’ are secret mantras which that same Supreme God has only told me (Sant Rampal Das). Complete salvation is only possible by them.

Supreme God has stated in Sukshma Ved that: -

“Sohm” shabd Hum jag mein laaye, Saarshabd Hum gupt chhipaaye |

Meaning: - Supreme God has himself told the “Sohm” shabd for worship. This Sohmantra is not in any of the ancient scriptures (Vedas, Gita, Quran, Puran and Bible). Then, it is stated in Sukshma Ved that: -

Sohm oopar aur hai, satya sukrit ek naam |

Sab hanson ka jahaan baas hai, basti hai bin thaam ||

Meaning: - God revealed, invented “Sohm” naam, but He had kept Saarshabd a secret. Now He has told it to me (to the author, Sant Rampal), which is told to the disciples at the time of initiation. It is related to the “Om Tat Sat” mentioned in Gita Chapter 17 Verse 23.

(Evidence - Rigved Mandal No. 9 Sukt 94 Mantra 1)

अ॒ग्नि॒ यद॑स्मिन्वा॒ग्निनी॑व शु॒भः स्व॑र्धन्ते॒ चि॒यः सु॒र्वे न॑ विशः ।
अ॒पो वृ॑णानः प॑षते क॒वीयन्त्र॒जं न प॑शु॒वर्ध॑नाय रु॒न्म ॥१॥

पदार्थः—(सुर्वे) सूर्य के विषय में (न) जेते (चिः) रश्मिवां प्रका-
शित करती है। जती प्रकार (चिः) मनुष्यों की बुद्धिवां (स्वर्धन्ते) अपनी-अपनी
उत्कृष्ट शक्ति से विषय करती है। (अस्मिन् अग्नि) जिस परमात्मा में (वाग्निनीव)
सर्वोपरि जलों के समान (शुभः) शुभ बल है वह परमात्मा (अपोवृणानः) कुर्मों
का भ्रष्ट होना हुआ (पषते) सबको पशिय करता है। (कवीयन्त्र) कवियों की
तरह आचरण करता हुआ (पशुवर्धनाय) सर्ववर्धनार्थ पद के लिए (अने, न)
इन्द्रियों के अधिकरण मन के समान 'अग्नि इन्द्रियाणि यस्मिन् तद्रजम्' (मन्म)
को अधिकरणरूप है वही अग्नि का धाम है ॥१॥

Interpretation: - Rigved Mandal 9 Sukt 94 Mantra 1 has also been translated by the scholars of Arya Samaj.

Interpretation: - Keeping the scope of the book in mind, let us prove our opinion from their translation itself. Like, it has been described in the previously mentioned Ved mantras that God narrates Tatvgyan by uttering speech from His lotus-mouth. Because of uttering speech by means of proverbs, through poetry in terms of couplets, hymns, verses, quatrains, He also acquires the title of a poet among the famous poets. His name is Kavirdev i.e., Kabir Sahib (God Kabir).

The same thing has been clarified in this Rigved Mandal 9 Sukt 94 Mantra 1 that - 'He, who is the Almighty God, (Kaviyan Vrajam Na) by behaving like poets, wanders on the Earth.'

(Evidence – Rigved Mandal No. 9 Sukt 20 Mantra 1)

प्र॒ क॒वि॒दे॒व॒वी॒त॒येऽ॒व्यो॒ वा॒रे॒भिर॑र्षति ।
सा॒ह॒वा॒न्वि॒श॒वा॒ अभि॑ स्पृ॒धः ॥१॥

पदार्थः—वह परमात्मा (कविः) वेदाधी है और (अव्यः) सबका रक्षक
है (देववीतये) विद्वानों की तृप्ति के लिये (अर्षति) जान देता है (साहवा)।
सहृदयी है (विशवाः, स्पृधः) सम्पूर्ण दुष्टों को संघर्षों में (अभि) तिरस्कृत
करता है ॥१॥

Interpretation: - Even the translation of Rigved Mandal 9 Sukt 20 Mantra 1 has been done by the scholars of Arya Samaj. Its translation is more wrong than right. In its original text, it is written: -

Pra Kavirdev veetye avyaH vaarebhiH arshti saahvaan bishvaH abhi spradhH

Translation: - (Pra) Other than the Giver of the knowledge of Vedas (Kavirdev) is Kavirdev i.e., Supreme God Kabir. He (Arshti) imparts knowledge (VaarebhiH) to supreme souls, scholars, that is, curious people (Veetye) for the fulfilment of wealth of knowledge. He (Avyah) is immortal, is the protector, (Sahvan) is tolerant, (Abhi) fully condemns, vanquishes (VishvaH) all the evil people, who are devoid of Tatvgyan, (SpradhH) in the competition of spiritual knowledge, that is, in the debate-like war of words.

Important: - (a) If you will look in the photocopy of the translation of this mantra, you will find that the Arya scholars have left the meanings of several words, like - 'Pra', 'VaarebhiH'; due to which the true meaning of Vedas has not been able to come forward.

(b) It is clear from my translation that, that God imparts knowledge to good souls (firm devotees). His name has also been written - "Kavirdev". We call him Supreme God Kabir.

Interpretation: - It is clear from the above evidence that the Supreme God i.e., the Creator is Kabir Allah. It is He who describes the true and complete spiritual knowledge in the Sukshmvad

{which is Kabir Baani (Kalam-e-Kabir) uttered by Him.} At present, no one in the world has that complete knowledge except Das (Rampal Das). This is not a matter of pride; it is the truth. Human beings (male and female) of all the religions are the personal souls of the same Allah Kabir (Supreme God Kabir). The aim of that God is to cause welfare of all. Here, Shaitan i.e., the devil (Kaal Brahm) has misled everyone. Only the Supreme God comes and shows the true path. Now you may read more information about the same Supreme God that how He disguises himself and reaches the virtuous souls.

☛ Today, Al-Khijr is known and worshipped by different names in different civilizations. Al-Khijr is mentioned in 55 hadiths. Some of the incidents are as follows: -

1. Al-Khijr appearing to Muhammad and walking with him.

Al-Zuhad - there is a description in this: - Muhammad says that Al-Khijr and Elijah / Ilyas / Elias spend the month of Ramadan together in Jerusalem every year.

Some Muslim and Christian scholars believe that Al-Khijr and Elijah are one person. Elijah is mentioned at five places in the Bible (Matt / Matthew 17:1-8, 2 Chronicles 21:12, 1 King, 2 King, Malachi 3:1 & 4:5) and at two places in the Quran Sharif (Surah As-Saaffat 37:123-132 & Surah Al-An'am 6:85).

Umar II - there is a narration in this: - The man who was walking with Muhammad was Al-Khijr.

Abu Zura Al Razi - there is a report in this: - Muhammad had met Al-Khijr twice during his lifetime. Once in his youth and once in the old age, but Al-Khijr's age had not changed at all.

Ayun Akhbar Al-Rida - there is a description in this: - Ali says that while passing through a street in Medina, Al-Khijr appeared to Muhammad and me and spoke to us.

2. (Al-Bayhaqi) Al-Khijr's presence at Muhammad's funeral and his meeting with Ali.

After the death of Muhammad, his dead body was kept among the Muslims for the last glimpse. At that time, a powerful-looking, fine-featured, handsome man with a white beard tearing through the crowd of Muslims present there, approached the dead body of Muhammad and left after mourning. Ali later revealed that the man was Al-Khijr.

In another narration, Al-Khijr appeared to Ali by the Kaaba. There Al-Khijr instructed Ali about a supplication (mantra) and said, "Make this supplication; this supplication will give you wonderful benefits. Whether your sins are counted like the stars of the sky or the pebbles lying on the ground, this prayer will destroy them in a moment (Blink of an eye).

3. It is mentioned in Lataif al Minan (1:84-98) that Al-Khijr is still alive.

Muslims believe that Al-Khijr is immortal and is still alive and present on the earth and guides those who are confused on the path of Allah.

4. Other popular stories about Al-Khijr.

Muslim scholars believe that Al-Khijr can be recognized among the people by his soft hands. Some believe that Al-Khijr does not have bones in his hands. Sufi Imams believe that we certainly meet Al-Khijr once in our lifetime. When you shake hands with a man with a white beard and there is no bone in his hand, then understand that he is Al-Khijr. Al-Khijr has also been called Jinda Pir (Saint). There are countless memorabilia of Al-Khijr in Muslim countries.

Allah Kabir Met Hazrat Muhammad

As evidenced in the Vedas, the Supreme God i.e., (Kadir) Almighty Allah, the Creator of the whole universe (creation), comes from the throne above in the sky and meets the righteous souls on the earth. Hazrat Muhammad ji is among those noble souls whom Allah Akbar met. But no one has seen Allah. Other scholars describe Allah to be (Bechoon) formless based on wrong knowledge. Due to which, it is difficult to believe that he, who met him in the form of Al-Khijr, is Allah Taala alone. For this reason, Hazrat Muhammad could not recognise Allah Taala who met him in the form of Al-Khijr.

Allah Taala in the guise of Baba Jinda i.e., Al-Khijr had also met Sant Garibdas ji (Village-Chhudani, District-Jhajjar, State-Haryana, Country-India) at the age of ten. When child Garibdas ji did not believe that this is Supreme God Himself in the form of Baba Jinda, then Allah Taala took Sant Garibdas ji up in the sky to His Satlok where His throne is. God gave child Garibdas ji a tour of all the skies {brahmands (universes) and Loks (worlds)} above. He showed him all the arrangements there. He inserted (Tatvgyan) true spiritual knowledge into his soul. He brought Sant Garibdas ji back in his body on the earth. Considering child Garibdas dead, he was placed on a pile of wood on the pyre. It was ready to be set on fire. At that very moment, child Garibdas ji came back to life. He got up and walked away. What Allah Akabir (Supreme God Kabir) told Sant Garibdas, Sant Garibdas ji told that by uttering speech (verses) from his mouth that Kabir Ji had said that: -

Garib khuraasaan kaabul kilaa, bagdaad banaaras ek |

Balakh aur vilaayat (England) tak, Ham hee dhaaren bshesh ||

Meaning - Khuda (God) Kabir has told that I alone go in different guises to all the countries and regions on the whole earth where good souls have been born, to tell them the true spiritual knowledge and the true method of worship. I go to Kabul, Khorasan (a city of Rum), and Baghdad (the capital of Iraq) among the Arab countries, to Banaras (a city of India) and to (Vilaayat) England etc. For me, all the countries and all human beings are equal.

God Kabir in the guise of a Jinda had also met Hazrat Muhammad in the city of Mecca. He had told Sant Garibdas about it. Speech (from ‘Amar Kachh Ramaeni’): -

Muhmand bodh suno brahm gyaani, shankar deep se aaye praani || (24)

Lok deep koon Ham legaeoo, ichchha roopi vahaan na raheoo || (25)

Ulat Muhmand mahal pathaaya, gujh beeraj ek kalma dhaaya || (26)

Roja bang, nivaaj daee re, bismal kee nahin baat kahee re || (27)

Meaning - Kabir ji has told that the soul of Prophet Muhammad had come from (Shankar dweep) the world of the deity Shiv (Tamgun). He used to mostly remain engrossed in worship. Jibriel, the angel sent by Kaal, gave him the knowledge of Kaal Brahm by intimidating him. Hazrat Muhammad conveyed that knowledge, which is incomplete and keeps one entrapped in Kaal’s web, to the public. When I (God Kabir) saw that the righteous soul Muhammad had got caught in the web of Kaal, then I met him. I explained true knowledge to him. On his request, I took him up to my world where my throne is. I also showed his Shankar Dweep (the world of deity Shiv) to him from where he had come on the earth. But Muhammad did not express his desire to live in Satlok. So, I left him back in his body. Nevertheless, I continued to secretly help Muhammad from time to time. Speech (from ‘Muhammad Bodh’): -

Aisa gyaan Muhammad peeram, maari gaoo shabd ke teeram |

Shabdae fir jivaai, jin gosat nahin bhakhyaa | Hansa raakhya aise peer Muhammad bhaai ||

Meaning - Supreme God Kabir asked Muhammad to chant a kalma “Allah Akbar”, by which (siddhis) spiritual powers appeared in Muhammad ji. One day Muhammad ji killed a cow by the power of word and then resurrected it in front of hundreds of Muslims. Pir Muhammad was such a great man. He protected that living being (cow). He did not eat its meat. Speech (from ‘Amar Kachh Ramaeni’): -

Chaar yaar mil maslat bheeni, gaoo pakadkar bismal keenhi || (28)

Tab Ham Muhammad yaad kiya re, shabd saroopee Ham beg gaya re || (29)

Muii gaoo Ham beg jivaai, jab Muhammad ke nishchay aai || (30)

Tumh SatKabir Allah darvesa, momin Muhammad ka gaya andesha || (31)

Daas Garib anaahad theeram, bhaj lyau Satnaam aur SatKabiram || (32)

Meaning - The Muslims, in front of whom Hazrat Muhammad ji had killed a cow by the power of word and then revived it by the word itself, told this thing to everyone. Those, who were his opponents, held a meeting and decided “We will kill the cow by cutting the throat of the cow.

If Muhammad revives the cow in front of us, we will agree.”

On the fixed day, the cow was slaughtered in front of thousands of Muslims and non-Muslims. Muhammad ji performed all the incantations to revive the cow, but the cow did not come back to life. Then Muhammad ji called upon Allah Kabir by uttering “Allah Akbar” several times in a loud voice. While uttering Allah Akabar, he bowed down touching his forehead on the earth and then faced towards the sky with hands spread out each time he uttered Allah Akabar, which at present is called Sajda. Then God Kabir reached there; He was only visible to Hazrat Muhammad. He was not visible to the attendees. Hazrat Muhammad bowed down to Allah Kabir and beseeched Him to save his prestige. Supreme God Kabir (Almighty Allah Kabir) immediately resurrected the cow. Then Muhammad ji's (andesha) doubt cleared and he said, “O SatKabir (Immortal Kabir)! You are indeed the Darvesh (saint i.e., prophet) of Allah.” Hazrat Muhammad was still not accepting Allah Kabir as God. He was considering him a powerful saint of God. Due to which, Supreme God Kabir disappeared after resurrecting the cow.

Seeing Hazrat Muhammad's disinterest, God Kabir did not meet him again in that guise after that. Even after seeing so much power, he did not agree to go to Satlok under the influence of Kaal and (karm) his deeds. He did not get the true method of worship. The spiritual practice {observing fast, offering Namaz, reciting azaan (bang)} told by Kaal Brahm (the Lord who speaks from behind the curtain) does not take one to heaven. The Kalma (mantra) that Kabir Allah had given to Muhammad ji to chant, brings spiritual powers. It can provide victory in war. It does not help one in going to heaven. Due to which, Prophet Muhammad could not even go to heaven. He has gone to other prophets in the Pitar Lok. Then he will take other births.

5. Mention of Al-Khijr by Rumi. There is mention of Al-Khijr even in the two compositions, Masnavi and Diwan-e-Kabir, written by Rumi in the praise of his Murshid (Guru) Shams Tabrez.

6. Hayat-al-Qulub (Volume 2) Battle of Badr

Quoting Amirul Momineen, Ibn Babawayh says: Ali states that one night before the Battle of Badr, I saw Al-Khijr in dream. I told him that please give me such a supplication (mantra) so that I can win the battle. Al-Khijr told me to read “O He, O one who is not except that He is.” In the morning, I discussed it with Hazrat Muhammad. Hearing this, Muhammad said, “Ali! Al-Khijr has taught you the greatest name of Allah.” Ali further states that I was constantly repeating the great names mentioned by Al-Khijr during the Battle of Badr.

Islam's Unsolved Riddle

If reincarnation is not believed in, then Islamic spokespersons do not have the answers to the following questions: -

Just like someone is poor, someone is rich, someone has a child, someone is childless. Someone is a peasant, someone is Maharaja Sultan (king), someone is blind, someone is lame, someone is able-bodied. It is imperative to consider what causes the above differences. If we do not believe in reincarnation, then this unsolved puzzle will remain forever. If we believe in reincarnation, then it gets solved. Sant Garibdas ji has said that: -

“Pichhle jap-tap se hot hain, poorn hans muraad |”

Meaning - O Devotee soul! Wishes are fulfilled as a result of the recitation of mantra and penance done in the previous births. Based on the extent of recitation of mantra, penance, meritorious deeds and sins one has performed in the previous births, someone has become a king, someone has become a high-ranking officer, someone is an affluent merchant, someone is a pauper, someone is blind, someone is lame, someone is unwell, someone is healthy, someone is a servant, someone is a maid, someone is a queen, someone is a great queen, someone lives for a long time, someone dies at a young age, someone is an animal, someone is a bird, someone is a sewage worm. All this happens only on the basis of deeds performed in the previous births.

Reincarnation Happens - Read Lots of Evidence

7. Sultan Ibrahim ibn Adham

Sultan Ibrahim ibn Adham Balkhi also used to have a sight of Al-Khijr and after receiving knowledge from him, Ibrahim abdicated the throne and spent the rest of his life in the worship of Allah. Rumi has described Ibrahim's life in his book "Masnavi", written after meeting his murshid Shams Tabrez.

Al Kabir had met Sultan Ibrahim ibn Adham. After repeated persuasion, he renounced the kingdom and set forth to attain salvation. Please read how Allah Kabir (Supreme God Kabir) got Sultan Ibrahim out of Kaal's trap.

Sultan Ibrahim was the Soul of Samman

At the time when Supreme God Kabir had performed a (leela) divine play in Kashi for one hundred and twenty years, Samman, a resident of Delhi and a Maniyaar by caste, his wife Neki and son Shiv (Seu) had taken initiation from the Supreme God. Their financial condition was weak. They strictly followed the teachings of God. They had complete faith in God. Both husband and wife used to sell bangles door-to-door. Besides, they also used to extol their Gurudev Kabir Ji.

They used to tell, "Our Satguru Dev Ji cured the incurable disease of Emperor Sikandar Lodhi with mere blessings. Emperor Sikandar had beheaded Swami Ramanand ji. Satguru Kabir Ji resurrected him by attaching his head to his torso. A boy named Kamaal had died. His tribe had set him adrift on a raft in the river as a last rite. Shekhtaqi, who is the religious leader of Emperor Sikandar, did not believe that Kabir ji revived Ramanand ji even after he was beheaded. He used to say to the king that Kabir knows incantations; it is nothing else. The dead can never be raised. I will only agree, if he revives a dead body in front of me."

"Emperor Sikandar had full faith in Kabir ji because he had been very distressed by the disease and had killed Swami Ramanand ji with his own hands. Kabir ji had resurrected Ramanand ji in front of him. Shekhtaqi was also present by the river that day. Seeing the corpse, he said, "If Kabir resurrects this corpse in front of me, I will accept him as the prophet of Allah."

"Kabir ji said, "O Shekh ji! You are also an eminent Pir; you may try first, or later you will say, "I would have done it too." All the ministers present there and the Emperor also said the same thing, "You are not a small personality either? Do it."

Shekhtaqi out of shame recited incantations, but in vain. He said, "The dead can never be raised. Kabir wants the corpse to float further down the river and his reputation be saved. Look, the corpse is drifting away." Kabir ji signalled with his hand and said, "Corpse, come back." The corpse of the boy came back like a boat powered by an engine. Kabir Ji said, "O Soul! Wherever you are, enter the dead body and come out by the order of Kabir." Instantly, the 12-year-old boy was resurrected, and he came out of the river. The audience present there said, "Kabir ji! You have performed a (kamaal) miracle." The boy was named Kamaal. Supreme God Kabir raised that boy Kamaal like his own child in his home. Shekhtaqi was abashed, but he did not agree. He said that the child was in shock. Considering him dead by mistake, he had been set afloat in the water. I will accept if Kabir resurrects my daughter who has died and has been buried in the grave for many days."

"Supreme God Kabir said, "I will bring your daughter back to life after two days. Make a public announcement in the surrounding villages and in Delhi that everyone should come and see. That is what was done. The dead body was disinterred. Supreme God Kabir said, "Shekh ji! You may try lest you later say that the girl was in shock." The people present there said, "Kabir ji! If Shekh had power, why would he have allowed his daughter to die? You may try." Kabir ji said, "O Shekhtaqi's daughter! Come back to life." The girl did not revive. He said this twice. The girl did not come back to life. Shekhtaqi did not feel sad that his daughter did not come back to life; he started celebrating the defeat of Kabir ji and started dancing and clapping. Kabir Ji said, "O

Soul! Wherever you are, by the order of Kabir, enter your body and come out of the grave.” As soon as he said that, there was a movement in the body of the 12-year-old girl. The girl got up, came out and prostrated herself before Kabir ji. God Kabir said, “O daughter of Shekhtaqi! Go home with your father.” Shekhtaqi also grabbed his daughter’s hand and asked her to come home. The girl was named Kamaali because the people present there said, “Kamaal hai, Kamaal hai (It is a miracle).” Hence, she was named Kamaali.”

Kamaali said, “As far as Shekhtaqi is concerned, I had gone to Yamraj. Now I am the daughter of Allah Akbar. This Kabir is Allah Himself.” In this way, with the blessings of Supreme God Kabir, the girl discoursed for 1½ hours and gave information about her previous births. She said, “Once I was Rabia. At that time, Kabir ji had met me when I was 12 years old. I performed the spiritual practice preached by Him for 4 years. Then I started performing the religious practice of my Muslim religion which was futile. My next life was of a girl named Bansuri. I had even severed my body and offered it in Mecca. In the next birth, I lived the life of a prostitute. Because of those four years of true worship, I got 2½ births of a human being. Now I had no human life left. I had to take birth as an animal. At that very moment, God Kabir went to Dharmraj and got me released, and inserted me into my body. I have got this human life by His grace. Now I will live with my real father, Allah Kabir.”

Kabir ji raised Kamaali as his own daughter and kept her in his home. Lakhs of spectators present there took initiation from Supreme God Kabir. God Kabir gave the first five mantras in initiation to everyone. {Thus, Kabir ji had 64 lakh disciples at that time. They had taken refuge in Him only after seeing the miracles.}” The women of Delhi after hearing these strange things from Neki and Samman used to later discuss amongst themselves whether these things could be possible? Some used to say, “My husband was also present there at the time when Shekh’s daughter was raised from the dead after being exhumed, but my husband got angry that why Kabir took the girl away? She should have been handed over to the one whose daughter she was.” The meaning is that overall, those women used to believe it to be a joke, but they used to remain silent in front of them.

The Tale of the Sacrifice of Neki-Seu-Samman

Once, Lord Kabir made a surprise visit to his devotee Samman with two of his disciples (Kamaal and Sheikh Farid). There were in all three members in Samman’s family. Samman, Samman’s wife Neki, and Samman’s son Seu (Shiv). Devotee Samman was so poor that at times there was not even a grain of food at home. The entire family used to go to bed hungry. Today was a similar day. Devotee Samman asked his Gurudev Lord Kabir, “Lord, please tell me your plan - when would you like to have food?”

Lord Kabir said, “Brother! We are feeling hungry. Prepare food.” Samman went inside the house and said to his wife, Neki, “Our Gurudev God has come to our house. Quickly prepare food.”

Neki said, “There is not even a single grain of food at home.”

Samman said, “Borrow some from the neighbours.”

Neki replied, “I had gone and asked, but no one lent me any flour. Despite having the flour, they deliberately did not give it to me, and are saying, “Today, your Guru ji has come to your house. You used to say that our Guruji is God. If your Guru ji is God, why do you need to borrow? He alone will fill your house.” They started ridiculing me by saying such things.”

Samman said, ‘Give me your rag (old cloth). I will pawn this and bring three ser (around 1 kg) flour.’”

Neki said, “This rag is torn. Nobody keeps it in pawn.” Samman gets lost in thought, and cursing his misfortune, he says, “How unfortunate I am! Today, God has come to my house, and I cannot even feed him. O God! Why did you send such a sinful creature to the earth? I must have been so evil that I did not perform any meritorious deed in my previous life. What face should I

show Satguru now?" Saying this, he went inside the storeroom and started crying bitterly.

Then his wife Neki said, "Have courage. Do not cry. God has come. He will be hurt. He will think that Samman is weeping because he is troubled by our arrival." Samman stopped crying. Then Neki said, "Tonight both of you, father and son, go and steal three ser (approximately 1 kilogram) flour, only for the saints and devotees."

Then the boy Seu said, "Mother, Guru ji says that it is a sin to steal. You also used to teach me, "Son! One should never steal. Those who steal are doomed." What are you saying this today, Mother? Shall we sin, Mother? Our earnings of worship will be destroyed. Mother, we will suffer in the lives of eighty-four lakh species of living beings. Do not say this, Mother. Mother! Swear to me."

Then Neki said, "Son! You are right. It is a sin to steal but son, we will not do it for ourselves but for the saints. The city in which we have lived, we will steal to protect it." Neki said, "Son, the people of this city are jealous of us. We had told them that our Gurudev Lord Kabir (Complete God) has come to Earth. He had revived a dead cow and its calf, whom Sikandar Lodhi had got severed. He resurrected a boy and a girl. He cured the burning pain of Emperor Sikandar Lodhi. Sikander Lodhi had assassinated Shri Swami Ramanand ji (Gurudev of Lord Kabir) with a sword; Lord Kabir resurrected him too. The people of this city are making fun of this. They say, "Your Guru Kabir is God; he will also fill your house with grain. Then why are you wandering from house to house for grain (flour)?"

Son! These are innocent creatures. If today Lord Kabir leaves without eating the food of this city, then even Kaal God will be so angry that he may destroy this city. O Son! To save this calamity, we have to steal flour. We will not eat. We will prepare food and feed it only to our Satguru and the devotees who have come. Saying this, Neki's eyes filled with tears, and she said, "Son! Do not refuse."

Wiping the tears from his mother's eyes, Seu said, "Mother, do not cry. Your son will obey your orders. Mother, you are very good. Aren't you?"

At midnight, both, the father (Samman) and son (Seu) went to steal. They drilled a hole in the wall of a Seth's (merchant's) shop. Samman said, "Son, I shall go inside. If anyone comes, inform me quietly. I will hand over the flour to you, and you may run away with it."

Seu said, "No, father, I will go inside. Even if I get caught, I will be forgiven as a child."

Samman said, "Son! If you get caught and killed, how will your mother and I survive?"

Seu, while requesting, enters the shop through the hole. Then Samman says, "Son! Only bring three ser (1 kg) flour, not more. As soon as Boy Seu, after tying about three ser (1 kg) flour in his worn-out sheet, was about to return, he stepped on the scales in the dark. There was a loud sound which caused the shopkeeper to wake up. He shouted, "Thief, thief", and catching Seu, ties him with a rope. Prior to this, Seu throws that flour tied in the sheet out of that hole and says, "Father! The merchant has caught me. Please take the flour and feed Satguru and the devotees. Do not worry about me."

When Samman came back home with the flour, Neki, on not finding Seu with him, asked, "Where is the boy?" Samman said, "The merchant caught him and tied him to a pillar."

Neki said, "Go back. Behead Seu and bring his head home, otherwise after identifying the boy, they will bring him to our house. Then on seeing Satguru, the people of the city will say that he is the one who gets the theft done. They may trouble Satguru Dev. We sinners, instead of offering food to our Lord, might get him imprisoned." Saying this, the mother is asking her husband to behead her son, that too for Gurudev ji.

Samman took a kard (long knife) in his hand and went to the shop, and said, "Son Seu! Put your head out once. I have to tell you some important things. We will not be able to meet tomorrow. They might get you killed."

Then Seu said to that merchant, "Seth ji, my father is standing outside. He wants to tell me

something important. Please loosen my rope so much so that my head can go out of the hole.”

The merchant accepted his request and loosened the rope so that his head easily got out.

Seu said, “Father, behead me. If you will not behead me, you are not my father. After recognizing me, the merchant will reach our home. He has access to the king. He will get our Gurudev killed. Father! what face will we show?” Samman instantly beheaded his son with the knife and took his severed head home.

On seeing that the boy has been murdered, the merchant dragged his dead body to a nearby kiln (for baking bricks) and put it in its chamber.

Neki told Samman to go back and bring the boy’s body which would be lying outside. By the time Samman reached the shop, the merchant had closed the hole in the wall of that shop. Following the marks of the dragged corpse, Samman traced the corpse and brought it home. After bringing it home, he put it inside the storeroom, and covered it with old clothes. He kept the head in one part of a cupboard and shut its door.

After some time, the sun rose. Neki took a bath. She cooked food for the Satguru and the devotees. She prayed to Satguru Lord Kabir to have food. Neki respectfully served food in three earthen bowls in front of Lord Kabir and both the devotees (Kamaal and Sheikh Farid). Lord Kabir said, “Put it in six bowls. The three of you may also join us and have this blessed food prepared with love. When even after repeated prayers, Lord Kabir did not agree, then the blessed food was served in six bowls. The five sat down for the food.

Then Lord Kabir said:-

Aao Seu jeem lo, yeh prasaad prem |
Sheesh katat hain choron ke, saadhon ke nitya kshem ||

Lord Kabir (Allahu Akbar = Al-Khijr) said, “Seu, come and have food. Thieves are beheaded, not saints (devotees). They are protected. They are forgiven.” As soon as Lord Kabir said this, Seu’s head got attached to his body. There was not even a scar of the cut on the neck. He sat down in the row and started eating. Say- “Glory be to Lord Kabir!” (Kaviramitauja) (Words of the Vedas: - Kavir = KavirDev = Supreme God Kabir, Amit + Auja = whose power is boundless.)

Samman and Neki saw that there was no scar on Seu’s neck. They thought, “How did the boy come back to life?” When they went inside and saw, there was no dead body or head. There were only splatters of blood which was the evidence to dispel the doubts of this sinful mind. Sat Sahib (Eternal God).

Lord Kabir (Kaviragni) has performed many such divine acts, from which it is self-evident that He alone is the Supreme God. It has been stated in Samved Sankhya no. 822 and Rigved Mandal 10 Sukt 162 Mantra 2 that KavirDev increases the life of his worshipper, companion who worships according to the rules. Even if he has died, Lord Kabir releases him from Dharmraj and gives him a hundred years of life.

|| Glory be to Supreme God Kabir Bandi Chhor (Al Khijr)! ||

The Soul of Samman Became Nausher Khan

Neki and Seu attained salvation in the same birth, but Samman took it to heart that if I had money, I would not have had to behead my son. God had made Samman-Neki-Seu extremely wealthy in the same birth. They were not poor anymore. Samman had become an eminent, affluent man of Delhi, however he did not develop the desire for salvation. Due to which, because of sacrificing his son for the Supreme God present in the form of Satguru, he was born in the house of the king of Nausherwan city in the next birth. He became an emperor. He had 80 treasures full of diamonds and pearls, but he did not perform any charitable acts, nor did he remember God.

Supreme God Kabir in the guise of Jinda Baba (Al-Khijr) went to Nausherwan’s emperor

Nausher Khan and preached to donate. The Emperor said, "I am a poor king." Jinda said, "There are flags on the top of 80 treasures of yours. (It was the identity of the king that he used to raise as many flags as the number of treasures he had.)

The Emperor said, "These are coals." Jinda said, "If that is what your intention is, then they will become coal." When the emperor opened the treasures and saw, they had really turned into coal. The emperor apologised by holding the feet of the Supreme God. Supreme God said, "If you donate majority of the wealth, then they will again turn into diamonds and pearls." The emperor said, "I will do as you order." The treasures were again filled with diamonds. Emperor Nausher Khan donated a large amount of wealth. As a result of this and as a result of the worship and service of Satguru in the previous birth, he became the king of a city named Balakh in Iraq in the next birth.

Here is the detailed story: -

Birth Story of Sultan Ibrahim

There was a fakir named Adham Shah. He had built a hut some distance away from the city of Balakh. He used to go for walks in the city. One day he saw the only daughter of the emperor of Balakh who was young and beautiful. Adham Shah developed a strong desire to marry the girl.

He went to the emperor and said, "Marry this girl to me." The king was astonished but was also scared lest the fakir should curse him. He was unable to say yes or no suddenly. He asked the fakir to come the next day. The ministers became aware of this. A consensus was reached that they would tell him the next day that to marry the king's daughter, one has to bring a pearl necklace or a hundred pearls. Otherwise, the marriage cannot take place. The condition was told to the fakir the next day.

The fakir set off to get the pearls. Someone told him that the pearls are found in the sea. He went to the shore of the sea, started filling his pot with the water of the sea and pouring it onto the sand at a distance. He kept on toiling for many days without food and water. The body also was about to perish. Whoever saw him said, "You had left home for Allah, now you are preparing for hell. The sea can never be emptied. Do worship."

God appeared there in the guise of Jinda Baba and asked Adham Shah, "What are you doing?" He told, "I want to marry the emperor's daughter. For it, they have kept a condition for me to bring pearls. I have been told that the pearls are found in the sea. I will empty the sea and take the pearls."

Jinda said, "The sea cannot be emptied. You will die of hunger and thirst. If you strive to attain the salvation for which you left home, then it would be fruitful. You have planned to destroy your life." Adham Shah said, "I do not need your teachings. I am doing my work, you do yours."

Supreme God Kabir has stated that: -

Vikaar marey mat jaaniya, jyon bhoobhal (ash) mein aag |
Jab karellae dhadhakahin, koe bachae Satguru sharan laag ||

{Joke: - A 70-75-year-old drunk man was standing and swaying on the road. The stick in his hand fell on the ground. He was unable to lift the stick because he was drunk. If he had fallen, it would have been difficult to get up again.

A gentleman came through the same path. The old man asked him in a trembling voice, "Pick up my stick and give it to me." It did not take long for the traveller to understand. He said, "O Grandpa! Look at your age. It does not befit you to drink alcohol at this age. You have grandchildren. What impact will it have on them?"

Hearing this, the old man said, "Do you think nobody would have given me this teaching to date? If you want to pick up the stick, then do it; otherwise, go from here." Similar was the state of Adham Shah Fakir.}

God saw that this devotee would die. Kabir Jinda Baba (Al-Khijr) by his power made a sea

wave hit the coast. Thousands of pearls were lying in the sand. Saying (Ya Allah) 'O [my] God!', Adham Shah tied thousands of pearls in a sheet. He went and kept them in the emperor's court, and said, "Marry the princess to me as per your promise." The ministers ordered the soldiers to kill him by beating him with sticks and to throw him in the forest. The same was done. By the grace of God, he did not die. He became mobile within a few days.

After a few days, the emperor's daughter died. Entombing her in the grave, four guards were deployed so that no wild animal should spoil the dead body. Adham Shah learned about it. He went to the grave at night. The guards were sleeping soundly. Adham Shah exhumed the dead body, and refilling the grave back to the original state, took the girl's corpse to his hut.

In the same night, a caravan of nomads lost their way and went to the same forest. A lamp was burning in the hut. The corpse of the girl wrapped in a shroud was kept against the wall as if the girl was sitting with her legs crossed. It was winter season. Two men from the caravan went to the hut to get some fire. Hearing their noise, Adham Shah got scared that the king's men had come. He went behind the hut and hid in a cave in which he used to do spiritual practice.

When the people from the caravan saw the dead young girl sitting against the wall, they got frightened and went back to the caravan and told everything. A doctor also lived in the caravan. Many people and the doctor went to the hut. On seeing the girl, the doctor said, "This girl is not dead; she is in shock. I can treat her." The leader of the caravan said, "You may give her treatment. If the girl revives, then we will ask her only who her father is or where her husband is." First, they put a sheet over the naked body of the girl. Then the doctor made an incision in the vein of her hand and removed the impure blood.

The girl regained consciousness within a few minutes. She said, "How did I come here?" Adham Shah fakir saw in the light of the lamp that they were not the king's men. The princess has also come back to life. He came to the men of the caravan and narrated the entire story which the girl also heard.

The people of the caravan explained to the girl that if this fakir had not exhumed you out of the grave and brought you here, you would have died. Now you should stay with this fakir considering it the will of Allah. The girl consented to it. Those people got both of them married. The leader of the caravan said, "If you want to come with us, we will serve you; we will not let you face any trouble." The fakir who had become a householder said, "We wish to stay here itself. I will never forget your favour. You have come to me as an embodiment of Allah. We both would have died. You have saved our lives." Leaving them there, the men of the caravan departed.

After some days, the girl gave birth to a beautiful son. They named him "Sultan Ibrahim". After the child turned four, he was admitted to study with the Maulvi (Muslim Cleric) of the city of Balakh. Every day, Adham would leave his son with the Maulvi in the morning and bring him in the evening. The Emperor of Balakh only had a daughter; he did not have any son. The emperor used to help poor children. One day the Emperor of Balakh went to that Maulvi (cleric). He used to reward the students. He used to distribute clothes to poor children. The emperor was astonished to see the son of Adham Shah Fakir. His face resembled that of the emperor's daughter.

The emperor asked the Maulvi, "Whose child is this?" Maulvi told him, "A fakir comes from the forest; he is his son. He leaves the boy in the morning and picks him up in the evening. We did not inquire further." The boy also got up and hugged the emperor. The emperor took him in his lap and left. He told the cleric, "If his father comes, send him to the palace; he can take him from there." The emperor showed that child to the queen. Upon seeing him, remembering her daughter, the queen fainted and fell on the floor. On regaining consciousness, she embraced the child. She fed him food, rice pudding and halwa made with her own hands. The queen said, "This child resembles our daughter." Meanwhile, the fakir went to the cleric and from there came to the emperor's palace. The emperor had already ordered the servants, "If the father of this boy comes,

do not stop him. Bring him respectfully to the palace.” Seeing the same fakir, the emperor asked, “Whose child is this?”

The fakir said, “He is my child. He was born to your daughter.” The emperor said, “It does not befit a fakir to lie.” The fakir narrated the whole story. The emperor could not believe it. Taking the fakir along, he first got the grave of his daughter disinterred. There was no dead body in it. Then he went to the fakir’s hut. Their daughter was sitting wearing torn clothes patched at various places. As soon as she saw her parents, she ran towards them and embraced them one by one.

The emperor requested and took his daughter, her child and the fakir to his palace. He appointed fakir Adham as his successor. Due to which, he became known as Shah. His name was ‘Adham’. After staying there for a few days, Adham Shah did not like the luxuries of the palace. He bade them a loving farewell and went to his hut. He used to occasionally visit his son and wife. After a few years, Adham Shah Fakir died. His tomb was built in the hut. A beautiful garden was built around it. Child Ibrahim was made the successor of his grandfather’s kingdom.

Point to consider:

Kabir kamaai aapni, kabahu na nishfal jaay |
Saar samandar aadey padey, miley agaau aay ||

Meaning - Whatever earnings of worship one has made, it is not in vain, even if one faces an obstacle equivalent to the seven oceans.

The nature of the body of a devotee is very helpful in worship. Because of being born to righteous parents, the nature of the parents also stays with the child in his/her body. The birth in which Sultan Ibrahim was Samman Maniyaar, he had sacrificed his son for the service of the Satguru. There were some circumstances which led to this. Supreme God i.e., Satguru Kabir had resurrected that boy. That same Samman then became a king [Nausher Khan] in the next life, but he did not do any worship. This time, that soul received a body [Sultan Ibrahim] from a father [Adham Shah] who had been devoted to God since birth. In order to provide salvation to the soul of Samman, Supreme God induced a strong desire in Adham Shah to marry. Getting the pearls from the sea, the girl being in shock, the caravan of nomads losing their way and going to the hut, revival of the girl, the birth of Sultan Ibrahim to Adham Shah and the pious girl, who was leading a life of a saint while living with a fakir; she had developed lofty ideals; she was away from all the evils of the world. The sacrifice of his son Seu (Shiv) for the Satguru in the form of Samman, and the billions of rupees donated (Zakat) in the form of Nausher Khan. The fruit of that donation had also to be given to that living being. God Kabir had performed this divine act for him. The grandfather of Adham Shah Fakir was the emperor of that same city of Balakh. Its kingdom had been snatched by the father of Ibrahim’s maternal grandfather in a war. Then the same kingdom was given to Sultan Ibrahim of the same dynasty. Because of deviating from the path of worship, even Adham Shah obtained the birth of an animal.

Supreme God Kabir has stated that: -

Ye sab khel hamaare kiye | Ham se miley jo nishchay jeeye ||
Jojan meri sharan hai, uska hoon main daas |
Gel gel laagya firoon, jab tak dharti aakaash ||

Taking Sultan Ibrahim in Refuge

{Allah Akbar in the guise of Jinda Baba (Al-Khijr)

repeatedly exhorted Sultan Ibrahim}

After completing the life of Samman, that living being left the body. The same living being then became King Nausher Khan in the next birth. Thereafter, it became Sultan Ibrahim. There was a city named Balakh in Iraq. He had his capital in that city. The name of the king was Sultan Ibrahim Adham. As a result of the worship that soul had performed with dedication in the life of

Samman, he was getting consecutive human births and he continued to become a king in return for the donations he had made. His biggest donation was three ser (approximately 1 kg) flour, which he had made by sacrificing his son. Consequently, he continued to be a wealthy king. In the life of Nausher Khan, Supreme God Kabir had created some circumstances for him to make donations. That also became a reason for him to become an affluent king of Balakh. He owned eighteen lakh horses. There was no shortage of other diamonds and pearls. Every pair of his shoes was studded with diamonds worth two and a half lakhs. It is said that he had 16 thousand women. He used to have fun. He used to commit a lot of violence whenever he went hunting.

One day, some saints came to the house of a devotee near the palace of the king. They delivered sermons. The king listened to the entire sermon while sitting on the roof of his palace at night. He was highly inspired to worship God. He said to his ministers in the morning, "Find a good saint; I want to meet one."

There was a fraudulent (Baba) saint who was very famous. The king was taken to him. The king started worshipping as guided by him. There was a precious ring in the king's finger. The fraudulent saint used to pretend that he does not touch money. He seemed to be a great renunciant and a recluse, but he was sly. Sultan was also impressed by him. That saint told his personal attendant, "Go to the goldsmith who made the ring of King Ibrahim, and get a similar ring made of fake gold studded with fake diamonds and pearls from that goldsmith." The counterfeit ring looked exactly like the original ring.

One day, the king went to the saint. The saint expressed a desire to go boating. Sultan Ibrahim Adham got the boating arranged. After going to the middle of the lake, the saint said, "O King! Your ring is extremely beautiful; can I have a look?" The king took out the ring and gave it to the saint. The saint started looking at it. Surreptitiously, he exchanged the rings. The king said, "If you want, you can keep the ring, or I can get another one made for you." The hypocrite saint said, "O! For sages and saints, this is dirt, mere dirt." Saying this, he threw the fake ring in the lake.

The king was convinced that, the saint was indeed a renunciant and a recluse. After a few days, that fraudulent (Baba) saint got exposed. His confidant disciple told the king that your ring has been stolen by the Baba in such a way. The ring is with him. When the king found that ring buried in the ground in the same Baba's hut, he felt very sad and lost faith in the saints. He put that fraud in jail. Then the king called all the saints of his kingdom and asked them, "If you have found God, then introduce me to Him too." No one had the answer to this. A saint said, "Please send for a glass of milk." A servant brought a glass of milk and gave it to him. The saint put his finger in the milk and said to the king, "O King! There is no ghee (clarified butter) in your milk." The king said, "There is a method to get ghee from milk. First, the milk is heated and cooled. Then it is curdled, and curd is formed. Then it is churned, and then heated. Then the ghee comes out." That saint said, "Sultan ji! Just as there is a method to get ghee from milk; similarly, there is a method for attaining God from the human body. God is attained by that method. Acquire a Guru (spiritual teacher) and worship God.

The king had hatred towards gurus. He was looking at everyone with the same mindset. He put all the Mahatmas (saints) in the prison. Everyone was being forced to operate a hand mill. All sages renounce their homes and families for the sake of God. Because of not getting the right path of worship, the desire for glory automatically arises. One becomes focussed on acquiring more disciples, building a nice, big ashram, but they are good souls of God. As they are striving for the Supreme God, they have grace of God with them. God meets them in disguise to impart true knowledge to them and exhorts them, but blinded by the web of Kaal, they do not believe Him. God is the father of all. Considering them to be His children, He keeps on forgiving them. Nonetheless, He continues to help them.

Divine Act no. 1: - Hearing the call of the distressed devotees in the prison, to rescue them and

to release his supreme devotee Samman from the trap of Kaal, Supreme God Kabir mounted a buffalo and reached the court (office) of Sultan Adham.

Seeing God in the guise of a sage, Ibrahim Sultan asked, "Why have you come here?" Supreme God said, "I have come to answer your question." Ibrahim asked, "Tell me, what is God like? If you have met God, then introduce me to Him too." Kabir ji said to the buffalo, "O Buffalo! Tell him, what is Allah like? Where is He? Swear to God and tell the truth." The buffalo spoke like a human being, and said, "O Ibrahim! This is Allahu Akbar sitting on me." Sultan was astounded as well as impressed to see the buffalo speak. He thought, "This could be some exorcist." Supreme God disappeared along with the buffalo. Ibrahim fainted. God stood in front of the prison. The soldiers had orders to imprison any sage they found. They imprisoned God.

The soldiers asked him to operate a hand mill. All the other sages were also grinding flour by running a hand mill and were crying. Kabir ji said to the soldiers, "We prisoners will do one job; the soldiers will have to do the other. If we operate the hand mill, the soldiers will have to put grains (wheat, gram, millet) in it; or if we put the grains, you will have to operate the hand mill."

The soldiers said in rage, "We will put the grains, you may operate the hand mill." Kabir ji said, "All the saints, stand up." Saying this, he touched his hand mill with a stick. Instantly, all the (360) hand mills started running automatically. God said, "Soldier brothers! Put the grains; grind as much as you need." He said to the sages, "Close your eyes." Everyone closed their eyes. Then God said, "Open your eyes." When they opened their eyes, everyone was standing outside the prison in the forest, away from the city of Balakh. Kabir ji said, "Leave the kingdom of this king and go somewhere far away." All the devotees after making obeisances to Supreme God and thanking him, ran away. They went far away. The king learned that an ascetic with spiritual powers had come. He got all the prisoners liberated. They were not visible when they all left. He touched a hand mill with a stick and all the (360) hand mills started running. The king went to the prison. He was amazed to see the moving hand mills. Then the hand mills stopped moving. The king was lost in thoughts.

Divine Act no. 2 :- After a few days, God Kabir disguised as a camel-herding villager with a long stick in his hand, and appeared on the terrace of the king's residence. It was night-time. The king was sleeping. God began hitting the stick vigorously on top of the roof. Sultan Ibrahim woke up from sleep and scolded the servants, "Who is making this noise? Catch him and bring him here." The servants went upstairs. They captured a camel grazer from the roof and brought him before Sultan. The king asked, "Who are you? What are you doing on the roof of my palace?"

God said, "I am a cameleer (caravan). I have lost a camel. I am looking for it on the roof." Sultan Adham said, "O innocent man! How can a camel climb on top of the roof? This would have never happened. Search for the camel somewhere in the forest."

God Kabir said, "O Ibrahim! Just as a camel is not present on the roof, nor is it ever found on the roof, a camel should be searched for in the forest; similarly, God is not found while sitting on the throne and enjoying luxuries; He is found among saints." Saying this, God Kabir disappeared. Sultan Adham fell unconscious on the ground. The ministers and queens called an exorcist. He tied an amulet on the right arm of the king and said, "There is a shadow of ghosts on him; he will be fine." The king was not finding interest in the affairs of the kingdom. He started remaining sad.

The king had again imprisoned some saints. God went to the prison again. He got them also out of the prison in the same way. This time, he told all the prisoners, "You may all stand up and close your eyes. Meditate on Allah for some time. We will operate the hand mills after that. The hand mills will run smoothly." All the prisoners stood up and started contemplating Allah with their eyes closed. God touched a stick to a hand mill. All the hand mills started running.

God Kabir Ji said, "Open your eyes." When everyone opened their eyes, they found themselves standing in a forest outside the prison, away from the city of Balakh. God said, "Do not come again within the boundaries of this Sultan's kingdom." After that, the king had stopped imprisoning sages

and saints, but due to fear, no sage-mahatma used to come to his kingdom. (Supreme God Kabir also wanted the same - 'These fake gurus should not come here. They may mislead the king and drive him away from me.' So, they had to be kept away in this manner.) After some time, the king became normal and again got engrossed in the luxurious lifestyle.

Divine Act no. 3 :- God Kabir, as per His qualities, came again to perform a divine act. Disguised as a traveller, with a bundle of clothes tucked under his arm, dressed in a rural costume, God came to Sultan's residence in the evening. Sultan was sitting on a chair in the courtyard at the entrance of the house. The king asked, "Why have you come here?" God Kabir said, "I am a traveller. I have to stay at your inn for the night. Tell me the fare for one night; how much will you charge?"

Sultan Ibrahim Adham laughed and said, "O innocent traveller, this is not an inn. This is my palace. I am the king of the city." Bandi Chhod God, the ocean of mercy, asked, "Who used to live in this palace before you?" Sultan Ibrahim Adham replied, "My father-grandfather etc used to live here."

God's Question: - "Where are they? I want to see them." Sultan's answer: - "They have died." God asked, "For how many days, will you stay in this palace?" Instead of replying, Sultan contemplated and said, "I also have to die." God said, "O innocent creature! If this is not an inn, then what is it?"

Tere baap-daada pad peedhee | ve basey isee saraay mein geedhi ||
Aise hi too chal jaai | taatein Ham mahal saraay bataai ||
Ab too takht baithkar bhooli | tera man chadhney ko sooli ||

Saying this, God disappeared. Sultani fainted. He regained consciousness after a long time. Another Muslim cleric was sent for. Tying an amulet on the king's left arm, he performed the rite of exorcism and said, "Nothing will happen now. It has gone."

Divine Act no. 4 :- After a few days, the king returned to normality again and started having fun. King Ibrahim used to sleep in his Naulakha (in which nine lakh fruit-bearing trees of different types were planted, it was called Naulakha Bagh/garden) Garden in the daytime. The maids used to make his bed. They used to place bouquets of flowers around it. The dress of the maids was different from that of the queens. All the maids wore the same uniform.

Kabir ji, the Lord of the poor, had to take many measures to release the soul of his beloved devotee Samman from the Kaal's trap. One day, God Kabir disguised himself as a maid. (He assumed a female form.) He made the king's bed in the garden. He arranged the bouquets of flowers in a very beautiful way and himself lay down on the bed. When King Ibrahim came, he saw, "A maid (khavaasi) is sleeping on my bed. She is not afraid of me in the slightest." Sultan immediately picked up a whip and lashed God lying there, three times on his waist. Three marks were formed on His waist; the skin came off. Supreme God disguised as a maid got down from the bed and once pretended to cry and then started laughing out loud. Ibrahim was astonished to see the maid laughing even after being hurt to such an extent. He was thinking that the maid should have either fainted or died. The king held the hand of God disguised as maid and asked, "Maid! Why are you laughing?"

God said, "I have lain, rested on this bed for one ghadi (24 minutes). I have received three whips as a punishment for one ghadi's (24 minutes) rest. Even the skin of my body has come off. I am laughing because what will happen to the one who sleeps day and night on this dirty bed? I feel sorry for you, innocent creature!"

Main ek ghadi sej par soee | taatey mera yeh haal hoee||
Jo sovae divas aur raata | unka kya haal vidhaata ||
Gaib bhaye khvaasa | Sultaani bhaye udaasa ||
Yeh kaun chhalaava bhaai | yaaka bhed samajh na aai ||

Seeing this scene, Sultan became unconscious. When he woke up, he thought, "What is happening? I am unable to understand."

Divine Act no. 5: - After some time, the ministers and the queens said, "Take the king on a hunting trip. Stay in the forest for a few days. His worries will lessen." That is what was done. No animal was found till noon on the first day itself. The king did not like this at all. He said, "Herds of deer walk in the forest. Not even a single deer has come today." Suddenly, a deer appeared. The king said, "This deer should not escape. Whoever it passes by uncaught, will not be spared." As they watched, the deer passed under the king's horse and ran towards the forest. Embarrassed, the king rode the horse swiftly behind the deer. After going far away, the deer hid in the forest. The king and the horse were very thirsty. They were about to die. He prayed to Allah for water to save their lives. He made his way back to his camp. The camp was an hour away. It was difficult to survive till then.

After going some distance, he looked around and saw a Jinda Fakir sitting there. Nearby was a small body of fresh water. It was surrounded by fructiferous trees bearing sweet fruits. The king saw a ray of life. He drank the water, ate some fruits, gave water to the horse and tied it to a tree. When he looked at Jinda Baba, he saw that he had three beautiful dogs on leash with him. A dog tie out chain (an iron chain) was lying next to them.

Sultan greeted the fakir by saying 'Salaam Walekam'. The fakir also responded by saying 'Walekam Salaam'. The king said, "O Fakir! What will you do with the three dogs? Give me two of these." The fakir said, "I cannot give these dogs to anyone. I have to teach them a lesson. These three have been the kings of Balakh city. I used to admonish them, "You should remember Allah. You will not stay in this world forever. You will get the life of a dog after dying. Now you are eating Naan Pulao, Cashew Nuts, Raisins, Munakka raisins, rice pudding, halwa, fruits etc. This is the result of the meritorious deeds and worship performed in your previous births. If you do not worship in this human life, you will suffer in the lives of animals like dog etc. You will not get this good food to eat. You will eat leftover pieces. You will eat faeces; you will drink dirty water from the drain." When they were kings, they failed to heed my words. They used to think, "This fakir is a fool. Who will manage the kingdom? What will happen to the queens?" Now these three have become dogs. Look! I have kept rice pudding and halwa, containing cashews, almonds and raisins, in front of them. I do not let them eat it. I just show it to them. When they try to eat, I beat them." Saying this, God picked up the iron chain which was lying empty and started beating the dogs with it. The dogs started screaming. God said, "Now eat the halwa; let me feed you! I will feed you leftover and stale food. O horse rider! Shall I tell you what this idle iron chain is for? The king of the city of Balakh is Sultan Ibrahim ibn Adham. He too, blinded by the glare of the world and the kingdom, has forgotten Allah. Now he does not realise that he will also become a dog after death. I have admonished him several times, "Worship God; you will not stay in this palace-like inn forever", but he has no fear of God. He, by himself becoming God, is punishing innocent fakirs. I am sitting here far away. Hence, I am saved. That king will die. Without worshipping God, he will become a dog. I will bring him and tie him with this chain."

Hearing these words from the mouth of the Jinda fakir, seeing the plight of his ancestors in the form of dogs, Ibrahim started trembling and said, O fakir! I am the king of the city of Balakh. Forgive me." Saying this, he fell at the feet of the fakir. After a while, when he raised his head, he saw that there was neither the Jinda Baba, nor the reservoir, nor the garden, nor the dogs. Sultani could not even consider it a dream because the horse's hooves were still wet. He had plucked some fruits, they were also kept there. It did not take Sultan long to understand. He mounted the horse and returned to the camp. He could not speak. He indicated with his hand to pack up and return to the city. Within a few minutes, the convoy left for the city of Balakh.

Divine Act no. 6: - Sitting in a room in the house, Sultan started crying. The queens and ministers tried to counsel him that it is normal for these things to happen. The chief queens were saying, "Such

things happen with women; you are a man. Have courage. You are the guardian of the people.”

Just then, a dog came. He had a wound on his head. It was infested with worms. The dog said, “O Sultan Ibrahim! I was also a king. All the creatures that I killed in hunting and the soldiers that I killed in a battle with a king are taking their revenge today. They have become worms in my head and are biting me. I am not capable of doing anything. You will face the same plight. Look at your future. God is wandering behind you. You are destroying your life in the attachment of family and kingdom.” (This divine act was also performed by God Kabir himself.) This was the final blow to get Ibrahim out of the swamp.

In the same night, Sultan applied black ink on his face, wrapped a shawl in place of an alfi (a sleeveless piece of dress worn by fakirs), took a pillow, a metal pot, and a thin mattress i.e., a bedding and climbed down a (kamand) rope ladder from the rear of the house and set off. (Kamand = a thick rope with knots at every two feet, that was used to climb down from the roof of a building at the time of danger.)

Divine Act no. 7: - On the way, a (maalin) female gardener was selling Ber (jujube) outside a garden. Sultan was hungry. He had walked all night. When he asked the maalin the price of the Ber, the maalin told that one ser (kg) Ber was of one anna (currency unit). (One rupee comprised 16 annas. One ser means one kilogram) The king did not have an anna. The cost of the pair of shoes he was wearing was Rs 2.5 lakh in those days. They were studded with diamonds and emeralds.

The king said, “I do not have an anna or a rupee. I have these shoes. Their cost is 2.5 lakh rupees. Take both of them. I am hungry; weigh one ser (kg) Ber.” When after weighing 1 ser Ber, the maalin was about to put them in Ibrahim’s stretched out shawl, one Ber fell. The maalin also extended her hand to pick that Ber and Ibrahim also tried to snatch that Ber from the maalin’s hand. Both started claiming the Ber.

At that very moment, God Kabir appeared and said, “O Simpleton! She is a fool who does not have this much discretion that she is quarrelling for one Ber with someone who relinquished shoes worth two and a half lakh rupees. O Fool! You are relinquishing shoes worth two and a half lakh rupees and are quarrelling over a Ber only worth an anna. What kind of renunciation of yours is this? Act prudently.” Saying this, God slapped Sultan Adham on the face and disappeared.

The journey of life can also be like this: - When Sultan went ahead, he saw a poor man sleeping on the ground with his head on a clod. Instantly, he threw the pillow and the bedding. He went further and saw that a person was drinking water from the river with his hands. He threw the metal pot as well.

Admonishing a person trapped in the maze of Kaal: - It started raining on the way. Cold air started blowing. Ibrahim saw a hut that belonged to a farmer, who had two bighas of unirrigated land, an old cow that had procreated four-five times and a one-eyed wife. To save himself from the cold caused by the cold wind, Ibrahim Adham Sultan lay down behind that hut. In the night, both husband and wife were talking, “It has rained a lot. We will get sufficient fodder for the cow. There will be a good harvest for our food too. We will have so much comfort which even the king of Balakh Bukhara does not have.”

After overhearing this entire conversation, Sultan Ibrahim Adham, thinking that those two had taken leave of their senses, stayed there till sunrise with the aim of making them aware of future sorrows. After waking up in the morning, he stood at the door of their hut and greeted them. Both husband and wife came out of the hut. Ibrahim started preaching to them about worshipping God and rejecting Maya (wealth). He said, “You have one cow, a woman and two bighas of land. You are clinging to this alone. You are considering it to be a more luxurious lifestyle than that of the emperor of Balakh. This is a fair that will only last for a few days. Let me get you initiation from Guru ji; your life will be blessed. I am Sultan Ibrahim Adham of Balakh city. I have renounced that kingdom for the attainment of God.”

They said, “We do not think that you are the king of Balakh city. If so, then there is no fool like you on this earth. We do not need your teachings.” Sultan said that :-

Garib, raandi (wife) dhaandi (cow) na tajaen, ye nar kahiye kaag |
Balakh Bukhaara tyaag diya, thi koe pichhli laag ||

After this, Ibrahim Adham was no longer the sultan (king) of the earth, but he became the sultan (king) of devotional worship. He became the king of devotees. Therefore, he became famous by the name of Sultan or Sultani as he was endearingly called. In the next story, he will be called and written only by the name of Sultan. For example, Dharmdas ji was being called Dhani Dharmdas. He was rich in devotional worship. There was no dearth of worldly wealth as well. God met Sultan and gave him the first mantra, and said, “Later, I will give you Satnaam, then Saar Shabd.”

There is evidence in Kabir Sagar, Chapter “Sultan Bodh” on Page 62 :-

Pratham paan pravaana leyi | peechhe saar shabd toee deyi ||
Tab Satguru ne alakh lakhaaya | kari parteet param pad paaya ||
Sahaj chauka kar deenha paana (naam/mantra) | kaal ka bandhan tod bagaana ||

Please consider :- At that time, Ibrahim had neither money nor other facilities to do Aarti Chauka. This is the actual method of initiation of Kabir ji. There is no provision for Aarti Chauka, goods worth lakhs or thousands in it, coconut etc. If one wants to conduct a Paath later, then one can get it done; otherwise, the initiation can be given only with chanted water and sweet substance (crystallised rock sugar, sugar, jaggery, powdered sugar, unrefined sugar). Paan (liquid) is not given while granting Satya Naam and Saar Shabd. Only the initiation-mantras are given and explained. God Kabir had met Sant Garibdas ji (Village-Chhudani, District-Jhajjar, State-Haryana). He had granted divine vision to him. Based on that, Sant Garibdas ji has stated that: -

Garib, Ham Sultaani Nanak taarey, Dadu koon updesh diya |
Jaati julaaha bhed na paaya, Kaashi maahen Kabir hua ||
Garib, anant koti brahmaand ka, ek rati nahin bhaar |
Satguru Purush Kabir hain, kul ke sirjanhaar ||

Viewpoint of Sant Garibdas ji on Ibrahim Adham Sultan

Supreme God Kabir told his disciple Garibdas ji that: -

Sunat gyaan galtaana pad padein samaana ||tek||
Amar lok se Satguru aaye, roop dharaa karvaana |
Dhoondhat oont mahal par dolaen, boojhat Shaah byaana ||tek||
Ham kaarvaan hoy aaye | mahlaun par oont bataaye ||1||
Bole paadshaah Sultaana | too rehta kahaan divaana ||2||
Doojae kaasid gavan kiya re | dera mahal saraay liya re ||3||
Jab Ham mahal saraay bataai | Sultaani koon taanvar aai ||4||
Arey tere baap daada pad peedhi | ye basey saraay mein geedi ||5||
Aise hi too chali jaai | yaun Ham mahal saraay bataai ||6||
Arey koyi kaasid koon gahi lyaavae | is pandit khaaney dyaavae ||7||
Oothay paadshaah Sultaana | vahaan kaasid gaeb chhipaana ||8||
Teeje baandi hoy sej bichhaai | tan teen koradey khaai ||9||
Tab aaya anhad haansa | Sultaani gahey khavaasa ||10||
Main ek ghadi sejaan soyi | taataen mera yauh havaal hoyi ||11||
Jo sovaen divas ru raata | tin ka kya haal vidhaata ||12||
Tab gaibi bhaye khavaasa | Sultaani huye udaasa ||13||
Yauh kaun chhalaava bhaai | yaaka kachhu bhed na paai ||14||
Chauthey yogi bhaye Ham Jinda | leenhein teen kuttey gali fanda ||15||

Deenhi Ham saankal daari | Sultaani chaley baag baadi ||16||
 Boley paatshaah Sultaana | kahaan se aaye Jind divaana ||17||
 Ye teen kuttey kya keeje | inmein se doy ham koon deeje ||18||
 Arey tere baap daada hain bhaai | in badh badfael kamaai ||19||
 Yahaan loh langar sheesh lagaai | tab kutyaun dhoom machaai ||20||
 Arey tere baap daada padh pedhi | toon samjhe kyoon nahin geedi ||21||
 Ab tum takht baithkar bhooli | tera man chadhne koon shooli ||22||
 Yogi Jinda gaeb bhayaa re | ham naa kachhu bhed lahya re ||23||
 Boley paadshaah Sultaana | jahaan khadey ameer divaana ||24||
 Yeh chyaar charitr beetey | ham na kachhu bhed na leetey ||25||
 Vahaan Ham maarya gyaan gilola | Sultaani mukh nahin bola ||26||
 Tab lagey gyaan ke baanaa | chhaadi begam maal khajaana ||27||
 Sultaani yog liya re | Satguru updesh diya re ||28||
 Chhaadya athaara laakh tura re | jis laagae maal bura re ||29||
 Chaadey gaj gaenvar jal hoda | ab bhaye baat ke roda ||30||
 Sang solah sahans suheli | ek se ek adhik naveli ||31||
 Garib, athaarah laakh tura jin chhodey, padyamani solah sahans |
 Ek palak mein tyaag gaye, so Satguru ke hain hans ||32||
 Raandi-dhaandi na tajaen, ye nar kahiye kaag |
 Balakh Bukhaara tyaag diya, thee koyi pichhli laag ||33||
 Chhaadey meer khaan divaana, arabon kharab khajaana ||34||
 Chhaadey heerey hirambar laala | Sultaani motey taala || 35 ||
 Jin lok parganaa tyaaga | suni shabd anaahad laagya ||36||
 Pagdi ki kaupeen banaai | shaalaun ki alfi laai ||37||
 Sheesh kiya munh kaara | Sultaani tajya Bukhaara ||38||
 Gan Gandharv Indr larjey | dhanya maat pita jin sirje ||39||
 Bhayaa saptpuri par saaka | Sultaani maarg banka ||40||
 Jin paanchaun pakdi pachhaadya | inka to de diya baada ||41||
 Sunn shabd anaahad raata | jahaan Kaal karm nahin jaata ||42||
 Nahin kachh machh kurambha | jahaan dhaul dharni nahin thamba ||43||
 Nahin chandr soor jahaan taara | nahin dhaul dharni gainaara ||44||
 Nahin Shesh Mahesh Ganesha | nahin Gaura Shaarad bhesha ||45||
 Jahaan Brahma Vishnu na vaani | nahin Naarad Shaard jaani ||46||
 Jahaan nahin Ravan nahin Rama | nahin Maya ka vishraama ||47||
 Jahaan Parsuram nahin parcha | nahin Bali Baavan ki charcha ||48||
 Nahin Kans Kaanh kartaara | nahin gopi gvaal pasaara ||49||
 Yauh aavan jaan bakheda | yahaan kaun basaavae khera ||50||
 Jahaan nau dasma nahin bhaai | dooje koon thaahar naahin ||51||
 Jahaan nahin aachaar vichaara | koyi shaalig poojanhaara ||52||
 Ved Quran na pandit qaaji | jahaan Kaal karm nahin baaji ||53||
 Nahin Hindu Musalmaana | kuchh Ram na duva salaama ||54||
 Jahaan paati paan na pooja | koyi dev nahin hai dooja ||55||
 Jahaan deval dhaam na dehi | cheenhyo kyun naa shabd sanehi ||56||
 Nahin pind praan jahaan shwaasa | nahin mer kumer kailaasha ||57||
 Nahin Satyayug Dwaapar Treta | kahoon Kaliyug kaaran ketaa ||58||

Yauh to anjan gyaan safaa re | dekho deedaar nafaa re ||59||
 NiHbeej sat niranjan loyi | jal thal mein ramta soyi ||60||
 Hai nirbhay nirgun beena | soyi shabd ateetam cheenha ||61||
 Adol abol anaatha | nahin dekhyaa aavat jaata ||62||
 Hai agam anaahad sindha | yogi nirgun nirbandha ||63||
 Kachhu vaar paar nahin thaaham | Satguru sab shaahanpati Shaaham ||64||
 Ulti panth khoj hai meena | Satguru Kabir bhed kahaen beena ||65||
 Yauh sindhu athaah anoopam | kachhu na chhaaya na dhoopam ||66||
 Jahaan gagan dhuni darbaani | jahaan baaje satya sahidaani ||67||
 Sultaan Adham jahaan raata | tahaan nahin paanch tatt kaa gaata ||68||
 Jahaan nirgun noor divaala | kachhu na ghar hai khaala ||69||
 Sheesh chadhaay pag dhariya | yauh Sultaani sauda kariya ||70||
 Satguru Jinda yog diya re | Sultaani apna kiya re ||71||
 Kahae Daas Garib Guru poora | Satguru miley Kabira ||72||

{This is the meaning of these above speeches of Sant Garibdas ji. In these also, the events of the life of Sultan Ibrahim ibn Adham have been described.}

The Test of Ibrahim Adham Sultan

Sultan Adham saw the hut of a sage who had been doing spiritual practice at that place for many years. Ibrahim went to him. That worshipper said, "Do not stay here; there is no food or water here. Go somewhere else." Sultan Ibrahim said, "I have not come here as your guest. He, whose guest (guest of Allah) I am, will arrange for my (rizq) food. A human being brings his destiny with him. Nobody eats food of anybody. O dishonest! You are not even a good citizen. You want to meet Allah. If the intention is not right, a person cannot do acts of charity. Without charity, God is not found. He, who has given life, will also give bread." Ibrahim sat down at a distance.

In the evening, a plate descended from the sky containing different types of vegetable dishes, halwa, rice pudding, roti (bread) and a pot of water. The plate was covered with a handkerchief. Ibrahim lifted the cloth from the plate and showed it to the old worshipper. A plate descended from the sky for the old worshipper with two rotis that too of barley flour and a pot of water.

Seeing this, the old worshipper was disgruntled and said, "O Allah! I will not eat the food sent by you. You discriminate. You have sent me dry barley roti, and a good food with pilau to Ibrahim."

Allah spoke through an ether voice, "O Devotee! This Ibrahim was an affluent king. He had billions and trillions in his treasury. He had 16 thousand queens, had children, ministers and diwans. He had servants and maids. He has renounced those luxuries for me. Whatever I give him would be less. Look at your status. You were a grass cutter. You used to dig grass all day, then you used to earn a taka (currency). Every day, you used to carry the burden of bundles on your head. You had neither a (Bibi) wife, nor mother, nor a father who was a merchant. I send you cooked rotis. You still throw tantrums. If you are not happy in my will, then go and sit somewhere else. If you feel disinclined to do bhakti (worship), then here is your trowel to dig the grass and the net to tie it, go, dig the grass and earn your daily bread. If you want to achieve something, do not step outside my will. If a devotee has kubra (arrogance), then he is far from God. If a devotee is submissive, then he is close to Hakk (God)."

Sultan Adham appealed to God, "O Benefactor! I will make a living by working hard. I will worship you too. Please do not send this food. I want to remain at your feet by eating plain and dry food. My mind will become corrupt by eating this food that you are sending; I will make some mistake." Even that old devotee was listening to this prayer. He hung his head in shame. He [the old devotee] prayed to God, "Lord! Pardon my mistake. I will remain happy in your will." From that

day on, Ibrahim would fetch the wood from the forest, and get food after selling it in the market. He used to eat the same food for eight days and worship.

A Devotee Should be Completely Honest

After a few years, Ibrahim went on a tour. There was a merchant who owned a garden. He needed a servant. He employed Sultan to guard the garden. After a year, the merchant came to the garden. He asked Ibrahim to bring pomegranate. Ibrahim brought pomegranates and gave them to the merchant. The pomegranates were sour. The merchant said, "You have not even found out in a year what sweet pomegranates are like?"

Sultan said, "Seth ji! You have kept me to protect the garden, not to destroy the garden. If the protector becomes the eater, then how will things work out? I have never eaten any fruit, so how can I have the knowledge of sweet and sour?" When the Seth asked other servants, the servants told him, "This servant only eats the bread that he gets, and then keeps walking around the garden while mumbling something. We have even watched him secretly. He has never plucked any fruit and eaten it, nor has he picked up any fruit lying on the ground."

Some servant told the merchant, "He is the king of Balakh city. I saw him 10 years ago while hunting in the forest. When I asked him that you seem to be Sultan Ibrahim Adham of Balakh city, then initially, he denied. Then I told him, "I saw you in the forest while hunting. My brother-in-law, Yakub, is a senior officer in your army. He told me that the king has taken sanyas (renunciation). His son is sitting on the throne." Then he said, "Please do not tell anyone." The merchant fell at Sultan's feet and asked for forgiveness, and giving him a lot of money, said, "Kindly take this money and sustain yourself; worship as well. Feel free to stay at my house or I shall build a palace for you in the garden; stay here and worship." Sultan thanked him and departed from there.

Definition of a (Das) Slave

Once, Sultan went to the ashram of a saint, and stayed there for a few days at the special request of the saint. The saint's name was Hukam Das. Twelve disciples lived with him in the ashram. Everyone had the word 'Das' appended to their names. Fakir Das, Anand Das, Karm Das, Dharmdas. Their behaviour was not that of a Das (slave). If their guru asked one of them for some service, he would say that it is Dharmdas's turn; ask him. Dharm Das would say, "It is Anand Das' turn." Seeing their behaviour, Sultani said that: -

Dasa bhaav netae nahin, naam dharaaya daas |

Paani ke peeye bin, kaise mit hai pyaas ||

Sultani explained to those disciples, "When I was a king, I had bought a slave." I asked him, "What do you like to eat?" The slave replied, "The food that the master gives to the slave is his choice." I asked, "What do you wish? What do you like to do?" He said, "Whatever the master commands, that is my choice." I asked, "What do you wear?" He replied, "I wear the worn-out clothes given by the master after repairing them." I freed him. I gave him money too. Remembering his words, I follow the orders of my Guru. I never exercise my volition. I eat what God gives, considering it His command. I serve considering myself a slave. It is mandatory to please Gurudev to please God." After that, all those disciples started following the orders of their Guru ji with the sentiment of them being slaves, and they started behaving well among themselves. They made their life successful.

How did Sultani Obtain Saarnaam?

God Kabir started living by building an ashram. He was popularly known as Jinda Baba. After a few months of granting the first mantra to Sultani, he was initiated into Satnaam (two-word mantra), in which one is the mantra "Om" and the other is told at the time of the initiation. Sultan visited many times to obtain an (darshan) auspicious sight of his Gurudev. After Satyanaam, Saar Shabd is given to a worshipper in initiation when he becomes eligible for it. After a year, Sultan

Adham went to his guru's hut and made a humble request for initiation of Saarnaam. Supreme God said, "Come after a year on exactly the same day, I will give you Saarnaam. You can come anytime (for darshan) to behold and meet me." A year later, when Sultan Ibrahim Adham went to Guruji's hut on the very same day to get the Saarnaam, Guru Ji said, "Come after exactly one year on this day, I will give the Saarnaam." Eleven (11) years passed in doing this. He also used to come every now and then to obtain a sight of the Satguru, but for Saarnaam, he had to come only on a fixed day. When in the eleventh year, Sultani was coming for the initiation of Saarshabd, he was passing through a street next to a house. The lady of that house swept the garbage off the roof and threw it in the street; it accidentally fell on the devotee. When the garbage fell on Sultan Ibrahim, he shouted, "Can you not see? People also walk up and down the street. If I had not renounced the kingdom, I would have flayed you today."

That sister apologised and said, O Brother! It is my mistake; I should have first looked in the street. I will take care in future." That sister, who owned that house, was also a devotee of Jinda Baba. When she saw Ibrahim in the ashram, she asked Guruji, "O Gurudev! The devotee, who is sitting in solitude, was he ever a king?" Jinda Baba asked, "What is the matter, daughter? Here, there is no difference between a king and a commoner. Why did you ask this question? He was earlier the king of Balakh city. When I explained this knowledge to him, he renounced the kingdom. Now he works hard and makes a living by selling wood, and he also does worship." The sister told, "While I was throwing dry garbage from the roof, accidentally some fell on him, so he was infuriated and said, "If I had not renounced the kingdom, I would have stripped your skin off." After the spiritual discourse, those eligible for Saar Shabd were called. When Sultan Ibrahim's turn came, Guru ji said, "You are still a king. Child! Saar Shabd is given to a slave, who has accepted the body as dirt." Sultani said, "Gurudev! It has been years since I renounced the kingdom." Guru Maharaj Ji said, "Nothing is hidden from me; I know the way you have renounced the kingdom. You have not relinquished the sentiment of regality. Come on this very day after a year for Saarnaam." Sultani was coming again after a year. He had to pass by the same house. Guru ji told the same female disciple, "Tomorrow that king will come to take Saarshabd. The way to the hut is next to your house. There is no other way to reach the hut. This time, fill a bucket with cow dung and ash dissolved in water, and pour it over him. Then tell me what his reaction is." That sister did the same. At the same time, the sister also said, "O brother! It fell by mistake. I will wash your clothes and clean them. You can take a bath in the pond here." Sultan said, "Sister, dirt has fallen on dirt; it does not matter. I shall take a bath and wash my clothes." That female disciple told Sultani's reaction to Gurudev. Then Guru ji gave him the Saarshabd, and said, "Son! Today you have become a slave. Now your salvation is certain."

Therefore, devotees should learn lessons from this story. Do not be in a hurry to obtain the Saarshabd. Normalize all the vices within you. Act prudently; salvation is certain.

A King is Big or a King of Devotees

Once, Sultan Adham went and sat by a pond outside his Balakh city. His son was the king. When he learned about it, he mounted an elephant and reached the pond with a musical procession. He asked his father to return home. Sultan flatly refused. His son said, "Look, what you have done to yourself. Live comfortably here. You are suffering as a beggar. Everything happens today by my orders." Sultan said, "What God can do, a king cannot." His son said, "I will do whatever you order me to do. You will have to stay with us." Sultani said, "Alright; I accept it. I am putting a sewing needle with my hand in this pond. Take this needle out of the water and return it to me." The king summoned the soldiers, divers and net throwers. They tried everything, but all in vain. His son said, "Father! I will get you a thousand needles in lieu of one needle. Will your Allah take this needle out of the water?" Then Sultan said, "O Son! Will you do bhakti if my Allah takes the same needle out of the water? Will you take sanyas (renounce the kingdom)?" His son said, "You may first get this needle taken out of the water by your lord, then I will think." Ibrahim said, "O daughters of God, fish! A needle of this humble servant has fallen in your pond. Please take my needle out and

give it to me.” Within a few moments, a fish came to the shore near Ibrahim with a needle in its mouth. Ibrahim grabbed the needle and thanked the fish with folded hands. Then Sultani said, “Son! Look, a human being, even if he is a king, cannot do what God can do. Will you worship God now?” His son said, “God has only given you a needle; I can give you diamonds and pearls. I will worship God in my old age.” Devotee Ibrahim got up and departed. He went into his cave.

Disorders like Lust, Attachment, Anger, Desire are not Destroyed; They are Pacified

Vikaar marey na jaaniyo, jyon bhoobhal mein aag |
Jab karellae dhadhkahee, Satguru sharna laag ||

Once, Ibrahim Sultan was visiting the city of Mecca. His purpose behind going there was to preach to the misled Muslim devotees who visit Mecca for Hajj or otherwise as well. He stayed there for a few days to instruct them. He also made a few disciples. A Hajj traveller went to the city of Balakh and told that Sultan Ibrahim lives in Mecca. Ibrahim’s little boy insisted on seeing his father, so his mother, the little boy along with some men and women of the city went to Mecca and met Ibrahim. Ibrahim used to preach to his disciples that one should not gaze at a boy without a beard and a moustache, and another woman. By doing so, one becomes infatuated with them. Seeing his son, Ibrahim could not hold back; he kept staring at the child. The boy was about 13 years old. The disciples said, “Gurudev, you preach to us that one should not look for a long time at a child without a beard and moustache, and you are yourself staring at him.” Ibrahim said, “I do not know why I am getting attracted towards him.” At the same time, an old man said, “O King! This is your (Begum) wife and this is your son. He was in his mother’s womb, when you renounced the kingdom. They have come to meet you.” Immediately, the boy after touching the feet of his father, sat on his lap. Tears of affection welled up in Ibrahim’s eyes.

There was an ethervoice from God that – “O Sultani! You do not love me anymore. You love your family. Go to your home.” Instantaneously, Ibrahim was shocked. He closed his eyes and prayed, “O God! It is beyond my control, either kill me or this boy.” At that very moment, the boy died. Ibrahim got up and left. The people from Balakh started preparing for the last rites of the boy. To attain God, a devotee has to fulfill every criterion. Then one becomes successful. God immediately gave human life to that boy’s soul and gave him birth in the house of His devotee. From childhood, that soul got the path of God.

Once, all the devotees gathered in the ashram of Baba Jinda for a satsang. That boy was 4 years old at the time. By the grace of God, his bed and Ibrahim’s bed were placed side by side. Seeing Ibrahim, the boy said, “Father! Why did you leave me in Mecca? I am now born in the house of a devotee. Look, Allah has reunited me with you.” When this matter went to Guru Ji Jinda Baba (Supreme God Kabir Ji), Jinda Baba told that this is Ibrahim’s son who had died in Mecca. Now God has given birth to this soul in the house of a devotee.” Ibrahim was deeply saddened by the death of the boy, but he did not share it with anyone. That day he said, “O Ocean of Mercy! You are Omniscient. I feel relieved today. It kept coming to my mind again and again that, “Why did God do this? With what face will his mother go home? Today my soul is completely at peace.” Jinda Baba sent a message to that woman, the former mother of that boy i.e., Ibrahim’s wife that she should come to the ashram. He also summoned that boy, his new parents and Ibrahim. He introduced the boy to his former mother. As soon as the boy saw her, he said, “O Mother! You left me in Mecca and went away. Allah came there. Look, he is sitting here (he spoke while pointing to Jinda Baba). He took me with him and left at these people’s house. I went into this mother’s stomach. Then I was born. Now I have taken initiation. I chant the first mantra. O Mother! You too should take initiation from Guru ji. You will be emancipated.” Ibrahim’s wife took initiation and said, “Send this boy with me.”

Supreme God Kabir (Jinda Baba) said, “If he had to be kept in that hell (in the glare of the

kingdom), why would he have died? Now you should come to the ashram and meet the child once in a month in the satsang.” Ibrahim did not feel the sense of belonging in that boy, because he was born from someone else’s body. But Ibrahim’s delusion, the foolishness of his mind, was destroyed. Which he used to say in his mind that Allah should not have done it. Now he realised that whatever God does, he does good. Even if it does not feel good at that time. All living beings belong to Allah; He thinks of the welfare of all. We think of our own interests. Even the queen did not have the same feeling in that boy, but the soul was the same. Therefore, mother’s affection was still alive in her heart. So, she used to feel peaceful on seeing him. Making this a reason, God emancipated both the queen and the child.

A Devotee’s Nature is Like That of a (Tarvar) Tree

Once a merchant was travelling for business by a ship. He was also accompanied by a group of those who prepared food during the journey and who entertained everyone with jokes and mockery. It was a long journey. It had to take a month. The pranksters needed a person at whom they could direct all their derision. On searching, they found Ibrahim. They caught him and took him with them. They thought that this beggar needs bread; he will get it. After going far in the sea, an entertainment programme began for the merchant. They were making fun of Ibrahim. They were saying, “There was a fool like this (Ibrahim) man. He was sitting on the same branch of the tree that he was cutting. He fell and died.” They laughed out loudly. In this way, they kept making such indecent comments for a long time.

Ibrahim was very sad. He thought, “I will have to bear this for months. I will neither be able to worship, nor will I be able to live in peace.” At that very moment, an ethervoice occurred, “O Devotee Ibrahim! If you say, then I will kill these fools. I will sink the ship; I will save you. They bother you.” Hearing this voice from the sky, all the people of the ship got frightened. Ibrahim said, “O Allah! Do not put this stigma on my forehead. They are ignorant. Instead of killing so many people, kill me or give them good sense; they should get the welfare of their souls done by worshipping you.” All the passengers including the ship owner apologised to Ibrahim and listened to the knowledge of God. They kept him respectfully with them. He was given a separate place in the ship to worship. Ibrahim, after explaining the true knowledge to all of them, brought them to the ashram and got them initiated from Guru ji.

Ibrahim himself used to give initiation. When someone told Jinda Baba i.e., Supreme God Kabir in the presence of Ibrahim that “O Gurudev! Ibrahim gives initiation”, then God told Ibrahim, “O devotee! You are making a mistake. You are not authorised.” After that day, Ibrahim stopped giving initiation, and he got all his disciples initiated again from Guru ji. He begged for forgiveness. He himself also got his naam purified (reconnected). He did not make such mistake in future.

Question: Where is the proof that Allah Kabir was performing the divine acts in the form of Al-Khijr? Weaver Kabir (of Kashi, India) is himself (Kaadir) Almighty Allah who has created everything.

Answer: - First, let me prove that the weaver named Kabir, who used to live in Kashi (Banaras) city, is the God who created the entire universe. For this, there are several eyewitnesses who saw that (Kaadir) Almighty Allah sitting on the (Takht) throne above and told that Kabir, who used to play the role of a weaver in the city of Kashi (India country), is Himself the Almighty God.

☛ Witness no. 1: - Sant Garibdas ji, Village-Chhudani, District-Jhajjar, State-Haryana (Country-India): - Sant Garibdas ji, a ten-year-old boy, along with other cowherds of the village had gone to his fields to graze cows as usual. In Vikrami Samvat 1784 (1727 C.E.), on the (Shudi Dwadashi) twelfth day of the bright fortnight of the Falgun month (mid-February to mid-March), around ten o’clock in the day, the cowherds and the boy Garibdas ji were eating food while sitting in the shade of a Jandi tree (Jandi is the name of a tree which belongs to the species of acacia). Supreme God in the guise of Jinda Baba (Al-Khijr) travelled from the throne above in the sky and descended on the Earth at

some distance and went to the cowherds. That Jandi tree was on the unpaved road leading from village-Kablana to village-Chhudani and was in the field of Sant Garibdas ji, adjacent to the border of Kablana. {Sant Garibdas' father had one thousand three hundred seventy-five (1375) acres of land in the village. A pasture was made on the same land in which other poor people of village Chhudani also took their cows for grazing.} Seeing Jinda Baba, i.e., a sadhu, one of the older cowherds said, "Baba ji, have food." The sage said, "I have come after eating food at my abode." Several cowherds said in unison, "If you do not eat food, drink milk." God said, "Give me milk, but give milk of that cow who has never given birth, that is, of a virgin cow." The cowherds considered it a joke.

Boy Garibdas got up and brought one of his dear heifers and said, "O Baba ji! How can this virgin cow give milk?" Baba Ji said, "It will give milk. Bring a clean vessel and put it under its udders." Sant Garibdas ji took an earthen pot (a small, clean pitcher of 3-4 kg capacity) and while holding it under the udders of the heifer, sat down. Baba Jinda (Al-Khijr) patted the heifer's back with his hand. Instantly, the udders became longer and somewhat thicker, and milk started coming out. When that vessel of 3-4-kilogram capacity filled up, the milk stopped coming from the udders. Child Garibdas ji gave that pot full of milk to Baba ji and said, "This has been obtained only by your grace; please drink it." Baba Jinda drank some milk by putting that pot to his lips. He directed the rest towards those cowherds and said, "Drink it; this is Prasaad (blessed)." The other cowherds got up and left. They said, "This milk has been extracted from a virgin calf through sorcery. We will become possessed by ghosts or evil spirits. He seems to be an exorcist (who expels an evil spirit from a person). The milk of a heifer is sinful milk. Who knows which lower caste this Baba belongs to. We will not drink his sipped milk."

Boy Garibdas ji took the vessel from Baba and drank some milk from it as the cowherds watched. The older cowherds advised the boy not to drink milk. The child did not listen to them. Everyone went far away. Baba Jinda and child Garibdas ji remained. Then Baba Jinda narrated some knowledge. The child expressed a desire to see Satlok and the Almighty God (whom Baba had described to be more powerful than Brahma ji, Vishnu ji and Shiv ji) with his own eyes. Jinda Baba took out the soul of child Garibdas from his body and took it to the sky. He showed the worlds of Brahma ji, Vishnu ji and Shiv ji, showed heaven and hell. He showed Brahmlok (Mahajannat / Great Heaven) of Kaal Brahm. Then he took him further up to his Amarlok (immortal world). The Jinda Baba who had gone with the child sat down on the throne built above. At that time, he acquired the form of God. The brightness of one hair of the body of God was more than the light of crores of suns. Amarlok was illuminated. Child Garibdas ji also acquired a different body whose brightness was equivalent to the light of sixteen suns. All the male and female devotees (hans / hansni) of Amarlok started prostrating themselves before Supreme God. They started chanting "Glory be to Kabir Satpurush!". Everyone said, "This is Almighty God, the Creator of infinite crore brahmands (universes). His name is Kabir." Then God put all the knowledge in the soul of his Prophet Garibdas ji. After showing the entire Satlok and all the lower worlds, he inserted the soul of the child into his body. At that time, the body of child Garibdas ji was kept on a pyre (pile of wood) for the last rites. When people were about to light the pyre, Garibdas ji got up. A wave of happiness ran through the village. Sant Garibdas ji was initiated by the same Supreme God guised as Jinda Baba. Sant Garibdas ji described the complete spiritual knowledge that he had eye-witnessed as well as heard from the lotus-mouth of the Supreme God, in the form of couplets, quatrains, hymns, which were written down by a Mahatma named Gopal Das who was initiated from the sect of Dadu ji. The writing work took about six months.

The context is that where is the proof that Al-Khijr is Al-Kabir? :- As in this very topic "Information About Al-Khijr (Al-Kabir)" under the heading "Introduction of Rumi", it is written that a person named Rumi was a (maulvi) Muslim cleric in a mosque in the city of Konya in Turkey. He used to propagate the Muslim religion. People used to pay special respect to him. After comprehending the knowledge imparted by Saint Shams Tabrez, he gave up the title of Maulvi

and worshipped as instructed by Guru Ji Shams Tabrez. He also become a famous poet. He told that Sultan Ibrahim ibn Adham, (Balkhi) the king of Balakh city, had renounced the kingdom after being inspired by Al-Khijr. He spent the rest of his life in the worship of Allah while staying in contact with Al-Khijr. Sultan used to have the darshan (sight) of Al-Khijr. You have read above the entire episode of Sultan Ibrahim Ibn Adham, in which it is clear that Allah Kabir ji had inspired Sultan to worship. Therefore, Al-Khijr only is Al-Kabir. Sant Garibdas ji has also endorsed this: -

Garib, Hum Sultani Nanak taarey, Dadu koon updesh diya |

Jaati julaaha bhed na paaya, Kaashi maanhi Kabir hua ||

Meaning - Sant Garibdas ji has stated that all of us (I - Garibdas, Sultan Ibrahim ibn Adham, Nanak ji, the founder of Sikh religion, and Sant Dadu ji) were emancipated by that Satguru Supreme God Kabir who belonged to weaver caste in the city of Kashi. Then he has stated :-

Garib, anant koti brahmand ka, ek rati nahin bhaar |

Satguru Purush Kabir hain, kul ke sirjanhaar ||

Meaning - My Satguru, Supreme God Kabir, is the originator of all brahmands (universes), that is, the Creator of entire creation. He created all the worlds, stars, and constellations (sun, moon, planets) and secured them by his power, which in the language of science is called gravitational force. There is no burden of all this creation (infinite crore brahmands) on that Creator Kabir. Like, a scientist made an airplane and flew it. He himself also boarded it. Just as the scientist does not have any burden of that airplane on him; rather, he is sitting on it; similarly, Kabir Almighty Allah, having created all the worlds, is sitting on them and has also made all the living beings sit on them. This proves that Al-Khijr only is Al-Kabir.

☛ **Witness no. 2 (Sant Dadu Das ji): - When Sant Dadu Das ji was an eleven-year-old boy, Allah Kabir in the guise of a Jinda Baba met him in the forest outside the village. After taking out the soul of Saint Dadu ji, Al-Kabir ji took him up to his Satlok. Dadu ji remained unconscious for three days and nights. Allah Kabir showed His throne above and introduced himself, "I am Purna Brahm (Supreme God). I have created the whole universe." After showing all the brahmands (universes) to child Dadu ji, on the third day, Allah Kabir ji put his soul back in his body. Sant Dadu Das ji regained consciousness. Then people asked him, "What had happened to you?" Dadu ji told, "Allah Kabir had met me in the guise of a Baba, and He gave me initiation. He took me to the skies above." Dadu ji had some other children of the same age with him at the time. They had also told that a Baba had turned water into a magic potion; he himself drank it and making a bowl of a betel leaf, spit that water into it and made Dadu drink it. Then Baba became invisible. Dadu lost consciousness. Sant Garibdas ji has described the knowledge received from Supreme God Kabir in his speech as follows: -**

Garib, Dadu koon Satguru miley, deyi paan kee peek |

Boodha Baba jisey kahein, yeh Dadu kee nahin seekh ||

Meaning - Kabir Allah, who was disguised as Jinda Baba, had met Sant Dadu ji in the form of Satguru. He had put rinsed water from his mouth on a betel leaf and made Dadu ji drink it at the time of initiation. The people who say that Dadu had met an old Baba, who was an exorcist; Dadu did not tell this. What Dadu ji has told about this is as follows, which is written in the Dadu Granth composed of the speech uttered by Dadu ji. Speech :-

Jin mokoon nij naam diya, soyi Satguru hamaar |

Dadu doosra koyi nahin, Kabir sirjanhaar ||

Dadu naam Kabir ka, sunkar kaampe kaal |

Naam bharosae jo chaley, hovey naa baanka baal ||

Kehari naam Kabir hai, visham Kaal gajraaj |

Dadu bhajan prataap se, bhaage sunat aavaaj ||

Meaning - Dadu ji has said that the one who gave me the (Nijnaam) correct mantra of worship

is my Satguru. His name is Kabir. This same Kabir is the (Creator) Originator of the whole universe (Nature).

❖ Sant Dadu ji has said that Jyoti Niranjan (Kaal) starts trembling on hearing the name “Kabir”. The name Kabir is so powerful. Kaal Brahm cannot cause any harm to a devotee who leads his life with full faith in the naam (mantra) given by Kabir ji.

❖ Sant Dadu ji has described the power of Kabir Allah through an example that Kaal is also very powerful, but he also becomes weak in front of Kabir Allah. Kaal is as strong as (Gajraj) the king of elephants. The naam (mantra) given to worship Kabir ji is also very powerful. It is as powerful as Kehri i.e., the biggest lion. If that naam (mantra) is chanted, Kaal cannot stand before the power of that naam (mantra)-like lion, that is, hearing the subtle roar of the naam (lion), Kaal-like (Gajraj) elephant runs away. Sant Dadu Das ji has made it clear that Kabir is the Supreme God who is the Creator of the entire nature (universe).

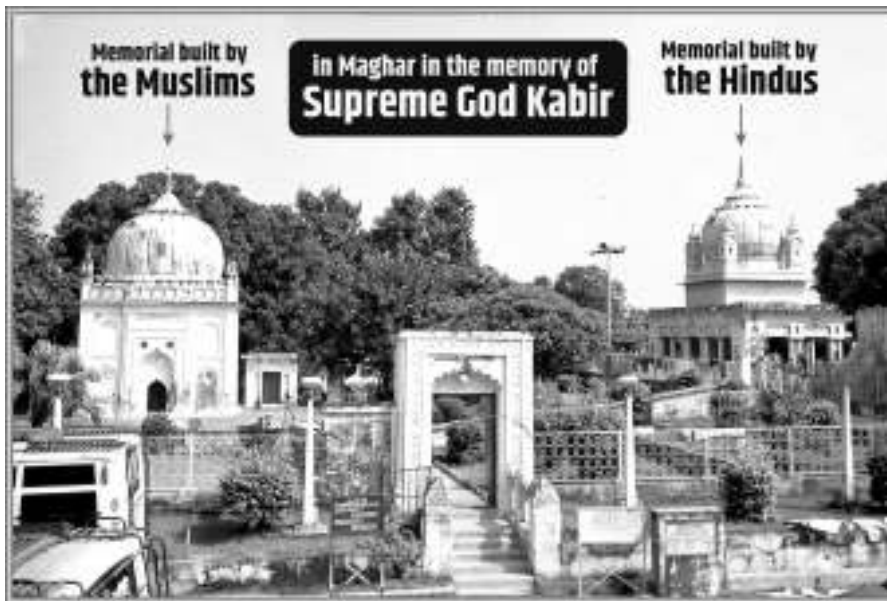
☛ Witness no. 3 {Saint Dharmdas ji from Bandhavgarh (Madhya Pradesh, India)}: - Being born in Hindu religion, Dharmdas ji used to perform spiritual practice based on the incomplete knowledge imparted by Hindu religious leaders. Once, while on a pilgrimage as per the guidance of religious leaders, he had gone to Mathura (the city of Shri Krishna). He was carrying idols of gods and goddesses (Shri Vishnu, Shri Shankar and Goddess etc.) made of stone and brass in his bag. In the morning, after bathing in the holy pond (Shri Krishna used to take bath in that pond), he started worshipping the idols. At that time, Kabir Allah was present in the world to play the role of a weaver in the Kashi city of India. He arrived at the same pond in Mathura to show the true path to Dharmdas ji. He was watching Dharmdas ji doing all the actions. After worshipping the idols, Dharmdas ji recited Shrimad Bhagavat Gita. Khuda (God) Kabir was watching and listening carefully to all the actions of Dharmdas ji. When Dharmdas ji finished his daily acts of worship, then God Kabir held a discussion on spiritual knowledge with him. The rounds of discussion of knowledge lasted several days. Allah Kabir also took Dharmdas ji to the throne built in His Satlok. Dharmdas ji remained unconscious for three days. Allah Kabir showed him all the worlds above. He showed His Satlok. After explaining the entire spiritual knowledge, he put him back in his body. After that, Sant Dharmdas ji quit his previous method of worship and performed the true worship preached by Allah Kabir, who had Himself come as His own prophet, and attained complete salvation. Dharmdas ji uttered many speeches in the glory of Allah Kabir: -

Aaj mohe darshan diyo ji Kabir ||
 Amarlok se chalkar aaye, kaatan jam ki janjeer |
 Hindu ke tum dev kahaaye, musalmaan ke peer |
 Dono deen ka jhagda chhid gaya, toha naa paaya shareer ||
 Dharmdas ki arj gunsaai, kheva langhaaiyo parle teer ||

Meaning - Dharmdas ji, after seeing Satlok, accepted that Kabir, the weaver of Kashi, is the (Kaadir) Almighty Allah, the Creator of the whole universe. He gave a detailed eye-witnessed description of His magnificence.

When Supreme God Kabir physically (along with His body) went to Satlok from Maghar town of Gorakhpur district of Uttar Pradesh state of India, at that time, Hindu King Bir Singh, who was the king of Kashi city, and Muslim Nawab Bijli Khan Pathan, who was the Nawab of Maghar town, both were his disciples. Many Hindus and Muslims, who are said to be sixty-four lakhs in number, from Maghar, Kashi and many other places were also disciples of Kabir ji. When Kabir Ji mentioned about going to Satlok, then the people of both the religions (Hindu and Muslim) and the kings, insisting that the last rites be performed in their own way, became ready to fight. Then Kabir ji said to them, “Do not fight after I am gone. I will lay one sheet under me and one over me. Divide my body into two parts and take one sheet and half of the body each. I will abandon the one who fights.” A sheet was laid. Devotees reverently spread fragrant flowers two to three inches

thick on it. Kabir ji lay on top of them. He covered himself with a sheet. The people of both the religions had malicious thoughts in their minds; they were thinking, “Last rites of half a body is bad omen; therefore, we will acquire the whole body by fighting and then we will perform the last rites.” Allah Kabir even knows our thoughts. After some time, a voice came from the sky, “Lift the sheet and see, there is no dead body under it.” When everyone looked up, they saw Kabir ji was going upwards in the sky. He was saying, “I am Supreme God Kabir, the (Kartaar) Creator of the whole universe. You could not understand me.” When they lifted the sheet, there was a pile of fragrant flowers equivalent to the size of a dead body. (Khuda) God Kabir had mounted His throne in the sky. If God had not performed that miracle, there would have been a fierce battle between the Hindus and the Muslims. Thousands of people would have been killed. No one could avert that disaster except God. At that very moment, Hindus and Muslims hugged each other and wept bitterly in the grief of Allah’s departure. They said, “We did not recognise Allah. We have made a big mistake.” One sheet and half of the flowers were given to each of the religion. Bijli Khan Pathan (Nawab of Maghar), for his Pir Kabir Ji, gave space to both the religions to perform the last rites of the flowers at one place (within a distance of hundred feet). Both the religions performed the last rites of a sheet and half of the flowers according to their respective custom. Even today both the memorials are present in Maghar town (District - Sant Kabir Nagar, Uttar Pradesh, India). Bijli Khan Pathan had (zakat) donated 500 bighas of land each for both the memorials.



When Supreme God Kabir left from the midst of everyone, then Sant Dharmdas ji cried in his separation and said, “O Supreme God Kabir! Please visit me again. You had travelled from your throne in Satlok and come to Earth to sever the chain of the bondage of our deeds. A fight was about to break between the two (deen) religions. Everyone had prepared their respective armies to fight with weapons. Your body was not found. You are Almighty Allah. This divine act is sufficient to understand this. O Supreme God! Convey the (kheva) boat of my life across to (parle teer) the other side of the world-like river, that is, grant me salvation. After some days, Allah Kabir ji came from Satlok and again met Sant Dharmdas ji. He stayed with him. He sent Sant Dharmdas ji to Satlok. This proves that the one who had met Hazrat Muhammad Sallam in the form of Al-Khijr, that Al-Kabir alone is the Creator of the universe.

☛ Witness no. 4 (Sant Malook Das ji): - Kabir ji also took Sant Malook Das ji to Satlok. After showing all the arrangement, He left him back in his body. Earlier Malook Das ji was a supreme

devotee of Shri Krishna and Shri Ramchandra (Shri Vishnu ji). After that, relinquishing the previous worship, he performed the method of worship preached by Khuda (God) Kabir. He attained salvation. Sant Malook Das said: -

Japo re man Saaheb naam Kabir, japo re man Parmeshwar naam Kabir ||

Ek samay Guru bansi bajaai, kaalandri ke teer |

Sur nar munijan thakat bhaye, ruk gaya jamna neer ||

Amrit bhojan mhaare Satguru jeemein, shabd doodh ki kheer |

Daas Malook salook kahat hai, khojo Khasam Kabir ||

Meaning - Sant Malook Das ji has clarified that chant the naam (mantra) of God Kabir. Search for that (Khasam) Master of all, Kabir; recognise Him. After performing true worship, go to God Kabir in Satlok. As has been stated about Shri Krishna that he used to play melodious flute. Hearing its tune, the female cowherds and the cows used to get attracted to him. Malook Das has told that once my Satguru Kabir ji played the flute on the banks of the river Jamna (Kaalandri), on hearing which the gods of heaven, sages and people of nearby villages were drawn to Him. And what can I say? Even the water of the Jamna River came to a halt. My Satguru eats the kheer (pudding) of the Shabd (word), that is, along with nectar food, he also enjoys eternal bliss. Sant Malook Das ji gave an eye-witnessed account that Kabir is Complete God (Purna Brahm / Kaadir Allah / Almighty God).

☛ Witness no. 5 (Shri Nanak Dev ji): - God had met Shri Nanak Ji when Shri Nanak Dev Saheb Ji used to work in the storehouse of Nawab in Sultanpur city. Bein river flows half a kilometer away from Sultanpur city. Shri Nanak ji used to go daily to bathe in that river.

One day, God appeared on the Bein river in the attire of Jinda Baba. There He had a discussion with Shri Nanak Dev Ji on spiritual knowledge. After that, Shri Nanak ji took a dip in the river, but he did not come out. The people present there assumed that Nanak ji had drowned in the river. The people of the city also searched by putting a net in the river but were disappointed because Shri Nanak Dev ji had gone to Sachkhand (Satlok) with the Supreme God who had appeared in the form of Jinda Baba. After three days, Shri Nanak Dev Ji returned to Earth. He stood on the same spot on the bank of the Bein river from where he had disappeared. The joy of the residents of Sultanpur knew no bounds on seeing Shri Nanak ji alive. Shri Nanak's sister Nanaki was also married in Sultanpur city. Shri Nanak ji used to live with his sister. Sister Nanaki, who was saddened by the grief of her brother's death, was astonished and the grief turned into joy. Shri Nanak Dev met God; he got the true knowledge and the true naam (Satyanam). In both the books, Bhai Bale Wali "Janm Sakhi Guru Nanak Dev Ji" and in Praan Sangli in Hindi script, whose editor is Sant Sampooran Singh, there is evidence that Sri Guru Nanak Dev Ji himself told Mardana, "I met God in the form of Jinda Baba on the Bein river, when I went to take a bath. I had stayed with Him for three days. That Jinda Baba is my Satguru as well as the Creator of the universe. Therefore, only He is entitled to be called "Baba"; others should not be called "Baba". His name is Kabir."

Kaayam Daayam Kudarti Sab Peeran Sir Peer Aalam Badaa Kabir |

Therefore, Shri Nanak ji's speech (Mehla 1) matches with the Sukshmvad. It is correct. The speech of other saints is not so accurate. The reason is that Shri Nanak Dev Ji had met God Kabir Ji.

Evidence: - The speech written in Sri Guru Granth Sahib on page 24: -

Ek suan duiy suaani naal bhalke bhonkahi sadaa bial,

Kudh chhura mutha murdaar Dhaanak roop rahaa Kartaar |

Tera ek naam taare sansaar main eho aash eho aadhar,

Dhaanak roop rahaa Kartaar |

Faahi surat malooki vesh, eh thagwaada thagi desh |

kharaa siyaana, bahuta bhaar, Dhaanak roop rahaa Kartaar ||

The following speech is written in Shri Guru Granth Sahib Ji, on Page 731: -

Neech jaati pardeshi mera, kshan aavae kshan jaavae |
Jaaki sangat Nanak rahanda, kyukar munda paavae ||

On page 721, the following speech is written: -

Yak arj guftam pesh todar, koon Kartaar |
Hakka Kabir Kareem Tu Beyaeb Parvardigaar ||

This above-mentioned sacred speech is from Shri Guru Granth Sahib ji, which proved that God had met Shri Nanak ji. He is “Kabir Kartaar” (Kabir, the Creator) who had come to Kashi to perform a divine act in the form of a Dhaanak (weaver).

It is clear from the above pieces of evidence that Kabir, the weaver from Kashi (India), is the Creator of all; He is the Almighty God who sustains and nurtures everyone. He alone, in the form of Al-Khijr, had met good souls. By disguising in other such forms, He also makes the righteous souls aware of the best method of worship. It is also clear from the above topic of Sultan Ibrahim ibn Adham that Al-Khijr only is Kabir Allah.

8. Introduction of Rumi: -

Rumi is a well-known poet of the world and comes in second behind Lord Kabir. Rumi is very famous in the western countries. Rumi’s poems are the best sellers in America. Rumi’s works “Masnavi” and Diwan-e-Kabir are kept in Melvana Museum, Konya, Turkey. Rumi’s tomb is located in Konya, Turkey. An artificial grave of Rumi’s Murshid (guru/spiritual teacher), Shams Tabrez, is also built next to it. Every year, millions of people from all over the world visit Rumi’s tomb to pay their respects and surprisingly, majority of the pilgrims are non-Muslims rather than Muslims.

Rumi’s meeting with Shams Tabrez: -

Rumi was the highest-ranking Maulvi (Muslim religious scholar) in the mosque of Konya city in Turkey, and he used to propagate the Muslim religion. He had many disciples.

On 15th November 1244, a 60-year-old man with a white beard, wearing a black robe from head to toe, reached the traders’ inn in the famous Chinese market of Konya. This person’s name was Shams Tabrez. On being asked, he told the people, “I am a travelling merchant.” He was, as if, looking for something there and eventually, he saw Rumi riding a horse.

One day, Rumi was sitting on the bank of a (Hauz) pond with a stack of old (Ilmi) scholarly books and was teaching his disciples. Shams Tabrez passed by and pointing to the pile of books asked Rumi, “What is this?” Rumi sarcastically replied, “Baba, this is what you do not know.” On hearing this, Shams Tabrez pushed those books into the pond. Seeing this, Rumi became enraged and said, “O wretched man! What have you done? Do you know how valuable these books were?” Upon hearing this, Shams Tabrez jumped into the pond and took all the books out of the water one by one and not even a single book was wet. On the contrary, they were covered in dust. Rumi was stunned on witnessing this extraordinary spectacle and asked Shams Tabrez, “Baba, what is this?” Shams Tabrez replied, “It is what you do not know”, and left from there.

The next day, Rumi reached the market on his horse. There, people were kissing his hand in respect. Then, suddenly, Shams Tabrez reached there and grabbed the reins of Rumi’s horse. Rumi recognised that this is the same Baba; Rumi also wanted to meet him. Baba said, “Rumi, there is an issue. Tell me who is greater, Muhammad or Bayazid Bastami?” (There is a description on the internet that Bayajid Bastami is one of the people who influenced the life of Mansoor al-Hallaj who raised the slogan of ‘Anal Haqq’.) Rumi said, “Even a child knows that Muhammad is greater.” Baba said, “If Muhammad is greater, then why did he say, “O Allah! I do not know you; who are you?” And why did Bayajid Bastami say, “O Allah! You are pure. You are the King of kings, and You are magnificent.” A lengthy discussion takes place between the two and after hearing Baba’s reasoning, Rumi faints and falls from the horse. Rumi opens his eyes and finds his head in Baba’s lap. Baba

takes Rumi away from the city. After this, Shams Tabrez disappears from Konya. Rumi becomes unhinged in his memory and starts wandering in search of Baba. A year later, Rumi learns from someone that Shams Tabrez has been seen in Damascus (today a city in Syria). Rumi tells his elder son, "Take all the gold, silver, jewellery, money lying in the house and bring Baba here." Rumi's elder son reaches Damascus and conducts a communal meal (Bhandara) in the name of Shams Tabrez and sees that at some distance, Baba is playing chess with a boy. Rumi's son pleads with Baba and brings him to Konya on a horse. Rumi says, "Baba, why did you disappear? Why did you do this to me? I was yearning for you for a year." Baba says, "If I had not disappeared, there would not have been this fire in your heart today." Baba imparts knowledge to Rumi, after receiving which Rumi gives up his traditional acts of worship. Seeing this, Rumi's disciples become jealous of Shams Tabrez.

One day, Rumi was sitting in his hut with his murshid (spiritual teacher) Shams Tabrez. At that time, Rumi's younger son and some of his disciples reach there with the intention of killing Shams Tabrez. They call Shams Tabrez out. Shams Tabrez tells Rumi, "That is it! Now it is time for me to leave". As soon as the disciples take up the sword to kill him, Shams Tabrez disappears.

Kabir Ji Emancipated Mansoor Ali

God Kabir, as per His rule, had met good soul, Shams Tabrez Muslim, in the form of Jinda Baba. He preached to him about Allahu Akbar (God Kabir) i.e., about himself, showed him Satlok, and left him back. After that God Kabir i.e., Jinda Baba did not meet him. God Kabir gave him only one mantra "Anal Haq" which Muslims misinterpreted as "I am He only i.e., I am Allah i.e., a living being is (Brahm) God". That real mantra is "Soham". It does not have to be interpreted and then chanted. It has to be chanted as a mantra to captivate ParBrahm (Akshar Purush). Shams Tabrez used to chant the mantra given by God. His ashram was in a mini forest outside the city of Baghdad (currently, the capital of Iraq).

{It has also been written at one place that God Kabir inspired Shams Tabrez and sent him away. By disguising himself as Shams Tabrez, he started living in the ashram of the original Shams Tabrez. Then at the end of that divine play, he sent Shams Tabrez to the city of Multan. At that time, Muhammad (Mansoor) had passed away. The original Shams Tabrez was (mauni) observing silence. He was unable to speak. This had been his condition for many years, but he was healthy. Supreme God Kabir had also deliberately observed silence for many days in Multan. On the same day when original Shams Tabrez arrived in Multan, God Kabir went out of the ashram, like every day, on the pretext of a stroll. He did not return. At the time when Kabir ji (Shams Tabrez) used to return every day, at the same time Shams Tabrez saw the ashram. He went inside it. The people present there did not realise anything different. They thought that Pir Shams Tabrez had returned from his stroll. Shams Tabrez died soon after he went to Multan. People built his tomb.}

Now Allah Kabir resided in that ashram in the form of Shams Tabrez. A girl named Shimli, who was the daughter of the king of that city, impressed by the knowledge and (siddhi) spiritual power of Shams Tabrez became his supreme devotee. She chanted the naam (mantra) day and night. She started going to the ashram every day to serve the Satguru. She used to go with her father's permission. Seeing the saintly attitude of his daughter, even her father could not stop her. She used to herself prepare food for the Satguru and take it to him every morning and evening. Somebody told Mansoor Ali, "Your sister Shimli goes to the ashram alone in the evening. It does not befit her. People of the city are condemning her."

One evening when Shimli sister went to the ashram with the Saint's food, brother Mansoor secretly followed her to the ashram. He started watching the activity inside through a hole in a wall. The girl fed the saint. Then the saint delivered a sermon (spiritual knowledge). Mansoor was also listening to the sermon. He wanted to know what these two talk about? What activity will they do? He was watching every action that Shimli and the saint were doing and listening attentively to what they were talking about. On other days, the saint used to do deliver sermon for half an hour,

on that day he discoursed for two hours. Mansoor also listened carefully to every word. He wanted to find some fault, but after hearing that true spiritual knowledge, he felt grateful.

It is essential to worship God. Allah is corporeal. He is Kabir. He is seated in the highest sky. He also appears on the earth in a human body. After the sermon, Saint Shams Tabrez and sister Shimli raised both their hands and asked for prasaad (blessed food/drink) from God. Two bowls came from the sky and landed in their hands. Shams Tabrez drank half the nectar that day. Shimli sister drank hers up. Shams Tabrez said, "Daughter! Give this remaining nectar prasaad of mine to the dog standing outside the ashram. His conscience is full of sin. His heart will be purified." Shimli went towards the wall with Guruji's remaining Prasaad. Guruji said, "Throw it through this hole. If you go outside, the dog will run away." The girl had to follow every word of Guruji. Shimli threw the nectar from the hole through which Mansoor was spying. Mansoor's mouth was naturally open. The whole nectar went into his mouth. Mansoor's conscience became clear. His desire to meet the Satguru became stronger. He came to the door of the ashram. Shimli recognized him. She got scared and did not speak. Mansoor fell straight at the feet of Guru Shams Tabrez. He revealed the sin inside his heart and begged for his emancipation. Shams Tabrez gave him initiation.

Mansoor started going to the ashram daily. He started chanting the "Anal Haq" mantra aloud. The Muslim community opposed him. They said, "Mansoor has become a kafir (infidel). He describes God as a human. He says that God comes to the earth." They used to misinterpret the meaning of 'Anal Haq' and say, "Mansoor calls himself Allah. Either he should be burnt alive or he should be stopped from saying 'Anal Haq'." Mansoor was the son of the king. Therefore, no one was daring to kill Mansoor. If he had been a common man, he would have been killed already. Thousands of people from the city went to the king. They told Mansoor's mistake to the king. The king counselled Mansoor in front of everyone, but he kept on chanting 'Anal Haq-Anal Haq'. The king asked the people present there, "The public should tell what punishment should be given to Mansoor." The public said, "Mansoor should be tied at the crossroads. Every person in the city should hit Mansoor with a stone weighing about half a kilogram and ask him to abandon the Kafir language. If Mansoor says 'Anal Haq', then one should hurl stone at him and move forward. The next person should also say the same thing. Fed up with it, Mansoor will quit saying 'Anal Haq'."

All the citizens of the city stood in a queue with a stone in their hands. Among those citizens, Devotee Shimli was also standing in the queue. She was holding a stone in one hand and a flower in the other. Shimli had thought, "He is a devotee-brother. I will hit him with a flower instead of a stone. There will be no condemnation in the public and brother will also not suffer. Every person (male and female) asked Mansoor to stop saying 'Anal Haq' or else they would hit him with a stone. Mansoor said, "Anal Haq, Anal Haq, Anal Haq, Anal Haq." Simultaneously, he was also being pelted with stones. Ecstatic Mansoor was continuously saying Anal Haq. The body was badly injured. He was bleeding. The lover of God was saying Anal Haq. He was laughing. When it was Shimli sister's turn, she did not say anything. Mansoor recognised her and said, "Sister! Say - Anal Haq." Shimli did not say Anal Haq. She threw the flower in her hand at her brother Mansoor. Mansoor started crying badly. Shimli said, "Brother! Others were pelting stones. You got wounded, but you did not cry. I have hit you with a flower which does not cause any pain, and you started crying badly. What is the reason?"

Mansoor said, "Sister! People are unaware why I have sacrificed myself to God, but you have the knowledge that body, mind and wealth have little value in front of God. I did not feel sad about being stoned by ignorant people because they do not have any knowledge. O sister! You know it all. You are the one who brought me on this path. How did you raise your hand towards me? Dishonest! I have felt greater amount of pain from your flower than the stones. (Murshid) Guruji will not forgive you." All the people of the city went home after pelting stones. Some contractors of religion took injured Mansoor to the king and said, "King! Nothing is above Religion; neither kingdom nor family. Mansoor is not stopping saying 'Anal Haq'. Tell him to give up saying 'Anal

Haq' or else his hands, neck and feet will all be cut into pieces. If he does not forsake saying 'Anal Haq', then this infidel should be cut into pieces and set alight, and his ashes be scattered into the river." Standing in front of Mansoor, it was said, "Either give up saying 'Anal Haq' or else one of your hands will be cut off." Mansoor pointed his hand to the cutter (who was standing to cut with the sword) and said, "Anal Haq." The executioner cut his one hand off. Then they said to Mansoor, "Stop saying 'Anal Haq'; otherwise, the other hand will also be cut off." Mansoor put the other hand towards him and said, "Anal Haq." The other hand was also cut off. Then it was said, "If you say 'Anal Haq' this time, then your neck will be cut off." Mansoor said, "Anal Haq, Anal Haq, Anal Haq." Mansoor was beheaded. His body was set alight, and the ashes were scattered in the river. The words 'Anal Haq', 'Anal Haq' were also being emitted from those ashes. After some time, a thousand Mansoor started roaming every street of the city while uttering 'Anal Haq'. Everyone got scared and locked themselves in their homes. God stopped that divine act. One Mansoor roamed the streets while uttering 'Anal Haq'. Then he disappeared.

Mansoor's name was changed to Muhammad, and Satguru Shams Tabrez took him and set forth to the city of Multan (Pakistan).

{It is written in a book that the name of the city, whose King's son Mansoor was, is Baghdad, which is currently the capital of Iraq. The speech of Sant Garibdas ji is also indicating the same.

Garib, khuraasaan kaabul kila, Bagdaad Banaaras ek |

Balakh aur Bilaayat lag, Ham hee dhaaraen bhes |

That is, just as I stayed in Banaras (Kashi) city for some time, similarly I stayed in Baghdad. I emancipated Mansoor from Baghdad, delivered Ramanand from Banaras, liberated Sultan Ibrahim ibn Adham from the city of Balakh. I (Supreme God Kabir) alone perform divine acts till Bilaayat i.e., England by disguising myself.)

Hymn of Mansoor Ali

Agar hai shauk Allah se milne ka, to hardam naam lau lagaata jaa ||(tek)||

Na rakh roja, na mar bhookha, na kar sijda |

Vajoo ka tod de kooja, sharaabey naam jaam peeta jaa ||1

Pakad kar ishq ka jhaadoo, saaf kar dil ke hoojre ko |

Duee ki dhool rakh sir par, moosalley par udaata jaa ||2

Dhaaga tod de tasbi, kitaabein daal paani mein |

Masaalik bankar kya karna, majeekhat ko jalaata jaa ||3

Kahae Mansoor qaaji se, nivaala koofar ka mat khaa |

Anal Haqq naam bar haq hai, yahi kalma sunaata jaa ||4

Meaning - After listening to the knowledge from Allah Kabir (Al-Khijr and the one attired as Jinda), one learns that the spiritual practice currently being followed in the society gives ordinary benefits. Salvation is only possible by the method of worship mentioned in the knowledge of Sukshmved. Due to which, relinquishing the traditional method of worship, one has to perform true worship, which is not liked by the other people of the society. They oppose fiercely. They become sworn enemies. This was the reason behind killing devotee Mansoor. But devotees do not die. When Mansoor ji firmly believed that the previous spiritual practice {observing (Roza) fasts, (azaan / bang) giving a call to prayer, offering (namaz) prayer, slaughtering goats, cows etc) is neither helpful nor sufficient for attaining salvation; it leads to hell, then he tried to exhort the preachers of his own religion, and said, "O Qaji! If you have a (shauk) desire to meet Allah, then chant the true naam in every breath (lau lagaakar) with full attention. Give up (roza) fasting. One does not attain Allah by starving. The fact that you consider it sinful to perform religious activities without taking (vajoo) bath etc, is merely a misconception. Break the (kooje) pot in which you bring water for the bath and throw it somewhere, that is, do not just be busy in bathing and washing. The purport is that

the spiritual practice for attainment of salvation does not become successful just by cleaning the body externally. For that, one's heart should be (paak) pure. Intoxicate yourself with the recitation of naam, that is, drink the (sharaabey naam jaam) alcohol of naam and intoxicate yourself. (Ishq) Love Allah deeply. Clean the (dosh) filth of the heart with the broom of this (Ishq) love. Destroy (duii) jealousy and become a true devotee. You are not reciting the true naam with the rosary that you are carrying. Break this (tasbi) rosary. You read books (Quran Majeed, Zaboor, Taurat, Injil) and believe that this itself will lead to salvation; this belief of yours is wrong. That is why, it has been said that immerse these books in the water. To attain God, burn your ego, that is, give up arrogance." Mansoor ji said to the Qaji, "Stop killing living beings (slaughtering cows, goats etc.). Do not commit this (kufar) sin. Anal Haq is the true mantra for salvation. Recite this kalma (mantra)."

Allah Kabir had met Rumi in the guise of Shams Tabrez. The one who met Mansoor Ali was Shams Tabrez, a Muslim Sufi saint. It is also mentioned in some books that God Kabir through secret inspiration, generated a desire in Shams Tabrez to leave the ashram because Shams Tabrez's opposition had escalated in that city. As soon as Shams Tabrez left the ashram, Kabir ji himself started living in the ashram in the guise of Shams Tabrez. He had to get his Hans (devotee soul) Mansoor out of there. After fierce opposition from the king and the public there, Al-Khijr in the guise of Shams Tabrez came to Multan city of Hindustan (present-day Pakistan) with his disciple, Prince Muhammad (Mansoor's name had been changed to Muhammad). Satguru Shams Tabrez and Prince Muhammad set up their abode in the city of Multan. After listening to their knowledge, some good souls became their followers. But the method of worship being against Islam, the people there started protesting strongly. Those who had become followers were also barred from going to the ashram. Shams Tabrez ran out of firewood. He said to the prince, "Make a single thick roti (bread) of this flour and take it to the city. Get the bread cooked from someone's house." The prince went to the city with raw bread. No one cooked the bread. On the contrary, they injured Muhammad by hitting him in his face. The disciple returned without getting the bread cooked and told Satguru, "People did this to me. They did not even bake the bread." Then Shams Tabrez, placing the roti (bread) in his hand, faced the sun and said, "Come here and cook my baati." Instantly, on the order of Satguru, the sun started coming closer to the earth. It became so hot that the city of Multan became a furnace. The entire city of Multan started burning. The doors and the walls started heating up. Some sensible people appeared in the service of Satguru and begged for forgiveness. They said, "Please do not punish the entire Multan city for the deeds of some ignorant people."

Satguru said, "These people are not ignorant but evil. They even refused to give an inexpensive thing like fire to the saints. They broke this child's face." The people standing with folded hands said, "They are not familiar with your power. Forgive them in the name of God." On hearing this, Satguru Shams Tabrez said, "Since you have brought God amidst this, I forgive them." Looking towards the sun, he said, "Reduce your heat. I do not know how these people will bear the fire of (Dojakh) hell?" As soon as he said this, the sun went back to its place. After that the people of Multan started becoming devotees. Satguru Kabir ji, who was playing the role of Shams Tabrez, observed silence for a few days under his plan as Shams Tabrez had become silent after seeing the fierce protests and atrocities against his disciple Mansoor. Kabir ji in the form of Shams Tabrez was also observing silence for many days. Like every day, he went for a morning walk, but did not return. On the same day, the original Shams Tabrez, who had become silent, arrived in the ashram. He died soon after he arrived. People do not know about this secret to date. Shams Tabrez's body was buried in a tomb. A memorial was built in the year 1329. Supreme God Kabir performed a divine play in Kashi (India) for hundred and twenty years from 1398-1518. At that time, He had resurrected girl Kamaali after getting her corpse disinterred from the grave. On growing up, when Kamali came to know about the above reality, she expressed a strong desire to see it. She requested Satguru. Kamaali was married off to a devotee in the same Multan city. Sant Garibdas ji has said that:

Garib, Satguru Samastabrej koon, baati dhariya haath |

Sooraj koon seki jahaan, tejpunj kaa gaat ||

Meaning - Satguru Samastabrej (Shams Tabrez), by placing a raw roti (bread) in his hand, asked the sun to bake (cook) it. Instantly, the sun came closer to the earth. At that time, the body of Satguru, in the guise of Shams Tabrez, became fulgent. His body began to appear extremely bright. By the heat of the sun, the bread got baked and became edible.

Story of Devotee Sheikh Farid

Devotee Farid was born in the Muslim religion in a Sheikh family. Sheikh Farid was extremely mischievous in his childhood. Whenever he went to play in the street, he would beat up the children. People remonstrated with his mother, and she used to become distressed. Mother thought, "Farid is very fond of dates. I shall ask him to offer Namaz (prayer)." As per her plan, the mother said to Farid, "Son! Offer Namaz (prayer) to Allah." Farid said, "What will Allah (Lord) give?" The mother said, "Allah gives dates." Farid said, "Tell me, when do I have to offer Namaz?" Whenever the mother was busy with household chores, Farid used to escape outdoors. The mother specified the same time for Namaz. She spread a sheet and said, "Close your eyes and keep saying: O Allah! Give me dates; O Allah! Give me dates." His mother spread the sheet under a tree and said, "Keep your eyes shut and keep praying until the sun shines on you." When Farid closed his eyes, his mother placed a date on a palm leaf and put it under a corner of the sheet. Farid opened his eyes when the sun shone on him. When he looked, he did not find a date. He got up and came to his mother. He said, "You lied. I will never pray. Allah did not give a date." Mother said, "Son! Allah does everything in secret. Look under the sheet; you will definitely find a date." When Farid picked up the sheet, a date was kept there. He happily ate the date. He said to his mother, "When do I have to offer namaz (pray) again?" His mother said that she would tell him when to pray. She would lay a bed sheet every day at the time of her household chores. Farid would sit down with his eyes closed. Mother would keep the date. One day, his mother forgot to keep the date. Farid opened his eyes as soon as the sun shone on him. He searched for the date. The date was kept under the sheet as usual. Farid was walking around eating the date. His mother thought, "Today I have made a big mistake. Farid will never listen to me now. He will cause me trouble." Farid came to his mother while eating the date. His mother asked, "Son! Where did you get the date from?" Boy Farid said, "Mother! Allah gives date every day at the time of Namaz." Mother said, "Tell me the truth." Farid said, "Mother! I am telling the truth. Look! Allah comes and keeps the date on this leaf." The mother also understood that he was not a normal child. Farid used to do all the spiritual practices of Islam. One day, he met a Sufi saint. He told him, "God is attained by doing (tap) penance. He will not be attained by this spiritual practice. I am also born in Islam religion. A Sufi saint showed me this path, then I worshipped as per his guidance. This is my name. I have an ashram at this place outside the village." After a few days, Farid ji went naturally to that saint's ashram. After going there, he realised that the saint had many (siddhis) spiritual powers. Other people, who were Muslims, and used to visit the ashram also told him about it. After that, Farid renounced his home and becoming a disciple of that Fakir (Muslim mendicant/saint), started living in his ashram. That Fakir (saint) had accomplished some (siddhi) powers. He used to smoke hookah. There were a total of seven disciples in the ashram who had left their homes. Every day, one servant used to offer all the services e.g., cooking food for Guruji, filling the hookah immediately after the meal and giving it to Guruji, and washing guruji's clothes etc. Sheikh Farid used to wholeheartedly serve Guruji and clean the ashram. Guruji used to praise Sheikh Farid excessively which made other disciples jealous of him. All of them thought of making Sheikh Farid fall out of favour with Guruji. They conspired that it is rainy season. Guruji smokes hookah immediately after the meal. If any disciple delayed filling the hookah, the Fakir used to beat him with sticks. He was denied service for several days. Sheikh Farid had never made a mistake. One day, Sheikh Farid cooked food. He had made a fire as usual. He served food to Guruji. When he went to the stove to put the fire in the chillum, he saw that the fire had gone out. There was no fire. Fearing that Guruji might get angry, Sheikh Farid ran to the village which was half a kilometre

away. A Mai (mother) was cooking roti (bread) by lighting a fire in a clay-stove. Sheikh Farid said, "Mother! Give me fire. I have to fill Guruji's hookah. Our fire has gone out. If Guruji gets angry, my life will become hell." The mother had lit the fire with great difficulty after repeatedly blowing at the clay-stove. The weather was rainy. The mother said, "Fire is obtained by gouging eyes out. I have prepared fire by gouging out my eyes. You also gouge out your eyes, then you will get fire." Sheikh Farid struck a pair of tongs in one of his eyes. He pulled out his eye and placed it near the lady and said, "Look Mother! I have gouged out one of my eyes. At least now give me fire." The woman got scared. She knew that the Fakir was a Siddh and had spiritual powers. She thought that he will harm her. She immediately pulled out the fire from the stove. Sheikh Farid ran with fire in the chillum. The Fakir used to call out twice. He used to say, "Bring hookah." Then he used to call the name of the disciple. For the third time, he used to take a stick and go to hit the disciple. When Guruji called the first time, Sheikh Farid was halfway there. When Guruji called the second time, Sheikh Farid had entered the ashram. The second time, Guruji said, "O Sheikh Farid! Where are you?" Sheikh Farid said, "I am coming, Guruji!" Sheikh Farid had tied a cloth over the injured eye. He told Guruji, "The fire in the ashram was doused by rain. I ran to the village and have brought it from there." Guruji could only see a little in the dark. Seeing the cloth tied on Sheikh Farid's eye, he asked, "What happened to the eye?" Farid said, "Nothing, Guruji. Everything is fine by your grace." Guruji also did not pay much attention. In the morning, the woman brought Sheikh Farid's eye on an earthen lid to the ashram and asked Fakir ji for forgiveness for her mistake. She said, "Your disciple had come to collect fire last evening. He said, "Mother, give me fire. The fire of the ashram has gone out. Guruji smokes hookah as soon as he has food. He gets annoyed when there is a delay in filling the hookah. He does not provide service for many days. If Guruji gets angry, my life will become hell." The woman said, "I had made the fire with great difficulty. My eyes had turned red from the smoke. I was troubled by repeatedly blowing at the clay-stove. I told the devotee that fire is made by gouging the eyes out. Gouge your eyes out, then you will get fire. He really pulled his eye out with the tongs. He said that if Guruji got angry, then what is the use of these eyes? I have brought this eye." Guruji called Sheikh Farid. He said, "Remove the cloth tied over your eye." When Sheikh Farid removed the cloth, the eye was healthy. But it was slightly smaller. When the woman saw all this, she went to the village and exalted the Fakir and said, "The saint has magical powers. He cured the eye in front of me." Guruji embraced Sheikh Farid. He blessed him, "May your worship be successful!"

After Guruji's death, Sheikh Farid left the ashram. Guruji had told that salvation is attained by doing penance. Sheikh Farid was following Guruji's orders with complete devotion. For twelve years, he did penance by hanging upside down in a well. During that time, he only ate fifty kilograms of food which was nominal. (On an average, eleven to twelve grams per day.) The body had become a skeleton. Sheikh Farid used to lie down and sit outside the well for some time. One day, the crows, considering him dead, sat on his forehead to eat his eyes. There was no flesh on the rest of the body. Farid said, "O crows! Spare my two eyes and eat the rest of the flesh on my body. I want to see God. Therefore, spare my eyes." When Farid spoke, the crows flew away. Sheikh Farid tied his feet with a rope and hung himself in the well like every day. God Kabir in the guise of a Jinda Baba (Al-Khijr) came to the well and grabbing the rope, started pulling Farid out of the well. Sheikh Farid said, "Brother! Do not disturb me. Do your work; I am doing mine." God said, "What are you doing?" Farid said, "I am doing severe penance to see Allah." God said, "I am Allah Akbar." Farid said, "Brother, do not joke. Allah is formless (bechoon). He does not come in human form." God said, "On the one hand you say that God is formless, but on the other hand you are saying that you are doing severe penance to see God." It is said "Ghaam ka aur Gyaan ka to chamka-sa hi lagta hai." (It means that a glare of the sun is enough to cause sunstroke, that is, it affects suddenly. Similarly, those who have to be influenced by the knowledge, they gain knowledge with one or two points only, and start doing bhakti). Sheikh Farid thought, "Even if he is not Allah, he is definitely well-informed (Baakhabar) about Allah. Sheikh Farid held God's feet. He understood true spiritual knowledge, and got his welfare done by performing the spiritual practice preached by God Kabir.

(Chapter No. 4)

“Rahmat Rahman Ki” (Divine Grace of the Most Merciful)

I Understood the Glory of Allah

I, Mubarak Khan, am a resident of District-Auraiya, Uttar Pradesh. The above lines hold true in my life because when I started reading the holy book “Gyan Ganga” written by Sant Rampal Ji Maharaj, I saw that Sant Rampal Ji Maharaj Ji had told that it is written in Quran Sharif Surah Furqan-25 Verses no. 52 - 59 that it is Allah Kabir who created everything between the earth and the sky in six days and sat on the throne on the 7th day. Ask a Baakhabar (Tatvdarshi Saint) for information about Him. Earlier, I used to go to offer Jumma Namaz (Friday prayers). But I was not satisfied. I did not use to get any happiness there. I offered so many namaz (prayers), but the result was always zero. My daughter had pneumonia. I was also suffering from depression. Then, when I compared all those things written in the book Gyan Ganga with Quran Sharif, I found them all written in it. Then I thought, “Everything is true. But Sant Rampal Ji Maharaj cannot be Allah.” I said, “If you are Allah, then my beard should disappear.” So, after sleeping at night, when I woke up in the morning, I felt burning sensation in my beard. I saw that my beard hair had disappeared. Then I thought that Sant Rampal Ji Maharaj does seem to be Allah. Then I went to the ashram and saw that everyone was equal there, like everyone is equal for Allah. Tatvdarshi Sant Rampal Ji Maharaj Ji sang a hymn :-

Mokoon kahaan dhoondhe re bande, main to tere paas mein |
Na teerth mein, na moorat mein, na Kaashi Kailaash mein,
Main to hoon vishvaas mein ||

I had taken (Naam Diksha) initiation from Sant Rampal Ji Maharaj on 2nd October 2012, and after taking initiation, Sant Rampal Ji Allah ended all my problems. After taking initiation, my depression went away. My daughter had pneumonia. She got completely cured. Once my daughter was crossing the road. Her foot came under an auto. We thought that she had lost her foot. But when we saw, we found that nothing had happened to her foot, which was the grace of Sant Rampal Ji Maharaj. My daughter got diagnosed with cancer, so my wife and the people of the neighbourhood started saying that this has happened because of going to Sant Rampal ji. But I told them that she would be fine if she went there. Then I prayed to Guruji, “Guruji, my daughter has cancer. Have mercy on her.” Guru ji said, “Everything will be fine, son! Do Bhakti (worship).” Then my daughter’s cancer went away on its own.

I am from a Muslim society, but by the grace of Sant Rampal ji Maharaj, now I do not even touch meat, nor do I touch beedi-cigarette, tobacco, or alcohol. Today, I have understood what is written in the Quran Sharif after coming to the shelter of Sant Rampal Ji Maharaj. Allah has said that these religions are walls. On the path of worship, you do not have to believe in them. Allah, Khuda, Ram, Ishwar, God - these are all one. Allah did not make religion. He did not divide humans. Therefore, all of us, Hindus, Muslims, Sikhs and Christians, are children of the same God. After taking initiation from Sant Rampal Ji Maharaj (Baakhabar), I came to know that this is the real method of worship, which is certified by the scriptures, and Sant Rampal Ji Maharaj himself is Allah, God. All of you should come in the refuge of Sant Rampal Ji Maharaj and get your welfare done by doing bhakti (worship).

Devotee Mubarak Khan
District- Auraiya, Uttar Pradesh

Now I Have Truly Become a Muslim

I, Salim Khan, am a resident of District-Etawah (Uttar Pradesh). I am from a Muslim society. But what is a true Muslim? I understood this after comprehending the knowledge of Baakhabar (well-informed) Sant Rampal Ji Maharaj. Today, I am a true Muslim in the real sense. I took (Naam Diksha) initiation from Bandi Chhod Satguru Rampal Ji Maharaj in 2013. Before taking initiation from Baakhabar Sant Rampal Ji Maharaj, I used to perform spiritual practices prevalent in the Muslim religion. But I did not get any internal satisfaction from it. For example, the practices that are performed in Muslim society are offering (namaz) prayer, observing (roza) fasts, celebrating Bakra Eid, worshipping, visiting (dargah) tomb or shrine of a saint etc. I used to do all this. But I was not getting any mental peace while doing all this. As we used to go to the dargah, the clerics there used to say that Allah exists. But no one used to tell who that Allah is? They used to say that Allah is light. So, I used to say that someone must have seen Allah? But no one had the answer to these questions. I came to know about Baakhabar Sant Rampal Ji Maharaj through one of his disciples. He said that there is a mention of Baakhabar in your Holy Quran Sharif. You must identify that Baakhabar and do the worship preached by him. So, I said, "Alright. Let us try this too." Then I went to the ashram of Sant Rampal Ji Maharaj. There I was told that in the Holy Quran Sharif, there is a mention of Allah who created the world in six days and sat on the throne on the seventh day. When I came back home from the ashram, I checked all that in both, the holy book Quran Sharif and the Bible, to see if they were telling the truth. I found everything that he told me in the Holy Quran Sharif and the Bible. God Kabir's name was also mentioned at many places. Then I realised that the knowledge which Sant Rampal Ji Maharaj is imparting is absolutely true. The Baakhabar (well-informed), who is mentioned in the Holy Quran Sharif, is Sant Rampal Ji Maharaj who has the knowledge of everything. After taking initiation from Sant Rampal Ji Maharaj, I also faced opposition from people. I used to explain to those people that Allah is Kabir, then the clerics used to say that Allah has 90 names. I said, "Look in the Quran Sharif." When they looked in the Holy Quran Sharif, it was written in it - "Kabir Badaa" (Great Kabir). I said, "Look, it is also written in the Quran Sharif. "Kabir Badaa" is written in it. People have written Kabir as Badaa-Badaa (great great) to hide it. So, they said, "Alright. Now you go there, but you must also offer Namaz." I said, "What is namaz?" He said, "Namaz is the coolness of the eyes of the prophet." I said, "Then all my worship will go to the Prophet. I will not get anything." Then they started telling me, "Where have you got trapped? You have gone to the gurus of Hindu religion; you have become useless. We will throw you out of the society."

I want to say to those people that I have not relinquished my religion. I have corrected the religious practices of my religion which, due to lack of knowledge, were not giving me any benefit. Baakhabar Sant Rampal Ji Maharaj, who has the knowledge of the scriptures, has imparted the correct method of worship to me, and I am doing the same. Once my mother lost 4000 rupees, so my mother said, "You have stolen my money." I said, "I am a disciple of Sant Rampal Ji Maharaj. I do not steal." Then I told Sant Rampal Ji Maharaj, "God! My mother has lost 4000 rupees, which cannot be found. God said, "You will find them." When I looked in my cupboard, I found my mother's purse which had 4000 rupees in it. I gave it to my mother and said that all this has happened due to the mercy of Sant Rampal Ji Maharaj. Once my mother became very ill. She had severe pain in her stomach. Whenever I returned from work, I would always see her crying. Then I told her, "You too should take initiation from Sant Rampal Ji Maharaj. All your problems will be resolved." Then on God Kabir's Appearance Day, she also took initiation from Sant Rampal Ji Maharaj and today she is absolutely fine. Those who think that a Muslim becomes a Hindu after taking initiation from Sant Rampal Ji Maharaj, then there is nothing like this. We are all children of one Allah. We have been created by only one Allah. I am myself a Muslim. But I had no knowledge of Quran Sharif and my holy books.

I knew nothing. But Baakhabar Sant Rampal Ji Maharaj has given me all that knowledge. Whatever religion you belong to, stick to that religion. But do true worship. You will get full benefits. You should also recognise Baakhabar Sant Rampal Ji Maharaj before it is too late. Baakhabar Sant Rampal Ji Maharaj imparts true worship according to the holy scriptures. After reading the holy books, Gyan Ganga and Jeene Ki Rah, written by Sant Rampal Ji Maharaj, and understanding the knowledge, get your and your family’s welfare done by taking initiation from Sant Rampal Ji Maharaj.

**Devotee Salim Khan
District-Etawah, Uttar Pradesh**

Deliverance from Demonic Possession

I, Shahina Garg, am a resident of Shimla (Himachal Pradesh). I am a postgraduate. Belonging to a Muslim family, I used to do everything e.g., observe fast, offer Namaz, because I was also searching for Allah. I had been possessed by an evil spirit. I showed myself to many Pirs (Saints), fakirs, and at shrines, but to no avail. I got married in a Hindu family. I also followed religious practices according to Hindu customs but got no relief. My in-laws also showed me in many places, but I did not get any relief. Mental and financial problems had increased for the whole family. Then one of our relatives, who lives in Shimla itself, told us, “Take refuge in Sant Rampal Ji Maharaj. Everything will be fine there.” But we did not believe him and came back home. He also gave us a book, Gyan Ganga. But we did not even touch it for 3-4 months. Then we became very distressed, so we took initiation from Sant Rampal Ji Maharaj in June 2014. When Sant Rampal Ji Maharaj Ji blessed me, it felt as if a lot of burden had come off my mind and Sant Ji said, “Everything will be fine.” Then we returned home. I got rid of that demonic possession as well. I was all right. Due to my illness, we were also going to get divorced which was averted after taking initiation from Sant Rampal Ji Maharaj. Today we are leading a good life. My husband did not have a job. By the grace of Sant Rampal Ji Maharaj, now he has got a job too. Sant Rampal Ji Maharaj preaches the method of worship according to the holy scriptures. My only request to the devotee society is that they should take refuge in Sant Rampal Ji Maharaj. He is the only complete saint who imparts the correct method of worship.

**Devotee (Bhaktmati) Shahina Garg
Shimla, Himachal Pradesh
Contact No. 8307744506**



You have read above the 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 due to lack of space here, we were able to write autobiographies of only a few devotees. If we start writing down autobiographies of all the devotees, perhaps hundreds of books will be printed. Therefore, a hint is sufficient for a sensible person.

(Chapter No. 5)**Concise Creation of Nature**

In the beginning, Satpurush was alone. There was no creation. First of all, Supreme God created four immortal loks (places) by the power of word (Shabd).

1. Anami Lok which is also called Akah Lok.
2. Agam Lok
3. Alakh Lok
4. Satlok

Then God acquired four forms in the four loks. He became famous in each of the four loks with four separate titles. He kept the title of -

1. Anami Purush or Akah Purush in Anami Lok.
2. Agam Purush in Agam Lok
3. Alakh Purush in Alakh Lok
4. Satpurush in Satlok

Then, God created a throne in each of the four loks by the power of word. He became seated like a King on each of the throne wearing crown etc. Then God did other creation in Satlok. With one word, He created 16 islands and one Mansarover (a lake in Satlok). Then with 16 words, He created 16 sons. Out of them, Achint, Tej, Sahajdas, Jogjit, Kurm, Ichha, Dhairya and Gyani have played the main role.

To teach a lesson to his sons that no task is successful without the Almighty; the work suits in the hands of the one skilled to do it; if someone else does it, he is sure to mess it up, Satpurush said to his son Achint - 'You do the rest of the creation in Satlok. I have given some power to you.' Achint created Akshar Purush by the power of his word. Akshar Purush was created young. He went to Mansarover (a lake) to have bath; he started floating on that water. After some time, he fell asleep. He went deep inside the lake. (In Satlok, the body is immortal. The body is not dependent on breaths there.) Akshar Purush did not come out of the water for a long time. Achint could not do further creation. Then Satpurush (Param Akshar Purush) went to Mansarover and took a handful of water. He created a huge egg out of it by word-power and creating a soul by word-power inserted it inside the egg and released the egg in water. As the egg descended in the water, it made a roaring sound by which Akshar Purush's sleep got disturbed. Akshar Purush looked at it in anger thinking - 'Who has woken me up?' When his anger struck the egg, the egg broke. A young bright man came out of it. He was named Kshar Purush. (He only later became known as Kaal.) Satpurush said to both of them - 'Both of you come out of water. Akshar Purush, you were asleep. All this has been done to wake you up.' Satpurush said to Akshar Purush and Kshar Purush - 'Both of you may live in Achint's lok.'

After some time, Kshar Purush (who is also called Jyoti Niranjan Kaal) thought, "We three are living in one lok. My other brothers are living in one island each." Thinking this, he started doing meditation to obtain a separate island. Prior to this, Satpurush said to his son Achint that - 'You cannot do creation of nature. To teach you this very lesson, I asked you to do the rest of the creation. But Achint, you could not even wake Akshar Purush up. Now do not make any further attempts. I will do all the creation by the power of my word.'

Satpurush created infinite loks in Satlok and created other souls in all of them by the power of his word (shabd). All these loks were around the throne of Satpurush. Only male hans (human beings in Satlok are called Hans) live in these, and Supreme God has given power to them that they can give rise to their family (male hans) by word-power. They can only give rise to two sons.

Kshar Purush (Jyoti Niranjan) started meditation. He did meditation for 70 Yugas (epochs).

Satpurush asked Kshar Purush, “Why are you doing meditation?” Kshar Purush said, “This place is less for me. I want a separate place.” In return for his meditation for 70 yugas, Supreme God (Satpurush) gave him 21 brahmands (universes) which were in the outer region of Satlok as if he was given 21 plots. Jyoti Niranjana (Kshar Purush) thought that there should also be some creation in these brahmands. For that, he again did meditation for 70 yugas. Then, Satpurush asked, “What do you want now?” Kshar Purush said - ‘Please give me the material for creating nature.’ Satpurush gave him five elements (water, earth, fire, air and sky) and three gunas/qualities (Rajgun, Satgun and Tamgun) and said that - ‘Do your creation with these.’

Kshar Purush again started doing meditation for the third time. When 64 yugas of him doing meditation had passed, Satyapurush asked - ‘What else do you want?’ Kshar Purush (Jyoti Niranjana) said - ‘Give me some souls. I am feeling lonely.’ How did Kshar Purush get the souls, please read ahead: -

How did We Come to Kaal’s Lok?

When Kshar Purush (Jyoti Niranjana) was doing meditation standing on one foot, we, all souls, got attracted towards this Kshar Purush, just as young children get attracted to heroes and heroines; for no purpose at all. They start loving them in vain. The actors dance and jump to earn their livelihood and young children waste their money to see them. Similarly, abandoning our Supreme Father Satpurush, we started loving Kaal Purush (Kshar Purush) from heart. Turning away from the Supreme God who was giving us all the luxuries, we started loving this fake actor Kaal Brahm. Every now and then, Satpurush also uttered ethervoices several times that - ‘Children, do not look at this Kaal’s act. Ignore him.’ We became alert superficially, but kept loving him from inside. Supreme God is Omniscient. He realised that - ‘They do not deserve to be kept here now.’ When Kaal Purush (Kshar Purush = Jyoti Niranjana) obtained rewards on doing meditation twice, he thought that now some souls should also live with me. I feel lonely on my own. Therefore, he started doing meditation to obtain souls. After doing meditation for 64 yugas, Supreme God asked - ‘Jyoti Niranjana, why are you doing meditation now?’ Kshar Purush said - ‘Grant me some souls. I feel lonely on my own.’ SatPurush said - ‘I can give you more brahmands in return for your meditation, but I will not give my souls. These have arisen from my body. Yes, if they themselves want to go, then they can go.’ On hearing Yuva Kavir’s (Almighty Kabir’s) words, Jyoti Niranjana came to us. We all hans-souls were already attracted towards him. We surrounded him from all sides. Jyoti Niranjana said, “I have obtained 21 separate brahmands from Father. I have built several luring places there. Will you come with me?” We all souls who are today suffering in these 21 brahmands said that we are ready, if Father permits. Then Kshar Purush (Kaal) went to Purna Brahm Mahan Kavir (Almighty Kabir God) and told Him everything. Then Kaviragni (Supreme God Kabir) said that - ‘I will allow those who will give consent in front of me.’ Kshar Purush and Param Akshar Purush (Kaviramitauja/ Almighty Kabir) both came to all of us hans-souls. Sat KavirDev (Eternal God Kabir) said, “Whichever soul wants to go with Brahm, he should give his consent by raising his hand.” Nobody dared in front of their 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 of us souls [who are now trapped in Kaal’s (Brahm’s) 21 brahmands] gave consent too. Supreme God Kabir told Jyoti Niranjana that - ‘You may go to your place. I will send all those souls who have given consent to go with you, to you.’ Jyoti Niranjana went to his 21 brahmands. Till then, these 21 brahmands were in Satlok only.

Later, Purna Brahm (Supreme God) gave a girl’s appearance to the soul who gave the first consent, but did not create any female genitals on her. He inserted all the souls (who had consented to go with Jyoti Niranjana/Brahm) in that girl’s body and named her Ashtra (Aadi Maya / Goddess Prakriti / Durga), and said that - ‘Daughter, I have granted you ‘word-power’ (shabd shakti). You may produce as many living beings as Brahm says.’

Purna Brahm KavirDev (God Kabir) sent Goddess Prakriti to Kshar Purush through His

son Sahaj Das. Sahaj Das told Jyoti Niranjana that - 'Father has inserted all those souls who had consented to go with you in this sister's body and has granted word-power to her. Prakriti will produce as many living beings as you want with her word (shabd).' After saying this Sahaj Das returned to his dweep (island).

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Goddess Prakriti (Durga). Durga said - 'Jyoti Niranjana, I have the power of word granted by Father. I will produce as many living beings as you will say. Please do not start the custom of intercourse. You have also originated from the same Father's word, from an egg, and I have also later originated from that same Supreme Father's word. You are my elder brother. This act between a brother and a sister will lead to a heinous sin.' But Jyoti Niranjana ignored all appeals of Goddess Prakriti and by his word-power made female genitals with his nails on Prakriti's body and tried to rape her. Immediately, seeing no other way out to save her honour, Durga acquired a subtle form and via Jyoti Niranjana's opened mouth, entered his stomach. From there, she prayed to Supreme God Kavir Dev to save her.

Instantly, KavirDev (Kavir Dev / God Kabir), acquiring the appearance of His own son Yog Santayan alias Jogjit, appeared there, and taking the girl out of Brahm's stomach, said that - 'Jyoti Niranjana, from now on you will be called 'Kaal'. You will have births and deaths and therefore, your name will be Kshar Purush. Every day, you will eat one-lakh human beings and produce a lakh and a quarter. Both of you, along with the 21 brahmans, are expelled from here.' As soon as He said this, the 21 brahmans started moving from there like an aircraft. They went past Sahaj Das's dweep (island) and stopped at a distance of 16 Sankh Kos {one Kos is approximately 3 k.m.s; 1 sankh = one hundred quadrillion; so, 16 sankh kos = 4800 quadrillion k.m.s} from Satlok.

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

1. Purna Brahm (Complete God) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swarupi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmans (universes) and is immortal in reality.

2. ParBrahm, who is also known as Akshar Purush. He is not immortal in reality. He is the master of seven sankh (700 quadrillion) brahmans.

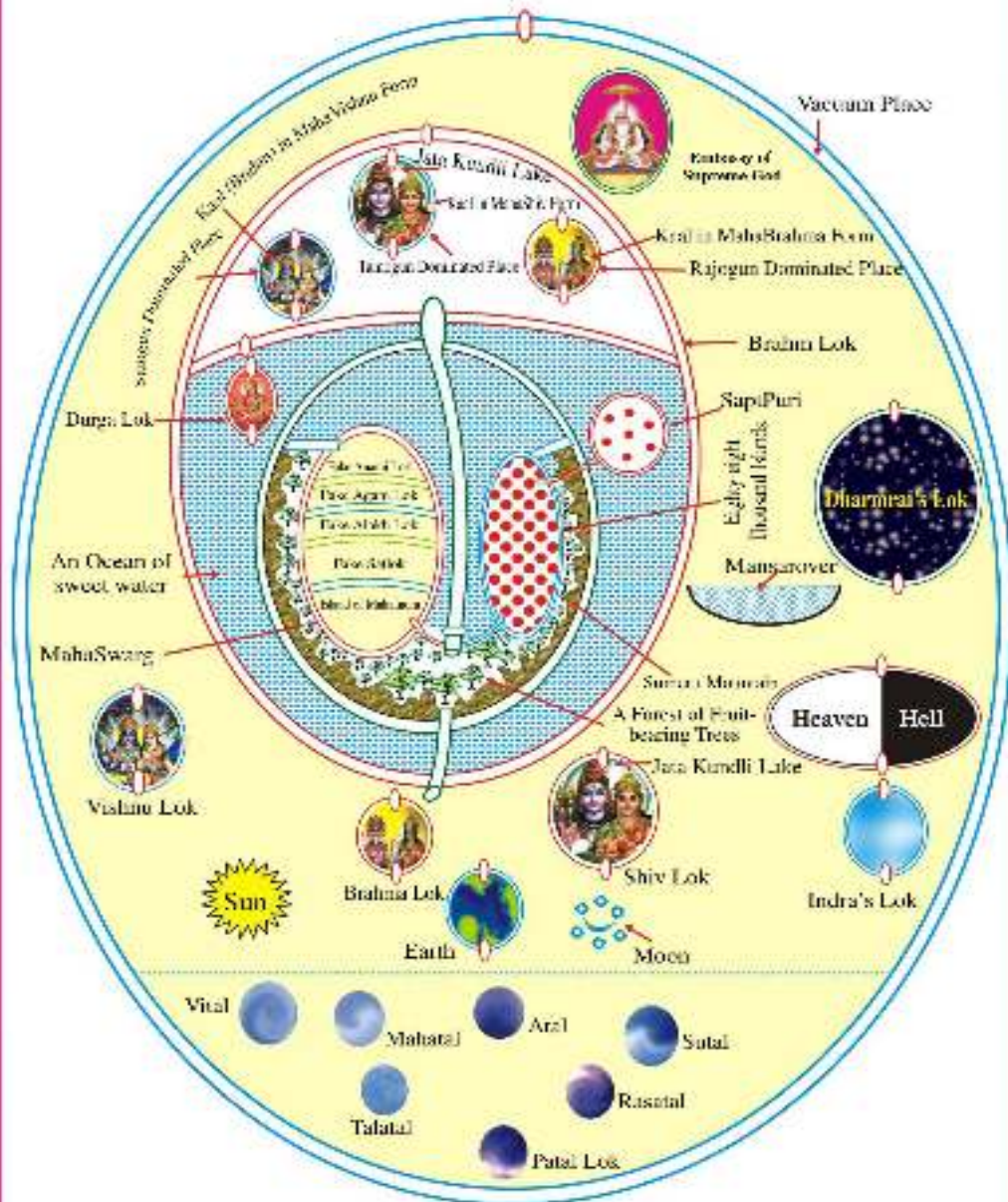
3. Brahm, who is known by Jyoti Niranjana, Kaal, Kael, Kshar Purush and Dharmrai etc names. He is the master of only twenty-one brahmans. Further, a description of the creation of one brahman of this Brahm (Kaal) will be given, in which you will read three more names - Brahma, Vishnu, and Shiv.

Difference between Brahm and Brahma - After creating three secret places in one brahman's highest place, Brahm (Kshar Purush) himself resides there in Brahma, Vishnu, and Shiv form, and with the cooperation of his wife Prakriti (Durga), gives rise to three sons. He keeps their names also as Brahma, Vishnu, and Shiv only. Brahma, who is the son of Brahm, is the minister (master) of Rajgun department in only three loks (Earth, Heaven, and Nether World) in one brahman. He is called Trilokiye (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiye (Brahma of Brahm lok) Brahma. This Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

Evidence in Shri Vishnu Puran: - Part-4, Chapter 1 on Page 230-231 Shri Brahma ji said - The Unborn, All-containing, Ordainer Supreme God whose beginning, middle, end, form, nature and essence we are unable to know. (Verse 83)

Who by acquiring my form, creates the world; at the time of preservation who is in the form of Purush, and who in Rudra form swallows the world; he holds the entire universe with an endless form. (Verse 86)

A Miniature Picture of One Brahmmand



MahaSwarg = Great Heaven

SaptPuri = Seven Cities

Birth of Shri Brahma, Shri Vishnu and Shri Shiv

Kaal (Brahm) said to Prakriti (Durga) that - 'Who can harm me now? I will do whatever I want.' Prakriti again pleaded with him - 'Have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word-power of the same Complete God (KavirDev), and later I was also born by the same Supreme God's word. Secondly, I have come out of your stomach, so I am your daughter now and you are my father. It would be highly sinful to malign these pure relationships. I have the word-power granted by father. I will produce as many living beings as you will say with my word.' Jyoti Niranjana ignored all appeals of Durga and said, "I have already received the punishment I deserved; I have been expelled from Satlok. Now I will do whatever I wish." Saying this, Kaal Purush (Kshar Purush) forcefully married Durga who then gave birth to three sons (Brahma ji - equipped with Rajogun, Vishnu ji - equipped with Satogun and Shiv Shankar ji - equipped with Tamogun).

Brahm keeps the three sons unconscious through Durga until they grow up. When they grow up, Brahm brings Shri Brahma ji back to consciousness on a lotus flower, Shri Vishnu ji on a snake bed (Shesh Shaiya) and Shri Shiv ji on a Kailash mountain, and then assembles them together. Thereafter, Prakriti (Durga) gets these three married off. Then they are appointed as ministers of one department each in three Loks [Heaven (Swarglok), Earth (Prithvilok) and Nether world (Patal lok)] in one brahmand. Like, Shri Brahma ji of Rajogun department, Shri Vishnu ji of Satogun department and Shri Shiv/Shankar ji of Tamogun department; and Brahm himself holds the position of Chief Minister in a concealed manner (MahaBrahma - MahaVishnu - MahaShiv).

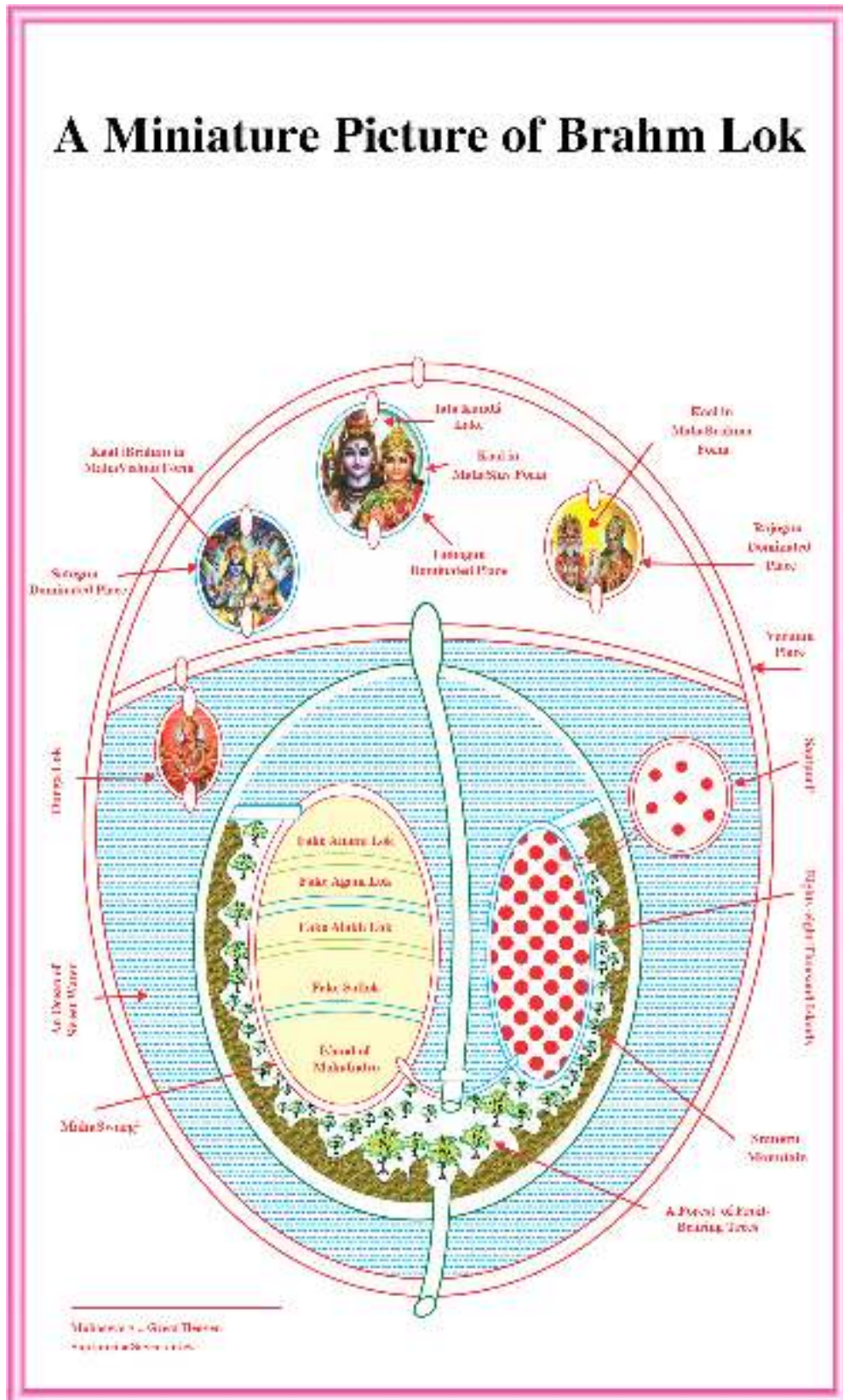
In one Brahmmand, Brahm has created one Brahmlok. In that, he has built three secret places. One is Rajogun-dominated place where this Brahm (Kaal) himself lives in MahaBrahma (chief minister) form and keeps his wife Durga in MahaSavitiri form. The son, who is born from their union in this place, automatically becomes Rajoguni. The second place has been built Satogun-dominated. There this Kshar Purush himself lives in MahaVishnu form and keeping his wife Durga in MahaLakshmi form gives birth to a son whom he names Vishnu. This child is endowed with Satogun. This Kaal has also built a third Tamogun-dominated place there. There, he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son, who is born from their husband-wife behaviour, as Shiv and endow him with Tamogun. (For reference see Holy Shri Shiv Mahapurana, Vidhveshwar Sanhita, Page 24 - 26 in which apart from Brahma, Vishnu, Rudra and Maheshwar, there is Sadashiv; and Rudra Sahita, Chapter 6, 7 and 9, Page no. 100 to 105 and 110, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy Shrimad Devi Mahapurana, Third Skand, Page no. 114 to 123, published from Gita Press Gorakhpur, translator - Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Brahm keeps these three in ignorance, and for his food, gets living beings produced by Shri Brahma, preserved by Shri Vishnu (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv [because Kaal Purush has to take out the grime from the (sukshma shareer)¹ subtle bodies of one-lakh human beings to eat it, because of the effect of the curse on him. For that, there is a piece of rock (tapatshila) in the twenty-first brahmand, which automatically remains hot. He melts the grime on it and then eats it. Souls do not die, but the pain is unbearable. Then, on the basis of their (karmas) actions, he grants other bodies to the souls].

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 thoughts crop up in one's mind. In the second room, if there are pictures of sages, saints and devotees, then good thoughts keep emerging in the mind and one only remains engrossed in the thoughts of God. In the third room, if there are pictures of patriots and martyrs, then similar passionate and zealous thoughts arise in mind. Similarly, Brahm (Kaal) with his wisdom has created the above-mentioned three places dominating in the three qualities (gunas).

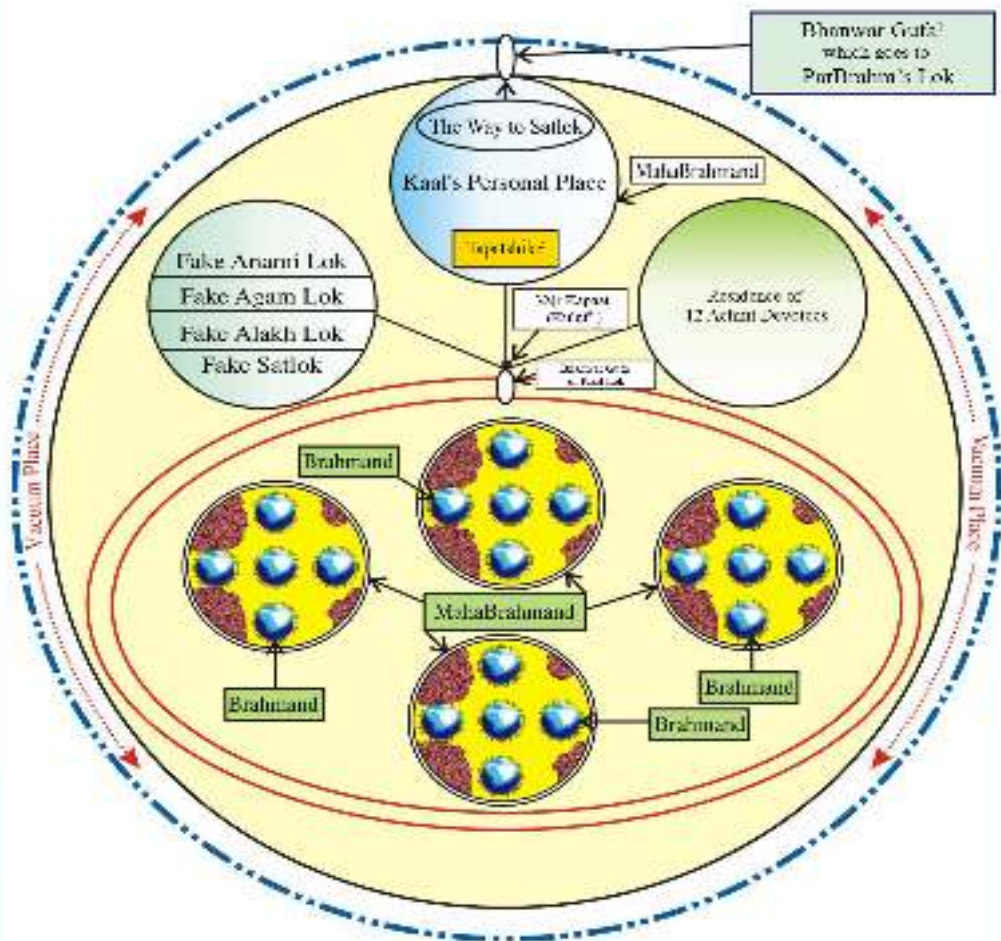
(Please see miniature picture of Brahmlok and the miniature picture of the 21 Brahmmands of Jyoti Niranjana (Kaal) **Brahm in this very book on page 199 and 200**).

¹ This Sukshma Shareer (immaterial/ subtle body) is under the material body and is made of nine elements, in which the five elements of the material body are not present.

A Miniature Picture of Brahm Lok



A Miniature Picture of Jyoti Niranjana (Kaal) Brahm's Lok (21 Brahmmands)



Gufa = Cave

Taputshilu = A piece of rock which automatically remains hot, where Kaal cooks his meal of the immaterial bodies of one lakh human beings.

Kuluf = Lock

Complete Creation of Nature

(A Conclusive Description of 'Creation of Nature' from Sukshn Ved)

When God loving souls will read the following 'Creation of Nature' for the first time, they will feel that this is a baseless story. But on reading the evidence from all the holy scriptures, they will bite their forefingers in astonishment that where was this authentic nectar-like knowledge hidden until now? Please keep reading with patience and keep this sacred knowledge safe. It will be useful for your next hundred and one generations.

Holy souls! Kindly read the original knowledge of the creation of nature created by the SatyaNarayan (the Immortal God, that is, 'SatPurush').

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

2. ParBrahm: - He is the Master (Lord) of only seven sankh (700 quadrillion) brahmands. He is also known as Akshar Purush. But in reality he as well as his brahmands are not eternal.

3. Brahm: - He is the Master (Lord) of only twenty-one brahmands. He is known by Kshar Purush, Jyoti Niranjani, and Kaal etc names. He and all of his brahmands are perishable.

(The evidence of the above-mentioned three Purushs (Gods) is also in Shrimad Bhagavat Gita Chapter 15 Verses 16-17.)

4. Brahma: - Brahma is the eldest son of this Brahm only. Vishnu is the middle son and Shiv is the last, the third son. These three sons of Brahm are the masters (Lord) of only one department (guna) each in one brahmand and are perishable. For vivid description, please read the 'Creation of Nature' mentioned below.

{KavirDev (Supreme God Kabir) has Himself given the knowledge of the nature created by Him in Sukshn Ved, that is, Kabirbaani (Kabir Speech), 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, that is, God Kabir. All the souls were contained in the body of that Complete God. The title (of Position) of this very KavirDev is Anami Purush ('Purush' means God. God has created man in His own image/form. That is why, a man is also known as 'Purush'.) The brightness of one hair follicle of Anami Purush is more than the combined light of sankh² suns.

Important: - For instance, the name of the body of a country's Prime Minister is different, and the title of his position is 'Prime Minister'. Many times, the Prime Minister also keeps many departments with him. Then whichever department's documents he signs, at that time he writes the same title. Like, if he signs the documents of Home Ministry, then he writes himself as the Home Minister. There the power of the signature of the same person is less. Likewise, there is difference in the brightness of God Kabir (KavirDev) in different loks.

Similarly, the Almighty KavirDev (Supreme God Kabir) created three other lower Loks (places) [Agam Lok, Alakh Lok & Satlok] with Shabd (word). This very Almighty KavirDev (Supreme God Kabir) then appeared in Agam Lok and is also the Master of Agam lok and there His title (of the position) is Agam Purush, that is, Agam God. This Agam God's human-like visible body is very bright. The brightness of whose one hair follicle is more than the combined light of kharab³ suns.

This Complete God KavirDev (Kabir Dev = Supreme God Kabir) appeared in Alakh Lok

² Sankh = One Hundred Padam = 10¹⁷ (One Hundred Quadrillion)

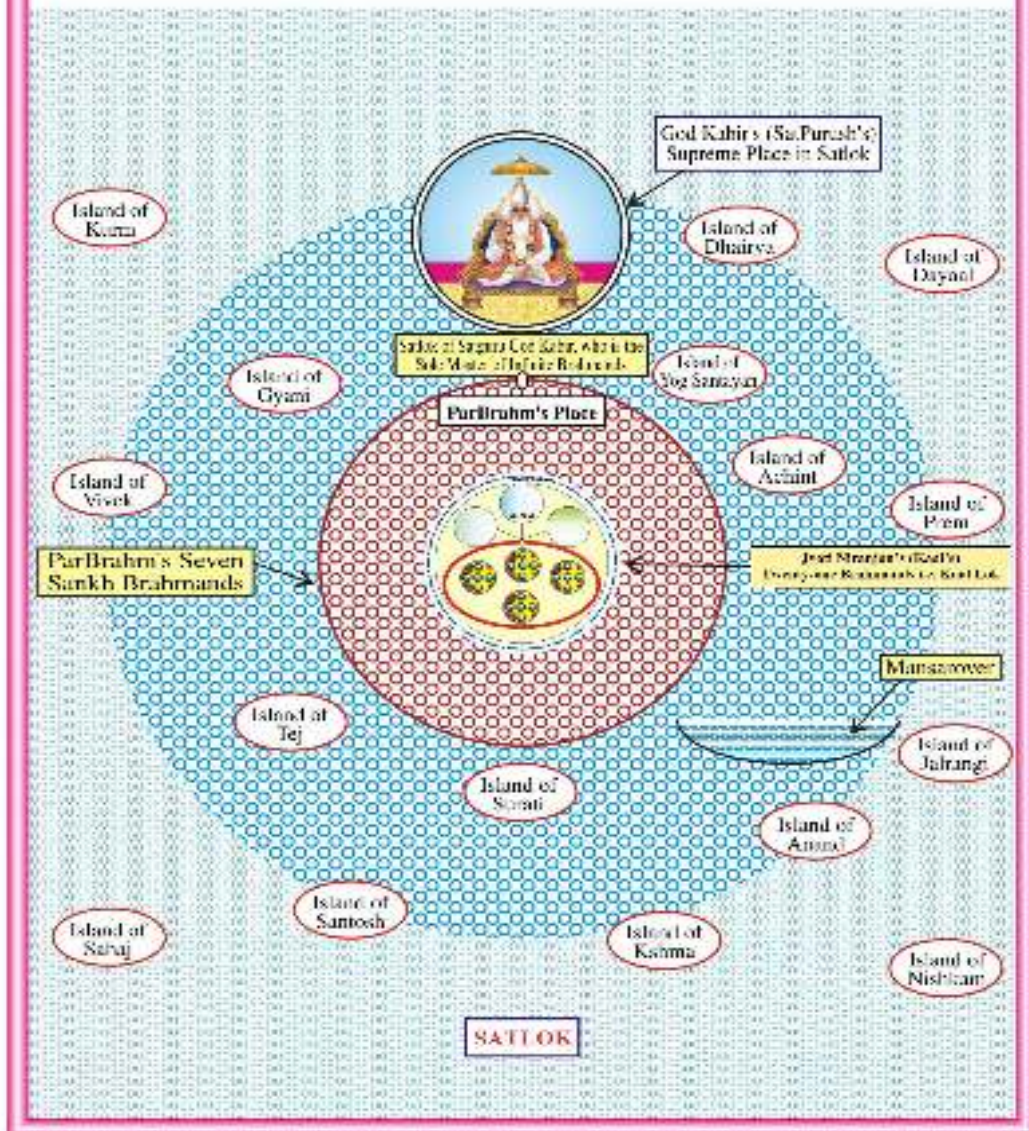
³ Kharab = One Hundred Arab = 10¹¹ (One Hundred Billion)

A Miniature Picture of Supreme God Kabir's Infinite Brahmands

Anami Lok : In this Lok, God Kabir lives in Anami Purush¹ Form. He is alone here.

Aguni Lok : In this Lok also, God Kabir lives in Aguni Purush Form.

Abakh Lok : In this Lok also, God Kabir lives in Abakh Purush Form.



and He Himself is also the Master of Alakh Lok, and the title (of the position) ‘Alakh Purush’ also belongs to this Supreme God only. This God’s human-like visible body is very effulgent, (swarjyoti) is self-illuminated. The brightness of his one hair follicle is more than the light of arab⁴ suns.

This very Supreme God appeared in Satlok and He only is also the Master of Satlok. Therefore, His title (of the position) is SatPurush (the Immortal/Eternal God). He is also known as Akaalmurti – Shabd Swaroopi Ram – Purna Brahm – Param Akshar Brahm etc. This SatPurush KavirDev’s (God Kabir’s) human-like visible body is very bright whose one hair follicle’s brightness is more than the combined light of crore suns and moons.

This KavirDev (God Kabir), appearing in SatPurush form in Satlok and sitting there, first did other creation in Satlok.

With one shabd (word), He created sixteen dweeps (islands). Then with sixteen shabds (words), He gave rise to sixteen sons. He created one Mansarover (a very big lake in Satlok) and filled it with nectar. The names of the sixteen sons are: - (1) “Kurm”, (2) “Gyani”, (3) “Vivek”, (4) “Tej”, (5) “Sahaj”, (6) “Santosh”, (7) “Surati”, (8) “Anand”, (9) “Kshma”, (10) “Nishkaam”, (11) “Jalrangi”, (12) “Achint”, (13) “Prem”, (14) “Dayaal”, (15) “Dhairya”, (16) “Yog Santayan” alias “Yogjit”.

SatPurush KavirDev entrusted the responsibility of the rest of the creation of Satlok to His son, Achint, and granted power to him. Achint created Akshar Purush (ParBrahm) by word-power and asked him for help. Akshar Purush went to Mansarover⁵ to take bath. He started enjoying there and fell asleep. He did not come out for a long time. Then, on Achint’s request, to wake Akshar Purush from sleep, KavirDev (Supreme God Kabir) took some nectar from that Mansarover and made an egg out of it. He inserted a soul into it and released that egg in the ‘nectar’ water of Mansarover. The rumble of the egg disturbed Akshar Purush’s sleep. He looked at the egg in anger, due to which the egg broke into two halves. From it, came out Jyoti Niranjan (Kshar Purush) who later became known as ‘Kaal’. His actual name is ‘Kael’. Then, SatPurush (KavirDev) spoke through an ethervoice, “You may both come out and live in Achint’s island. After getting the permission, both Akshar Purush and Kshar Purush (Kael) started living in Achint’s island (children’s foolishness was shown to them only, so that they should not crave for supremacy because nothing can be successful without the Almighty).

Then the Supreme God KavirDev Himself did all the creation. By His word-power, He created a Rajeshwari (Rashtri) Shakti⁶, with which He established all the brahmands⁷. This is also known as Parashakti / Paranandni. Supreme God then produced all the souls in human form like Himself from within Him by the power of His word.

He created the body of every soul similar to (God) Himself and its brightness is equivalent to that of sixteen suns and is in human-like form only. But the brightness of one hair follicle of God’s body is more than that of crore suns.

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

How were the Souls Caught in Kaal’s Trap?

Important: - When Brahm (Jyoti Niranjan) was meditating, we all souls, who now live in Jyoti Niranjan’s twenty-one brahmands, got attracted towards his meditation and started loving him from the core. We turned away from our happiness-giving God. As a result of which, we failed in

⁴ Arab = One Billion = 10⁹

⁵ A very big lake

⁶ Name of Great Goddess other than Durga

⁷ An elliptical region in which many loks are situated

our loyalty towards our Master. Even on being repeatedly warned by the Supreme God, we did not get distracted from Kshar Purush.

{This effect is present even today in the creation of Kaal. Like young children get attracted towards the fake acts of filmstars (actors and actresses) and the role played by them for their living. They do not even stop on being restrained. If any actor or actress comes in a nearby city, then see how a huge crowd of those foolish youngsters gathers there just to have a glimpse of them; when they have nothing to do with them. Actors are earning their livelihood, and youngsters are getting ruined. No matter how much their parents may try to discourage them, but the children do not pay heed and keep going somewhere sometime secretly}.

Purna Brahm KavirDev (God Kabir) asked Kshar Purush, “Tell me, what you want.” Kshar Purush said, “Father, this place is insufficient for me. Kindly grant me a separate dweep (island)”. Hakka Kabir (Sat Kabir) gave him 21 (twenty-one) brahmands. After some time, Jyoti Niranjana thought that some construction should be done in it. What is the use of vacant brahmands (plots)? Thinking this, he meditated for 70 yugas and requested Supreme God KavirDev (God Kabir) for some construction material. SatPurush⁸ gave him three qualities and five elements with which Brahm (Jyoti Niranjana) did some construction in his brahmands. Then he thought that there should also be some souls in these brahmands, as I feel lonesome. With this intention, he again meditated for 64 (sixty-four) yugas. On being asked by Supreme God Kavir Dev, he said that – ‘Give me some souls, I feel very lonely here.’ Then SatPurush Kaviragni (Supreme God Kabir) said, “Brahm, I can give you more brahmands in return for your Tap (meditation), but cannot give you My souls in return for any Jap⁹-Tap¹⁰. Yes, if any of the souls wants to go willingly with you, then one can go. On hearing Yuva Kavir’s (Almighty Kabir) words, Jyoti Niranjana came to us. We all hans-souls were already attracted towards him. We surrounded him. Jyoti Niranjana said, “I have obtained 21 separate brahmands from Father. There, I have built several luring places. Will you come with me?” We all souls who are today suffering in these 21 brahmands said that we are ready, if Father permits. Then Kshar Purush went to Complete God Mahan Kavir (Almighty Kabir God) and told Him everything. Then Kaviragni (Supreme God Kabir) said that I will allow those who will give consent in front of me. Kshar Purush and Param Akshar Purush (Kaviramitauja – Kavir Amit Auja, that is, whose power is limitless, that Kabir) both came to all of us hans-souls. Sat KavirDev¹¹ 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 of us souls [who are now trapped in Kaal’s (Brahm’s) 21 brahmands] gave consent too. Supreme God Kabir told Jyoti Niranjana that – ‘You go to your place. I will send all those souls, who have given consent to go with you, to you.’ Jyoti Niranjana went to his 21 brahmands. Till then, these 21 brahmands were in Satlok only.

Later, Purna Brahm (Complete God) gave a girl’s appearance to the soul who gave the first consent, but did not create any female genitals. He inserted all the souls (who had consented to go with Jyoti Niranjana/Brahm) in that girl’s body and named her Ashtra (Aadi Maya / Prakriti Devi / Durga), and said that – ‘Daughter, I have granted you ‘word-power’ (shabd shakti). You may produce as many living beings as Brahm says.’

Purna Brahm KavirDev (God Kabir) sent Prakriti Devi to Kshar Purush through His son Sahaj Das. Sahaj Das told Jyoti Niranjana that – ‘Father has inserted all those souls who had consented to go with you in this sister’s body and has granted ‘word’ power to her. Prakriti will produce as many living beings as you want with her word (shabd).’ After saying this Sahaj Das returned to his island.

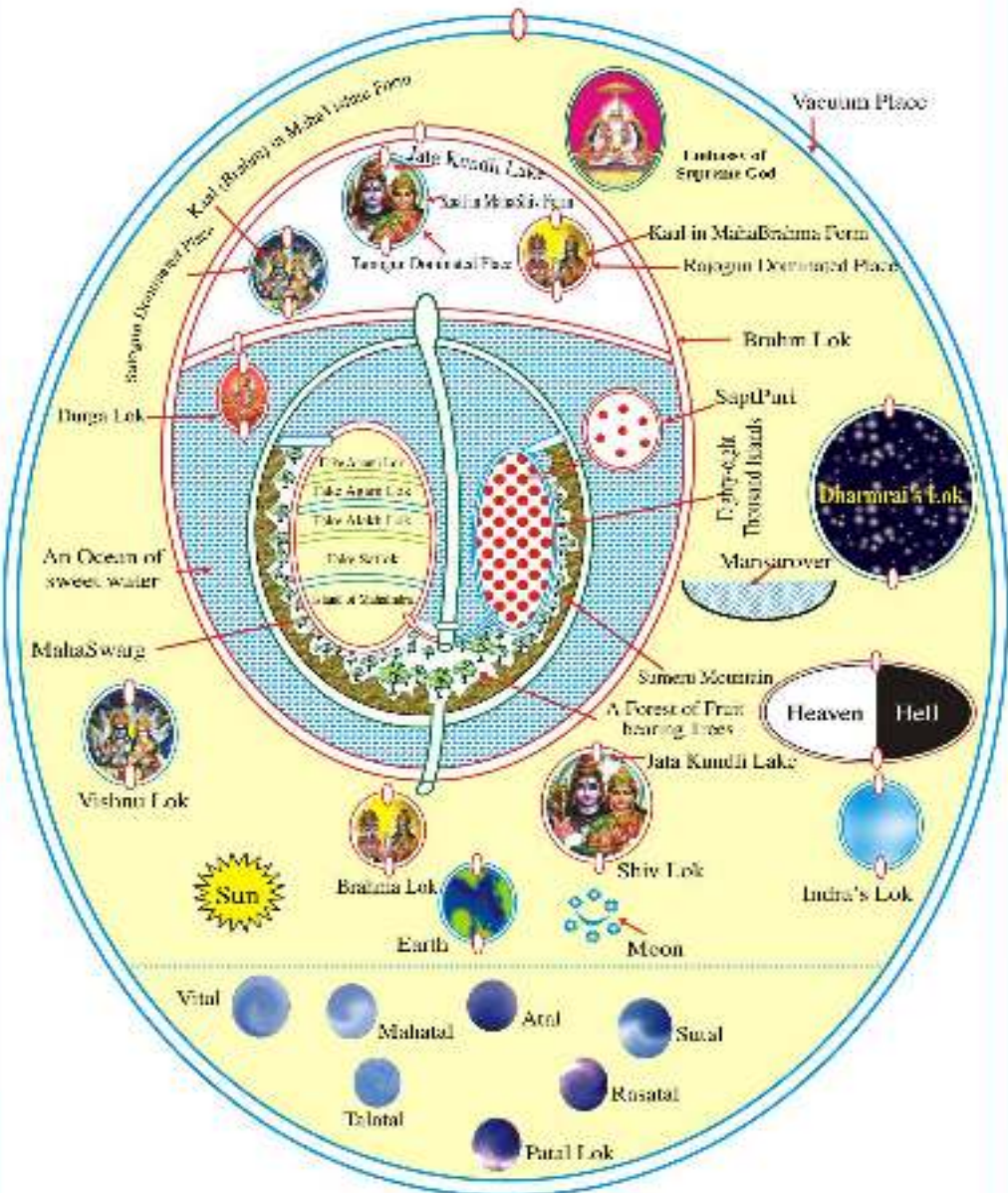
⁸ Eternal God

⁹ Repetition of Mantra

¹⁰ To do intense meditation through hathyog (forcefully)

¹¹ Eternal God Kabir

A Miniature Picture of One Brahmand



MahaSwarg = Great Heaven

SaptPuri = Seven Cities

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Prakriti Devi¹². Durga said that – ‘Jyoti Niranjana, I have the power of word, granted by Father. I will produce as many living beings as you will say. Please do not start the custom of intercourse. You have also originated from the same Father’s word, from an egg, and I have also originated from that same Supreme Father’s word after that. You are my elder brother. This act between a brother and a sister will lead to a heinous sin. But Jyoti Niranjana ignored all appeals of Prakriti Devi and by his word-power made female genitals on her body with his nails and tried to rape her. Immediately, Durga, in order to save her honour, and finding no other way out, made a miniature form of her and via Jyoti Niranjana’s opened mouth, entered into his stomach. From there, she requested Purna Brahm Kavir Dev to save her.

Instantly, KavirDev (Kavir Dev / God Kabir), acquiring the appearance of His own son Yog Santayan alias Jogjit, appeared there, took the girl out of Brahm’s stomach and said that – ‘Jyoti Niranjana, from now on you will be called ‘Kaal’. You will have births and deaths and therefore, your name will be Kshar Purush¹³. You will eat one-lakh human beings and produce a lakh and a quarter daily. Both of you, along with the 21 brahmands, are expelled from here. Immediately, 21 brahmands started moving from there like an aircraft. They passed Sahaj Das’s dweep¹⁴ and stopped at a distance of 16 sankh Kos {one Kos is approximately 3 k.m.s; 1 sankh = one hundred quadrillion; so, 16 sankh kos = 4800 quadrillion k.m.s} from Satlok.

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

1. Purna Brahm (Complete God) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swarupi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmands (universes) and is immortal in reality.

2. ParBrahm, who is also known as Akshar Purush. He is not immortal in reality. He is the master of seven sankh (700 quadrillion) brahmands.

3. Brahm, who is known by Jyoti Niranjana, Kaal, Kael, Kshar Purush and Dharmrai etc names. He is the master of only twenty-one brahmands. Further, a description of the creation of one brahmand of this Brahm (Kaal) will be given, in which you will read three more names – Brahma, Vishnu, and Shiv.

Difference between Brahm and Brahma – After creating three secret places in one brahmand’s highest place, Brahm (Kshar Purush) himself resides there in Brahma, Vishnu, and Shiv form, and with the cooperation of his wife Prakriti (Durga), gives rise to three sons. He keeps their names also as Brahma, Vishnu, and Shiv only. Brahma, who is the son of Brahm, is the minister (master) of Rajgun department in only three loks (Earth, Heaven, and Nether World) in one brahmand. He is called Trilokiye (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiye (Brahma of Brahm lok) Brahma. This Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

Evidence in Shri Vishnu Puran: - Part-4, Chapter 1 on Page 230-231 Shri Brahma ji said - The Unborn, All-containing, Ordainer Supreme God whose beginning, middle, end, form, nature and essence we are unable to know. (Verse 83)

Who by acquiring my form, creates the world; at the time of preservation who is in the form of Purush, and who in Rudra form swallows the world; he holds the entire universe with an endless form. (Verse 86)

¹² Other name of Durga

¹³ Mortal God

¹⁴ Island

Birth of Shri Brahma, Shri Vishnu and Shri Shiv

Kaal (Brahm) said to Prakriti (Durga) that – ‘Who can harm me now? I will do whatever I want.’ Prakriti again pleaded with him - ‘Have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word-power of the same Complete God (KavirDev), and later I was also born by the same Supreme God’s word. Secondly, I have come out of your stomach, so I am your daughter now and you are my father. It would be highly sinful to malign these pure relationships. I have the word-power granted by father. I will produce as many living beings as you will say with my word. Jyoti Niranjan ignored all appeals of Durga and said that I have already received the punishment I deserved; I have been expelled from Satlok. Now I will do whatever I wish. Saying this, Kaal Purush (Kshar Purush) forcefully married Durga who then gave birth to three sons (Brahma ji – equipped with Rajogun, Vishnu ji – equipped with Satogun and Shiv Shankar ji – equipped with Tamogun).

Brahm keeps the three sons unconscious through Durga until they grow up. When they grow up, Brahm brings Shri Brahma ji back to consciousness on a lotus flower, Shri Vishnu ji on a snake bed (Shesh Shaiya) and Shri Shiv ji on a Kailash mountain, and then assembles them together. Thereafter, Prakriti (Durga) gets these three married off. Then they are appointed as ministers of one department each in three Loks [Heaven (Swarglok), Earth (Prithvilok) and Nether world (Patal lok)] in one brahmand. Like, Shri Brahma ji of Rajogun department, Shri Vishnu ji of Satogun department and Shri Shiv/Shankar ji of Tamogun department; and Brahm himself holds the position of Chief Minister in a concealed manner (MahaBrahma – MahaVishnu – MahaShiv).

In one Brahmand, Brahm has created one Brahmlok. In that, he has built three secret places. One is Rajogun-dominated place where this Brahm (Kaal) himself lives in MahaBrahma (chief minister) form and keeps his wife Durga in MahaSavitiri form. The son, who is born from their union in this place, automatically becomes Rajoguni. The second place has been built Satogun-dominated. There this Kshar Purush himself lives in MahaVishnu form and keeping his wife Durga in MahaLakshmi form gives birth to a son whom he names Vishnu. This child is endowed with Satogun. This Kaal has also built a third Tamogun-dominated place there. There he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son, who is born from their husband-wife behaviour, as Shiv and endow him with Tamogun. (For reference see Holy Shri Shiv Mahapuran, Vidhveshwar Sanhita, Page 24 – 26 in which apart from Brahma, Vishnu, Rudra and Maheshwar, there is Sadashiv; and Rudra Sahita, Chapter 6, 7 and 9, Page no. 100 to 105 and 110, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy Shrimad Devi Mahapuran, Third Skand, Chapter 1 to 5, Page no. 114 to 123, published from Gita Press Gorakhpur, translator - Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Brahm keeps these three in ignorance, and for his food, gets living beings produced by Shri Brahma, preserved by Shri Vishnu (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv [because Kaal Purush has to take out the grime from the immaterial/astral bodies (Sukshm Shareer)¹⁵ of one-lakh human beings to eat it, because of the effect of the curse on him. For that there is a piece of rock (tapatshila) in the twenty-first brahmand, which automatically remains hot. He melts the grime on it and then eats it. Souls do not die but the pain is unbearable. Then, on the basis of their actions (karmas), he grants other bodies to the souls].

For example, there are three rooms in a house. If in one room, there are indecent pictures on the wall, then on entering that room, similar vulgar thoughts crop up in mind. In the second room, if there are pictures of sages, saints and devotees, then good thoughts keep emerging in the mind and one only remains engrossed in the thoughts of God. In the third room, if there are pictures of patriots and martyrs then similar passionate and zealous thoughts arise in mind. Similarly, Brahm (Kaal) with his wisdom has created the above-mentioned three places dominating in the three qualities (gunas).

¹⁵ 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.

What are the Three Gunas? – With Evidence

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

Evidence: - Shri Shiv Mahapuram, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, Page no. 24 to 26, Vidhveshwar Sanhita, and page no. 110, Chapter 9, Rudra Sanhita “In this way, Brahma, Vishnu, and Shiv, the three gods have qualities, but Shiv (Brahm-Kaal) is said to be beyond qualities.”

Second evidence: - Shrimad Devibhagavat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand Third, Chapter 5, Page 123: - God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (aavirbhaav) and death (tirobhaav). We are not eternal (immortal). Only you are eternal, are the mother of the world (jagat janani), are Prakriti, and Goddess Sanatani (existing for time immemorial). God Shiv said: If god Brahma and god Vishnu have taken birth from you, then am I, Shankar, who was born after them and perform Tamoguni leela (divine play), not your son? Henceforth, you are my mother too. Your gunas are always present everywhere in this world’s creation, preservation, and destruction. Born of these three gunas (qualities), we, Brahma, Vishnu, and Shankar, remain devoted to work according to the regulations.

The above-mentioned description is from Shri Devimahapuram which is only translated in Hindi in which some of the facts have been concealed. Therefore, see this very evidence in Shri MadDevibhagavat Mahapuram Sabhashtikam Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, Hindi translation is written along with Sanskrit. Skand 3, Chapter 4, Page no. 10, Verse 42: -

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

Translation: - O Mother! Brahma, I, and Shiv take birth from your influence only; we are not eternal, that is, we are not immortal, then how other Indra etc. gods can be eternal. Only you are immortal, are Prakriti and Sanatani Devi (42).

Page no. 11-12 Chapter 5, Verse 8: - Yadi dayardramna na sadambike kathamhaM vihith ch tamogunaH kamaljashch rajogunsambhavH suvihith kimu satvguno HariH | (8)

Translation: - God Shankar said, “O Mother! If you are kind to us then why did you make me Tamogun, why did you make Brahma, who has originated from lotus, Rajgun, and why did you make Vishnu, Satgun?”, meaning, why did you engage us in the evil deed of the birth and death of the living beings?

Verse 12: - Ramayse swapatiM purushM sada tav gatiM na hi vih vidam shive | (12)

Translation: - You are always doing sexual intercourse with your husband Purush, that is, Kaal God. Nobody knows your state.

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

Brahm's (Kaal) Vow to Remain Unmanifested

Remaining Creation of Nature from Sukshma Ved....

After the birth of the three sons, Brahm said to his wife Durga (Prakriti), "I pledge that in future, I will not appear before anyone in my real form. As a result of which, I will be considered unmanifested/invisible." He said to Durga, "Do not disclose my secret to anyone. I will remain hidden." Durga asked, "Will you not appear before your sons too?" Brahm said, "I will not appear 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 Chapter 7, Verse 24, it is said that these foolish people are unfamiliar with my bad policy that I never appear before anyone and remain hidden by my Yog Maya. Therefore, they consider the unmanifested me as having come in human form, that is, consider me Krishna.

(AbuddhyH) foolish people (mm) my (anuttamm) bad i.e., inferior (avyyam) eternal (param bhavam) main character (ajaanantH) not knowing (mam avyaktam) the unmanifested me (vyaktim) in human form (aapannam) having come (manyante) consider, that is, I am not Krishna. (Gita Chapter 7 Verse 24)

Translation: Foolish people, not knowing my bad i.e., inferior, eternal, main character, consider the unmanifested/invisible me as having come in human form i.e., I am not Krishna. (Gita Chapter 7 Verse 24)

In Gita Chapter 11 Verses 47 and 48, it is said that – this is my actual Kaal form. Nobody can see this, that is, attain Brahm by any method mentioned in the Vedas, or by jap¹⁶, tap¹⁷, or by any other activity.

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

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

On churning the ocean the second time, three girls came out. Mother distributed all the three. Prakriti (Durga) herself acquired three other forms (Savitri, Lakshmi and Parvati) and hid in the ocean. Then, she came out during the churning of the ocean. That same Prakriti acquired three forms and was given in the form of 'Savitri' to god Brahma, 'Lakshmi' to god Vishnu and 'Parvati' to god Shankar, as wives. The three couples did intercourse and gave birth to both gods and demons.

{When the ocean was churned the third time, Brahma got fourteen gems; Vishnu and other gods got 'nectar'. Demons got alcohol and the righteous Shiva stored the 'venom' in his throat. All this happened a lot later.}

When Brahma started reading the Vedas, he found out that the Master (Purush) God of the

¹⁶ Repetition of naam

¹⁷ To do intense meditation through Hathyog (forcefully)

lineage, the Creator of all the brahmands is someone else. Brahma told Vishnu and Shiv that Vedas describe some other God as the Creator, but Vedas also say that even they do not know the mystery. For that there is an indication to ask some Tatvdarshi Saint¹⁸. Brahma came to mother and narrated everything to her. Mother used to say – ‘There is no one else other than me. I am the sole creator. I am the Almighty’, but Brahma said that Vedas have been created by God, they cannot be untrue. Durga said that – ‘Your father has sworn that he will never appear before you.’ Then Brahma said, “Mother, I do not trust you now. I will surely find out that Purush (God).” Durga said, “What will you do if he does not appear before you?” Brahma said that – ‘I will not show you my face.’ On the other hand, Jyoti Niranjana has pledged that – ‘I will remain unmanifested; I will never appear before anyone, that is, I will never appear in form in my actual ‘Kaal’ form in the 21 brahmands.’

Gita, Chapter no. 7, Verse no. 24

Avyaktam, vyaktim, aapanm, manyante, mam, abuddhyaH,
Param, bhaavam, ajaanantH, mm, avyayam, anuttamm ||24||

Translation: (AbuddhyaH) foolish people (mm) my (anuttamm) bad/inferior (avyayam) permanent (param) prime (bhaavam) character (ajaanantH) being unaware of (avyaktam) unmanifested/invisible (mam) me, Kaal (vyaktim) in human-form as Krishna (aapanm) to have attained/come (manyante) consider.

Translation: Foolish people being unaware of my bad, permanent and prime character, consider the unmanifested/invisible me, Kaal, to have come in human-form as Krishna.

Gita Chapter no. 7 Verse no. 25

Na, aham, prakashH, sarvasya, yogmayasmavrtH,
MoodH, ayam, na, abhijanati, lokH, mam, ajam, avyayam ||25||

Translation: (Aham) I (yogmaya smavrtH) hidden by Yogmaya¹⁹(sarvasya) everyone (PrakashH) appear before (na) do not, that is, remain invisible, that is, unmanifested, therefore (ajam) of not taking birth (avyayam) eternal character (ayam) this (moodH) ignorant (lokH) people of the world (mam) me (na) not (abhijanati) knows, that is, considers me Krishna.

Translation: I, hidden by Yogmaya, do not appear before everyone, that is, remain invisible, that is, unmanifested, therefore, this ignorant world does not know me and my eternal character of not taking birth, that is, considers me Krishna.

Because Brahm makes his numerous forms by his word-power; he is Durga’s husband, therefore, he is saying in this verse that I do not take birth from Durga like Sri Krishna etc.

Brahma’s Endeavour to Find His Father (Kaal/Brahm)

Then Durga said to Brahma that – ‘Alakh Niranjana is your father, but he will not appear before you.’ Brahma said, “I will return only after seeing him.” Mother asked, “What will you do if you do not get to see him?” Brahma said, “I pledge that if I do not see father, then I will not come in front of you.” Saying this, Brahma anxiously left towards North where there is darkness everywhere. There, Brahma meditated for four yugas (ages), but did not achieve anything. Through an ethervoice Kaal said, “Durga, why has the creation not been done?” Durga (Bhavani) said that – ‘Your eldest son, Brahma has adamantly gone in search of you.’ Brahm (Kaal) said, “Call him back. I will not appear before him. The entire task of creation of living beings is impossible without Brahma.” Then Durga (Prakriti), with her word-power, created a girl called ‘Gayatri’ and ordered her to bring Brahma back. Gayatri went to Brahma but he was meditating and did not feel her presence. Then Aadi Kumari (Prakriti), by telepathy, told Gayatri to touch Brahma’s feet and Gayatri did the same. Brahma’s meditation got disturbed and he furiously said, “Who is this sinner who has interrupted my meditation? I will curse you.” Gayatri said, “It is not my fault.

¹⁸ God realised saint or a Saint having the true spiritual knowledge

¹⁹ Power of bhakti

First, listen to me and then you may curse me. Mother has sent me to bring you back because living beings cannot be created without you.” Brahma said, “How can I return? I have not seen father and will be ridiculed if I return like this. If you say in front of mother that Brahma has seen father (Jyoti Niranjana) and be my eyewitness then I will return with you.” Gayatri said that – ‘If you will have sex with me, then I will be your false witness.’ Brahma thought that I could not see father and will feel ashamed in front of mother if I return like this. Seeing no other way out, he did sex with Gayatri.

Then Gayatri said, “Let us prepare one more witness.” Brahma said, “That would be good.” Gayatri created another girl named ‘Puhapvati’ by her word-power. Both, Brahma and Gayatri, asked Puhapvati to testify that Brahma saw his father. Puhapvati said, “Why should I give false statement? Yes, if Brahma does intercourse with me, then I can be his false witness.” Gayatri persuaded Brahma by saying that there is no other way out. Brahma did sex with Puhapvati, and then the three came to Durga (Aadi Maya / Prakriti). The two women had kept the above-mentioned condition because they knew that if Brahma would disclose their false statements to mother, then mother would curse them. Therefore, they made him a culprit too.

(Here, Maharaj Garib Das Ji says – “Das Garib Yeh Chook Dhuron Dhur”)

Meaning: In this Kaal’s (Brahm’s) lok, this vice is present from the very beginning and here in Kaal’s lok, even the deities 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 Chapter 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 human-like bright body.

Mother Durga asked Brahma, “Did you see your father?” Brahma said, “Yes, I have seen father. He is in a human-like form with a bright body.” Durga said, “Tell me any witness.” Then Brahma said, “I saw him in front of these two.” The Goddess asked those two girls, “Did he see Brahm in front of you?” The two said, “Yes, we have seen with our own eyes.” Bhavani (Prakriti) became suspicious. She thought that Kaal told me that he would never appear before anyone, but these three are saying that they have seen him! Ashtangi meditated and asked Kaal (Jyoti Niranjana) by telepathy, “What is this story?” Jyoti Niranjana said, “These three are lying.” Then, mother told the three of them, “You are lying. An ethervoices (aakashvaani) has declared that you have not obtained any audience.” On hearing this, Brahma said, “Mother, I had sworn to go in search of father (Brahm). But I did not see him (Brahm). I was ashamed of returning to you. Therefore, we lied.” Then Mother (Durga) said, “Now I will curse you.”

Curse on Brahma: You will not be worshipped in the world. Your descendents will be frauds. They will con people by their dishonest and untrue talks. They will appear to be doing religious ceremonies from outside, but will commit vices from inside. They will tell tales from the Purans²⁰, but themselves will have no knowledge about the truth stated in the holy books. In spite of that they will become gurus to gain respect and money and will narrate lokved (hearsay/baseless stories as opposed to the true scriptures) to their followers. They will bear hardships by worshipping and making others worship gods and goddesses and by criticising others. They will not guide the right path to their followers. They will mislead the world for donation. They will consider themselves to be the best, and will consider others to be inferior. When Brahma heard all this from mother, he

²⁰ Eighteen Holy Books are Purans

fainted and fell on the ground. He regained consciousness after a long time.

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

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

After cursing the three of them in this way, Mother Bhavani (Durga) repented a lot. {Similarly, a human being first performs a wrong deed under the influence of mind (Kaal Niranjana), and when later realises under the influence of soul (part of SatPurush²¹), then repents. Like, parents (out of anger) beat their children up for a small mistake, but later repent a lot. This process occurs in all the human beings because of the influence of mind (Kaal Niranjana)}. Yes, here one thing is important that Niranjana (Kaal-Brahm) has also made his law that if any living being will hurt a weaker living being, then he will have to pay for it. When Aadi Bhavani (Prakriti/Durga/Ashtangi) cursed Brahma, Gayatri and Puhapvati, then Alakh Niranjana (Brahm - Kaal) said, “O 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.’

{The motive behind repeatedly writing the other names of Durga ji in the ‘Creation of Nature’ is to prevent any doubt from arising while looking for evidence in Purans, Gita and the Vedas. For example, in Gita Chapter 14 Verses 3-4, Kaal Brahm has said that Prakriti is the mother of all the living beings who conceives everyone. I am the father who lays the seed in her womb. In Verse 15, he has said the three gunas born of Prakriti bind the soul to the bondage of actions. - (End of Excerpt) In this account, Prakriti is Durga and the three gunas are coded names of the three deities, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv.}

Vishnu’s Departure in Search of His Father (Kaal/Brahm) and Being Blessed by His Mother Durga

After this, Mother Durga (Prakriti) asked Vishnu, “Son, you may also search for your father.” Vishnu, in search of his father (Kaal-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 due to the effect of the venom, as if he was spray-painted. Vishnu thought that this snake should be taught a lesson. Jyoti Niranjana (Kaal) thought of pacifying Vishnu and through an ethervoice, ordered Vishnu – “You go back to your mother now and tell her the entire true account, and whatever distress Sheshnaag has caused you. You may take its revenge from him in Dwaparyug. In Dwaparyug, you (Vishnu) will incarnate as Krishna, and Sheshnaag will incarnate as a snake named Kalindri in Kalideh (a river).

Unch hoi ke neech sataave, taakar oel (revenge) mohi so paavae |

Jo jeev deyi peer puni 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) became very pleased with this and said, “Son, you are truthful. Now I will introduce you to your father by my power and will dispel the doubt in your mind.”

Kabir, dekh putra tohi pita bhitaun, tore man ka dhokha mitaun |

Man swaroop karta keh jaano, man te dooja aur na maano |

Swarg patal daur man kera, man asthir man ahae anera |

Nirankar man hi ko kahiye, man ki aas nish din rahiye |

²¹ True God or Eternal/Immortal God

Dekh hoon palti sunya meh jyoti, jahan par jhilmil jhalar hoti ||

In this way, Mother Durga (Ashtangi/Prakriti) told Vishnu that man (mind) is the Doer of the world (which governs the world); this only is Jyoti Niranjana. The thousand lights that you see in meditation is his appearance. The sound of conch shells and bells etc. that you hear are Niranjana's only, and are ringing in Mahaswarg. Mother Durga (Ashtangi/Prakriti) said that – ‘Son, you are the king of all gods and I will fulfil all your wishes and tasks. You will be worshipped in the whole world because you have told me the truth.’

It is a particular habit of all the living beings in Kaal's twenty-one brahmands that they try to pointlessly glorify themselves. Like, Durga is telling Vishnu that you will be worshipped in the world. I have shown your father to you. Durga misled Vishnu by only showing him the light. Shri Vishnu also started explaining this state of God to his followers that only God's light is visible. God is formless.

After this, Aadi Bhavani (Durga) went to Rudra (Mahesh) and said, “Mahesh, you may also search for your father. Both of your brothers did not get to see your father. I have given them whatever I had to. Now you may ask whatever you want.” Mahesh said, “O Mother! If both of my elder brothers did not get to see father, then it will be useless for me to try. Please give me such a blessing that I may become immortal (mrityunjay - win over death).” Mother said, “I cannot do this. Yes, I can tell you a method by which you will attain the longest life. The method is meditation (therefore, Mahadev mostly remains in meditation).”

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

To god Brahma, the department of creating bodies of 84 lakh species of life in Kaal lok²², that is, the department of producing living beings by compelling everyone to reproduce offsprings under the effect of Rajogun²³

To god Vishnu, the department of nurturing these living beings (according to their actions), and maintaining the state by developing love and affection.

To god Shiv Shankar (Mahadev), the department of destruction because their father Niranjana has to daily consume one-lakh human beings.

Here, a question will arise in the mind that how the creation, preservation and destruction occur by Brahma, Vishnu and Shankar. These three live in their own loks.

Like, these days to run the communication system, satellites are launched above in the sky, and they run the communication system on the earth. Similarly, wherever these three gods live, the subtle (sukshma) waves of the gunas (qualities) radiating from their bodies automatically maintain an effect on every living being in the three loks.

The above-mentioned description is of Brahm's (Kaal) creation in one Brahmmand. There are twenty-one such brahmmands of Kshar Purush (Kaal).

But Kshar Purush (Brahm/Kaal) himself never appears before anyone in his visible, that is, actual bodily form. The three gods (Brahma, Vishnu, and Shiv) did not see Brahm (Kaal) despite doing worship to achieve him (Kaal) to the best of their ability based on the methods mentioned in the Vedas. Later, sages read the Vedas. In it, it is written that “AgneH Tanur Asi” (Holy Yajurved Chapter 1 Mantra 15) – ‘The Supreme God has a body.’ And in Holy Yajurved Chapter 5 Mantra 1, it is written that “AgneH Tanur Asi Vishnve Tva Somasya Tanur Asi”. In this mantra, Ved is stating twice that the Omnipresent and Preserver-of-all, SatPurush²⁴, has a body.

In Holy Yajurved Chapter 40 Mantra 8, it is said that – (Kavir Manishi) the God for whom every living being is yearning, He is Kavir i.e., Kabir. (Asanaaviram) His body is without blood

²² The twenty-one brahmmands of Brahm (Kaal) is known as Kaal lok

²³ The effect of the feeling of having sex

²⁴ Eternal God

vessels and (Shukram Akaayam) is devoid of a physical body made up of the five elements formed from seminal fluid. That Master of all is seated in the topmost Satlok. That Supreme God has a (Swarjyoti) self-illuminated body made of masses of lights, which is in word-form, that is, is eternal. He is the same KavirDev (Supreme God Kabir) (Vyaddhata) who is the creator of all the brahmands, (SwayambhuH) who appears Himself, that is, is self-existent (Yatha tathya arthan) in reality (Shashvat) is eternal (this is also evident in Gita Chapter 15 Verse 17). It means that the name of the body of (Purna Brahm) Complete God is Kabir (Kavir Dev). The body of that Supreme God is made of the element of light. The body of God is very subtle and becomes visible to only that worshipper whose divine vision has opened. Similarly, the living being also has a subtle body which is covered by a layer, that is, body made up of the five elements which is formed from the seminal fluid (shukram) by the union of mother-father. Even after leaving the body, the subtle body remains with a living being. That body is only visible to a worshipper whose divine vision has opened. Understand the state of the Supreme God and a living being in this way.

In Vedas, there is a evidence of chanting (Sumiran) ‘Om’ mantra, which is only worship of Brahm. Considering the ‘Om’ mantra to be that of (Purna Brahm) Complete God, the sages tried to attain God by meditating (hath yog) for thousands of years, but they did not see God, just gained supernatural powers (siddhis). By playing with those siddhis-like toys, the sages remained in the cycle of life and death and wrote God as ‘formless’ in the books based on their own experiences.

Brahm (Kaal) has pledged – “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, it is still present behind the clouds; this state is called ‘invisible’/unmanifested). [For evidence see Gita Chapter 7 Verses 24-25; Chapter 11 Verses 48 and 32].

Brahm (Kaal), the narrator of the Holy Gita, by entering into Shri Krishan’s body like a ghost, is saying, “Arjun, I am an enlarged Kaal and have come here to eat everyone (Gita Chapter 11 Verse 32). This is my original appearance, which neither anybody could see before you, nor anyone would be able to see in future. This means that nobody can see this original form of mine by the method of yagya-jap-tap²⁵ and the ‘Om’ naam etc. mentioned in the Vedas (Gita Chapter 11 Verse 48). I am not Krishna; these foolish people are considering the invisible/unmanifested me to be visible/manifested (in human form) in the form of Krishna because they are unaware of my bad policy that I never appear before anyone in this original Kaal form of mine. I remain hidden by my Yogmaya (Gita Chapter 7 Verses 24-25). Please think: - Why is he himself calling his policy of remaining hidden as bad/inferior (anuttam)?

If a father does not even appear before his sons, then there is a fault in him because of which he is hidden, and is also providing all the facilities to them. Kaal (Brahm) has to daily eat one lakh human beings because of the curse on him. He has created 84 lakh births/life forms (yoni) to settle the extra 25 percent born daily and to make them bear the punishment of their actions (karmas). If Brahm eats someone’s daughter, someone’s wife, someone’s son, and mother-father in front of everyone, then everybody will start hating him, and whenever the Supreme God Kaviragni (God Kabir) comes himself or sends any messenger of his, then all the human beings by following true way of worship (Sat-Bhakti) will get out of Kaal’s trap.

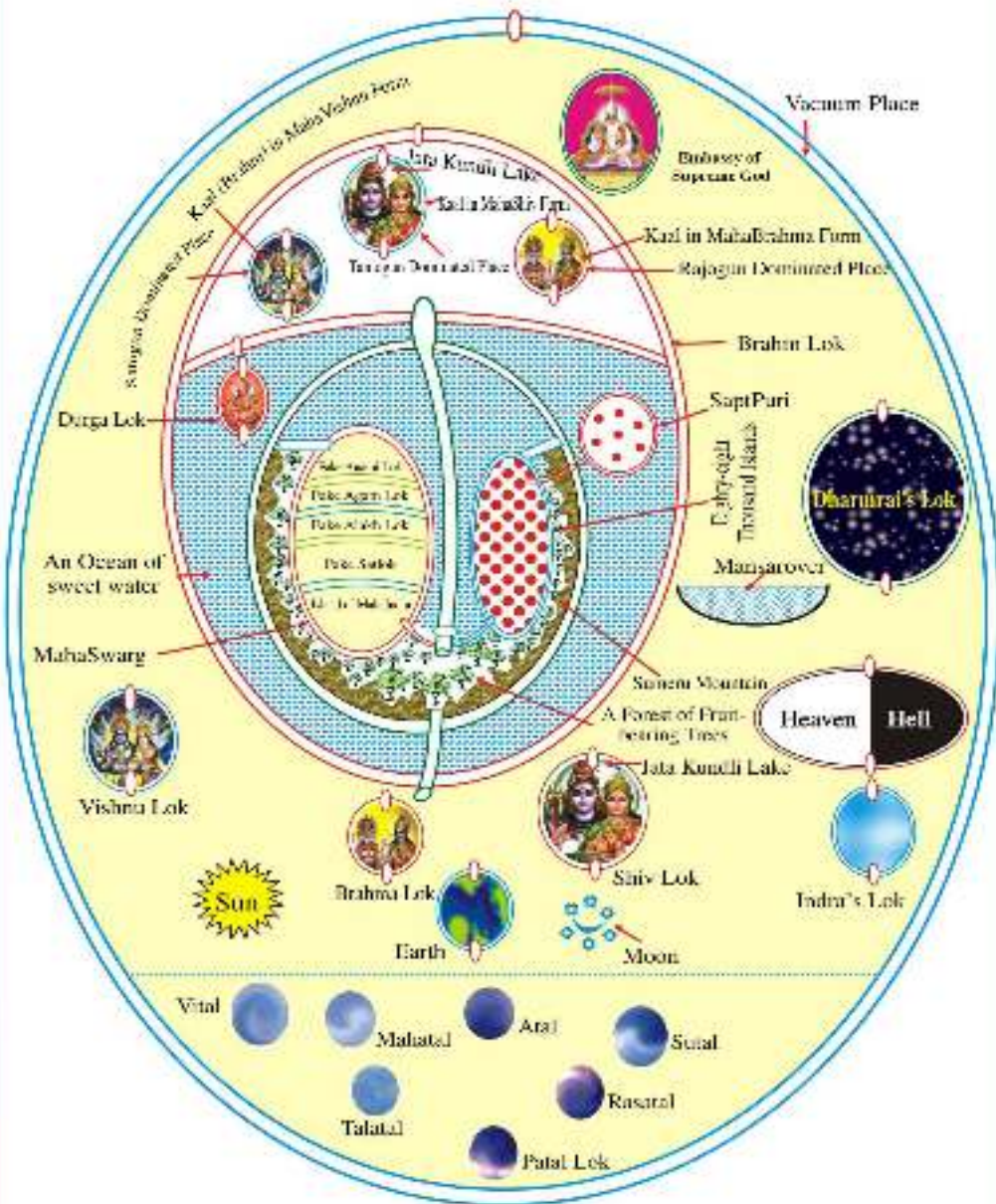
Therefore, Brahm deceives everyone. He has also described the salvation obtained from his devotion as ‘the worst’ (Anuttamam) and his policy as ‘bad’ (Anuttam) in Holy Gita Chapter 7 Verses 18, 24 and 25.

In the Brahmlok in every brahmand, he has built a Mahaswarg (Great Heaven).

In a Mahaswarg (Great Heaven), at one place he has created a fake Satlok, fake Alakh lok,

²⁵ Yagya means Sacrificial ceremony; Jap means Repetition of mantra; Tap means Austerity/meditation

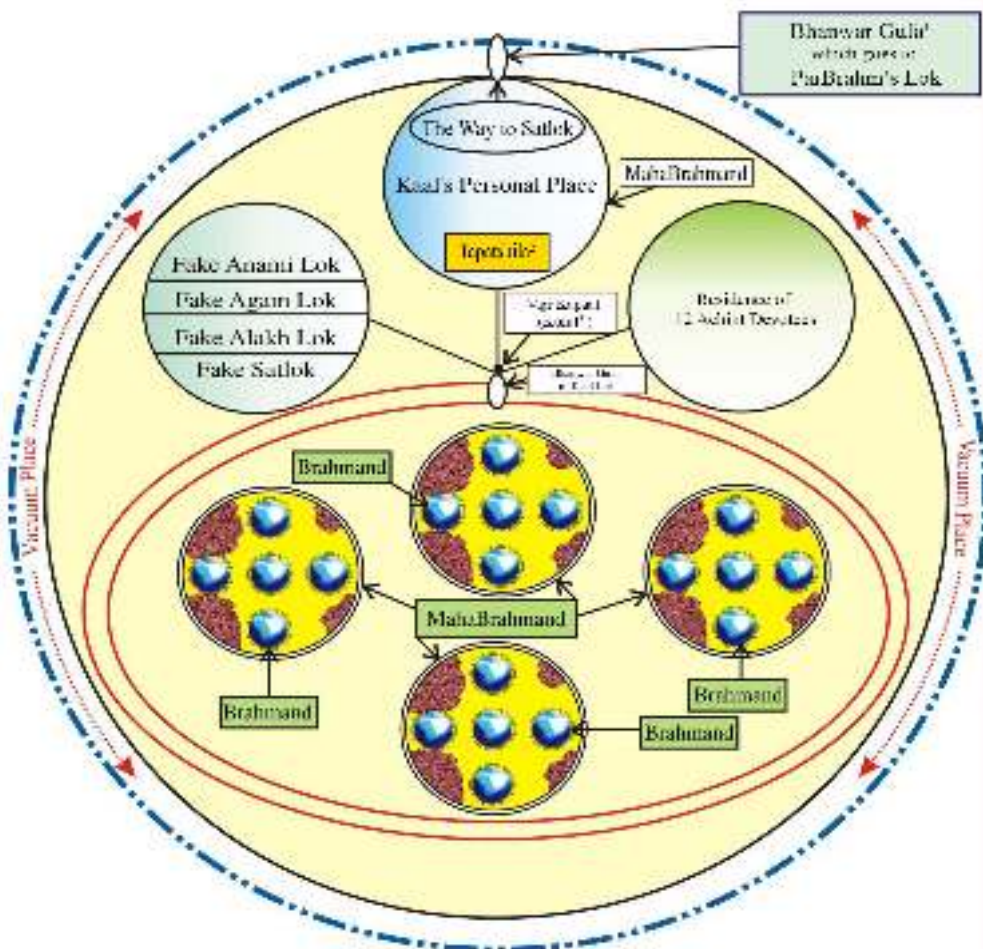
A Miniature Picture of One Brahmand



MahaSwarg = Great Heaven

SaptPuri = Seven Cities

A Miniature Picture of Jyoti Niranjan (Kaal) Brahm's Lok (21 Brahmands)



Gufa = Cave

Tapashila = A piece of rock which automatically remains hot, where Kaal cooks his meal of the immaterial bodies of one lakh human beings.

Kuhf = Lock

fake Agamluk and fake Anami lok through Prakriti (Durga / Aadi Maya) to deceive the human beings. There is a hymn of God Kabir “Kar naino deedaar mahal mein pyaara hai”. In it, there is a speech that “Kaaya bhed kiya nirvaara, yeh sab rachna pind manjhaara hai | Maya avigat jaal pasaara, so kaarigar bhaara hai | Aadi Maya kinhi chaturaai, jhuthi baaji pind dikhaai, avigat rachna rachi and maahi, vaaka pratibimb daara hai |”

In a brahmand, there is creation of other loks as well; like Shri Brahma’s lok, Shri Vishnu’s lok and Shri Shiv’s lok. Sitting here, the three gods become the master of and govern one department each in the three lower loks {(Swarg lok) Heaven which is Indra’s lok, (Prithvi lok) Earth and (Patal lok) Nether world} and hold the responsibility of creating, preserving and destroying the living beings for the food of their father. The three gods also have birth and death. Then Kaal eats them too.

In this very brahmand {a brahmand is also known as ‘and’ (egg-shaped) because a brahmand has an elliptical shape. It is also known as ‘pind²⁶’ because the creation of a brahmand can be seen in lotuses (kamal) in the body (pind) as in a television}, there is also a Mansarover²⁷ and Dharmrai’s (justice) lok. The Supreme God lives in a different form in a secret place in every brahmand like an embassy in every country. Nobody can go there. Those souls live there whose Satlok’s bhakti²⁸ is still balance. When Bhakti Yug²⁹ comes, at that time, Supreme God Kabir sends His representative Complete Saint Satguru. At that time, these pious souls are born as human beings on Earth and they soon engage in (Sat bhakti) true way of worship and after taking initiation from Satguru, attain complete salvation. The personal bhakti earnings of the pious souls (Hans-aatmas)³⁰ in that place do not get expended. All the facilities are provided from God’s repository. Whereas, the bhakti earnings of Brahm’s (Kaal) worshippers are utilized in the (Swarg) Heaven and (Mahaswarg) Great Heaven because in this Kaal lok (Brahm lok) and Parbrahm’s lok, the living beings only get the result of their deeds.

Kshar Purush (Brahm) has divided his twenty brahmands into four Mahabrahmands. In one Mahabrahmand, he has grouped five brahmands and has secured them by encircling from all sides in an elliptical shape. He has then secured the four Mahabrahmands by encircling them in an elliptical shape. He has created the twenty-first brahmand in the space of one Mahabrahmand. On just entering the twenty-first brahmand, he has built three pathways. In the twenty-first brahmand also, on the left hand side, he has built fake Satlok, fake Alakh lok, fake Agam lok and fake Anami lok with the help of Aadi Maya (Durga), to deceive living beings. And on the right hand side, he keeps the twelve greatest Brahm worshippers. Then, in every yug³¹ Kaal (Brahm) sends them on Earth as his messengers (saint/satguru), who impart ways of worship and knowledge which are not in accordance with the Holy Scriptures, and who themselves become devotionless and also entangle their followers in Kaal’s web. Then both that Guruji and his followers go to hell.

In the front, Kaal has put a lock (kuluf). That pathway goes to Kaal’s (Brahm’s) own lok where this Brahm (Kaal) lives in his actual human-like visible form. In this place, there is a griddle-like piece of rock (which automatically remains hot) on which, he roasts the subtle bodies of one-lakh human beings and taking out grime (mael) from them, eats it. At that time, all the living beings suffer from excruciating pain and start screaming, and then after sometime become unconscious.

²⁶ Body

²⁷ A very big lake

²⁸ Worship

²⁹ The time, when true bhakti is commenced by the Tatvdarshi Saint. Then that goes on properly for some years. That time is called Bhakti Yug.

³⁰ The devotees who do sadhna/worship abandoning all the evil habits (consumption of meat, alcohol and tobacco etc) are called Hans-aatmas.

³¹ Four Yugas have been mentioned in the Holy Books, named 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug.

The living beings do not die. Then after going to Dharmrai's³² lok, the living beings obtain different births based on their (karmas) deeds and the cycle of life and death goes on. Brahm opens the aforesaid lock in the front for fractions of a second only for those living beings who are his food. This lock opens automatically by the Satvanaam³³ and Saarnaam³⁴ of Supreme God.

In this way Supreme God KavirDev (God Kabir) Himself explained the Kaal's trap to his own devotee Dharmdas.

The Establishment of ParBrahm's Seven Sankh Brahmands

Supreme God Kabir (KavirDev) has later mentioned that ParBrahm (Akshar Purush) committed a breach in his duty because he fell asleep in Mansarovar and when Supreme God (I, that is, God Kabir) left the egg in that lake, then ParBrahm (Akshar Purush) looked at it in anger. Because of these two offences, he along with seven sankh brahmands was also expelled from Satlok. The second reason was that ParBrahm (Akshar Purush) became restless after departure of his friend Brahm (Kshar Purush). He started missing Brahm, forgetting the Supreme Father KavirDev (Supreme God Kabir). ParBrahm thought that Kshar Purush (Brahm) must be enjoying a lot. He will rule independently, and I am left behind. The other souls, who along with ParBrahm are experiencing the punishment of birth and death in the seven sankh (700 quadrillion) brahmands, got lost in the thoughts of the departure of those souls, who are trapped in Brahm's (Kaal's) twenty-one brahmands, and forgot the Supreme God KavirDev who is the giver of all happiness. Even on being repeatedly advised by God Kavir Dev, their yearning did not lessen.

ParBrahm (Akshar Purush) thought it would be good if I also obtain a separate place. Thinking this, he started reciting Saarnaam with the aim of obtaining a kingdom. Similarly, the other souls (who are trapped in ParBrahm's seven sankh brahmands) thought that those souls who have gone with Brahm will make merry, and we are left behind. ParBrahm made an assumption that Kshar Purush must be elated after separating. Thinking this, he decided in his inner self to obtain a separate place. ParBrahm (Akshar Purush) did not do Hath Yog (meditation), but kept doing (Sahaj Samadhi) simple meditation with great passion only to obtain a separate kingdom. To obtain a separate place, he started roaming frantically and even gave up eating and drinking. Other souls got attracted towards his renunciation and started loving him. On being asked by Supreme God, ParBrahm asked for a separate place and also requested for some souls. Then KavirDev (God Kabir) said that I will send the souls who willingly want to go with you. Supreme God asked that whichever Hans-aatma³⁵ (soul) wants to go with ParBrahm, please give consent. After a long time one Hans (soul) gave consent and many other souls in imitation of that gave consent too. God made the soul, who gave consent first, a girl, and named her Ishwari Maya (Prakriti Surati). He put all other souls in that Ishwari Maya and sent her to Akshar Purush (ParBrahm) with Achint. (They got the punishment for failing in loyalty towards their Master.) For many yugas, both lived in seven sankh brahmands, but ParBrahm did not misbehave with her. ParBrahm married Ishwari Maya³⁶ 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 tapatshila³⁷. Even the animals and birds over there have a better character than the gods of Brahm lok. The life span is also very long, but still there is birth-death, punishment according to karmas (deeds), and bread can only be earned by

³² Justice

³³ Real naam which is according to the scriptures

³⁴ The combination of three mantras is known as Saarnaam.

³⁵ Evil-less / Flawless soul

³⁶ Name of a Goddess; wife of ParBrahm

³⁷ A self-burning piece of stone which automatically remains hot. On this, Kaal (Brahm) cooks his meal of one lakh human beings.

doing hard work. Heaven and hell are also built in a similar fashion. God granted seven sankh (700 quadrillion) brahmands to ParBrahm (Akshar Purush) in return for his wishful simple meditation (Sahaj Samadhi), and blocking the brahmands in a circle at a different place from Satlok, expelled Akshar Brahm and Ishwari Maya along with seven sankh brahmands.

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

Shri Brahma, Shri Vishnu and Shri Shiv have four arms each and have 16 Kalaas (arts/skills). Prakriti Devi (Durga) has eight arms and 64 Kalaas (arts/skills). Brahm (Kshar Purush) has one thousand arms, one thousand Kalaas and is God of twenty-one brahmands. ParBrahm (Akshar Purush) has ten thousand arms, has ten thousand Kalaas and is God of seven sankh (700 quadrillion) brahmands. Purna Brahm (Param Akshar Purush / SatPurush) has infinite Kalaas, and is the God of infinite brahmands along with Brahm's twenty-one brahmands and ParBrahm's seven sankh brahmands. All the Gods, after containing their arms can also keep only two arms and can also make all of their arms appear whenever they wish.

Supreme God also lives secretly in different forms by building different places in every brahmand of ParBrahm. For instance, just imagine as if a moving camera is fixed outside and a TV is kept inside. On the inside TV, all the outside views can be seen. Now, a second TV is placed outside and a stationary camera inside. On the second TV outside, only the picture of the organiser sitting inside is visible and because of this all the workers remain alert. In a similar manner, Supreme God Kabir is controlling everyone sitting in His Satlok and He is also present in every brahmand. Like, the sun, even when far away, is maintaining its effect on other loks (places).

Evidence of Creation of Nature in Holy AtharvaVed

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

Brahm jagyanM prathmM purastaad vi seemathH surucho ven aavH |

SaH budhanyaH upma asya vishthaH satashch yonimsatashch vi vaH ||1||

Brahm – ja – gyanm - prathmm - purastaat - visimatH – suruchH – venH – aavH – saH – budhanyaH – upma – asya – vishthaH – satH – ch - yonim - asatH – ch – vi vaH |

Translation: (Prathmm) Primordial i.e., Eternal (Brahm) God (ja) manifesting/appearing (gyanm) by His wisdom (purustaat) on the summit i.e., Satlok etc (suruchH) by His own desire, with great 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 same (budhanyaH) Original God (yonim) has created the original place Satyalok (asya) to this (upma) similar (satH) the loks of Akshar Purush i.e., ParBrahm; somewhat permanently (ch) and (asatH) the temporary loks etc of Kshar Purush (vi vaH) residing places separately (vishthaH) established.

Translation: The Primordial i.e., Eternal God, that weaver, by appearing on the summit, by His own desire, wisdom and with great passion, secured Satlok etc self-illuminated and boundless (Loks) worlds, that is, the different worlds with vast boundaries weaving like a warp/cloth. And that Supreme God only does all the creation. Therefore that same Original Master has created the original place Satyalok. Similar to this, He separately established the residing places, the somewhat permanent loks of Akshar Purush i.e., ParBrahm and the temporary loks of Kshar Purush.

Meaning: - The narrator of the Holy Vedas, Brahm (Kaal) is saying that the Eternal God on Himself appearing in Satlok from Anamay (Anami) lok, by His wisdom, weaving like a cloth, secured the upper loks, Satlok etc. as boundless, self-illuminated and eternal. And the same God has temporarily established the lower seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and also the smallest creation in them.

Request: When the readers will see the boundaries of the upper loks in the picture, then a

doubt will arise in the 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 divine act 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 bhuvneshthaH |

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

Iyam - pitrya – rashtri – etu – agre - prathmaay – janushe – bhuvneshthaH – tasma – etam - surucham - hvarmhyam - dharmm - shrinantu – prathmaay – dhaasyave |

Translation: (Iyam) this same (pitrya) Universal Father God (etu) this (agre) supreme (prathmaay) the First Maya, Paranandni (rashtri) Rajeshwari Shakti i.e. Parashakti, whose quality is also known as the attractive force (janushe) by giving rise to (bhuvneshthaH) established the Lok/world. (Tasma) that same Supreme God (surucham) with great passion, voluntarily (etam) this (prathmaay) by the Shakti of first creation, that is, by Parashakti (hvarmhyam) stopping the separation of one another, that is, attractive force (shrinantu) God ordered the gravitational force to prevail forever. With that never-ending (dharmm) character (dhaasyave) maintaining, has secured by weaving like a warp i.e., cloth.

Translation: This same Universal Father God, by giving rise to this supreme First Maya, Paranandni³⁸ (Rashtri), Rajeshwari Shakti i.e., Parashakti, whose quality is also known as the attractive force, established the worlds (loks). That same Supreme God voluntarily with great passion, through this Shakti of the first creation, that is, Parashakti, ordered the gravitational force, which stops the separation of one another, to prevail forever. He is holding in place with that never-ending character by weaving like warp i.e., cloth.

Meaning: - The Universal Supreme Father God by His word-power created Rashtri, that is, the First Maya Rajeshwari. And through that Parashakti only, He has established all the aforesaid universes (brahmands) with the never-ending quality of holding each other with an attractive force.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 3

Pr yo jagye vidwanasya bandhurvishwa devanaM janima vivakti |

Brahm BrahmN ujjbhaar madhyatneechaeruchchaeH swadha abhi pra tasthou ||3||

Pr – yaH – jagye – vidwanasya – bandhuH – vishwa – devanam - janima – vivakti – BrahmH – BrahmN – 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 devotee (yaH) who (bandhuH) the real companion i.e., Supreme God only, to His personal servant (janima) whatever has been created by Him (vivakti) Himself tells correctly in detail that (BrahmN) Supreme God (madhyat) from within Him i.e., by word-power (brahmH) Brahm / Kshar Purush i.e., Kaal (ujjbhaar) by giving rise to (vishwa) the whole world i.e., all the loks (uchchaeH) above 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: Supreme God who is the real companion of a curious devotee, first of all, Himself correctly tells in detail the knowledge of the origin of the gods and the brahmands and whatever has been created by Him to His personal servant (disciple) that, Supreme God, giving rise to Brahm / Kshar Purush i.e., Kaal from within Him i.e., by His word-power, properly established the whole world i.e., all the loks, both the Satyalok etc above and all the brahmands of ParBrahm and Brahm

³⁸ 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 Supreme God. SatPurush God Kabir only has granted the power of creating loks to her. Supreme God Kabir does not do sex with that Goddess. Only, because of being the Master of all, is known as her husband.

below by His acquirable attractive force.

Meaning: - Supreme God Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal servant (disciple) that, the Supreme God gave rise to Brahm (Kshar Purush / Kaal) from within Him, that is, from His body by His word-power and has secured all the brahmands, the Satlok, Alakh lok, Agam lok, and Anami lok above and the ParBrahm's seven sankh brahmands and Brahm's 21 brahmands below with His acquirable attractive force.

Like, Supreme God Kabir (KavirDev) Himself told the knowledge of the nature created by Him to His personal servants/disciples i.e., friends, Shri Dharm Das, Respected Garib Das etc. The above-mentioned Ved Mantra is also supporting this.

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

SaH hi divH sa prthivya ritstha mahi kshemM rodsi askbhaayat |

Mahaan mahi askbhaayat vi jaato dhyaM sadam paarthivM ch rajH ||4||

SaH – hi – divH – sa – prthivya – ritstha – mahi – kshemm - rodsi – askbhaayat - mahaan - mahi - askbhaayat - vijaatH – dhaam - sadam - paarthivm - ch – rajH |

Translation: (SaH) that same Almighty God (hi) undoubtedly (divH) the upper four divine worlds/loks like, Satyalok, Alakh lok, Agam lok, and Anami lok/Akah lok i.e., the loks equipped with divine qualities (ritstha) established in true form i.e., eternally (sa) similar to them (prthivya) all the lower loks of the Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal (mahi) with the element of Earth (kshemm) with safety (askbhaayat) set in place/established (rodsi) with the element of Sky and the element of Earth, the upper and lower brahmands {like, sky is a subtle element; the quality of sky is shabd/sound; Supreme God created the upper loks in form of shabd, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands of Brahm/Kshar Purush in a temporary form with the element of Earth} (mahaan) Supreme God (paarthivm) of the Earth (vi) different-different (dhaam) Loks (ch) and (sadam) the residential places (mahi) with the element of Earth (rajH) small-small loks in every brahmand (jaatH) by creating (askbhaayat) fixed them.

Translation: That same Almighty God, undoubtedly, established all the four upper divine loks (worlds) like, Satyalok, Alakh lok, Agam lok and Anami/Akah lok, that is, the loks equipped with divine qualities, in a true form i.e., in an eternal form. Just like them, safely established all the lower loks of Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal with the element of Earth. Supreme God created both the upper and lower brahmands with the element of sky and earth respectively. {Like, sky is a subtle element; the quality of sky is shabd/sound. Supreme God created the upper loks in form of shabd, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands of Brahm/Kshar Purush in a temporary form with the element of Earth}. Supreme God by creating the different-different loks and residential places of the Earth with the element of Earth and the small-small loks in every brahmand fixed them.

Meaning: - Supreme God has created the upper four loks, Satlok, Alakh Lok, Agam Lok and Akah/Anami Lok as ever-lasting, that is, indestructible. The same God has also created and secured the lower loks of Brahm and ParBrahm and the other smaller loks as temporary.

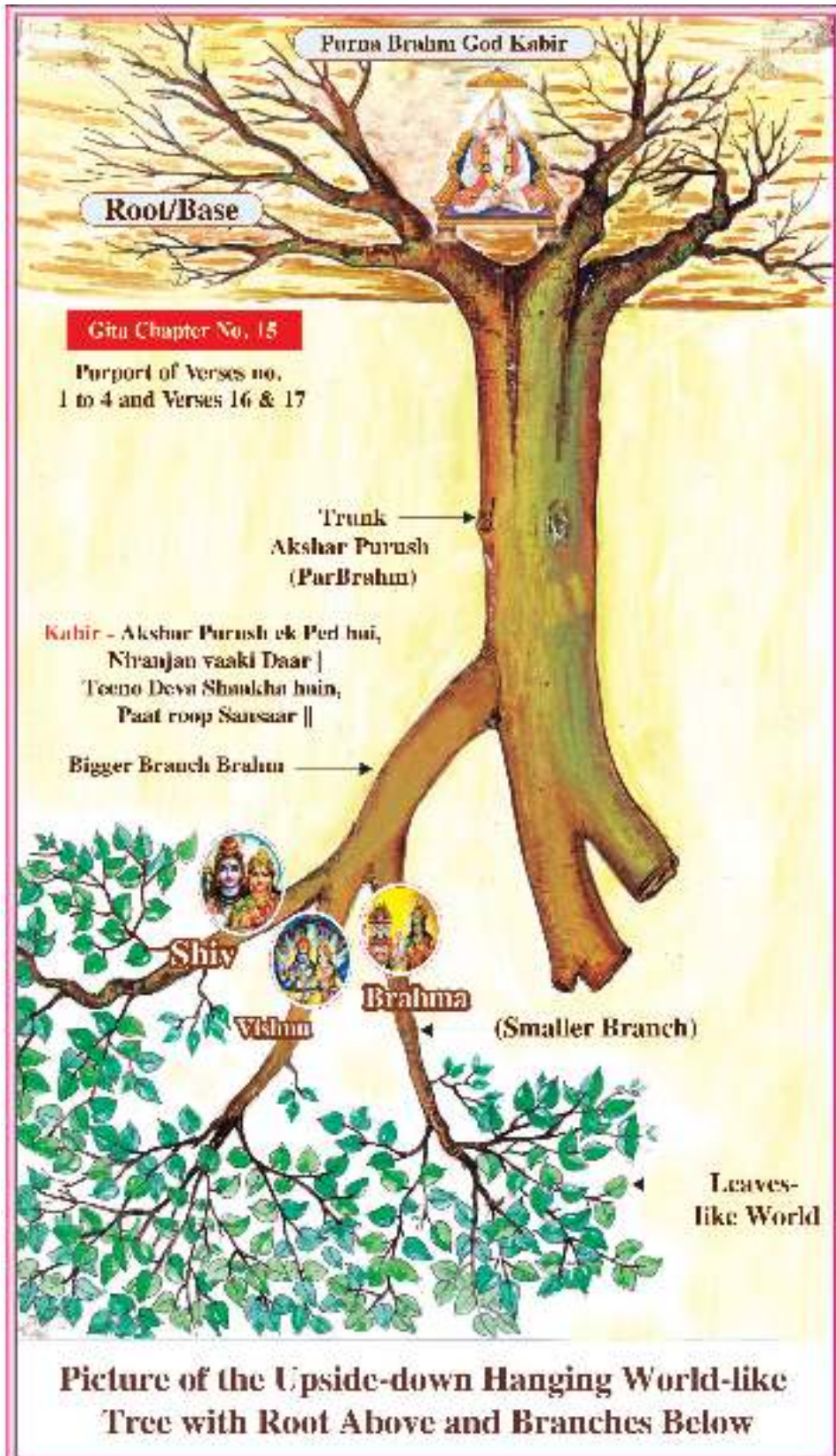
Atharvaved Kaand no. 4 Anuvaak no.1 Mantra 5

SaH budhnyaadaashtr janushoabhyagrM brhaspatirdevta tasya samraat |

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

SaH – budhanyaat - Aashtr – janusheH – abhi – agram - brhaspatiH – devta - tasya – samraat – ahH – yat - shukram - jyotishH – janisht – ath – dhyumantH – vi - vasantu – vipraH |

Translation: (SaH) that same (budhanyaat) from the Original Master (abhi-agram) on the



very first place (Aashtr) Ashtangi/Maya/Durga i.e., Prakriti Devi (janusheH) originated; because the first place of the lower loks of ParBrahm and Brahm is Satlok; it is also known as the Third Abode. (Tasya) Even the Master of this Durga is also this (samraat) King of the kings (brhaspatiH) the Greatest Lord and Jagatguru / Guru of the universe (devta) is Supreme God. (Yat) from whom (ahH) everyone got separated. (Ath) after this (jyotishH) from Jyoti-roop Niranjan i.e., Kaal (shukram) seminal fluid i.e., by the power of seed (janisht) arising from the stomach of Durga (vipraH) devout souls (vi) separately (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 loks of ParBrahm and Brahm is Satlok; it is also known as the Third Abode. Even the Master of Durga is also this King of the kings, the Greatest Lord and the Guru of the Universe, Supreme God, from whom everybody got separated. After this, having born from the semen i.e., by the power of seed of Jyoti Niranjan / Kaal through Durga’s womb, the devout souls started living separately in the world of men (Earth) and heaven. By the orders of Jyoti Niranjan, Durga said, “Live.”

Meaning: - The Supreme God gave rise to Aashtra i.e., Ashtangi (Prakriti Devi / Durga) in Satyalok, the first from below (lowermost) among the upper four loks. He only is the King of kings, Guru of the Universe and the Complete/Supreme God (SatPurush) from whom everybody got separated. After that, all the living beings, having born from Jyoti Niranjan’s (Kaal’s) seed (semen) through Durga’s (Aashtra) womb, started living in Heaven and Earth.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.6

NoonaM tadasya kaavyo hinoti maho devasya poorvyasya dhaam |

Esh jagye bahubhiH saakamittha poorve ardhe vishite sasan nu ||6||

Noonam - tat - asya – kaavyaH – mahH – devasya – poorvyasya – dhaam – hinoti – poorve – vishite
- esh – jagye – bahubhiH – saakam - ittha – ardhe – sasan - nu |

Translation: (Noonam) undoubtedly (tat) that Supreme God i.e., Tat Brahm only (asya) this (kaavyaH) devout soul, who does bhakti of Supreme God according to the ordinances, back (mahH) Almighty (devasya) of Supreme God (poorvyasya) former (dhaam) lok i.e., Satyalok (hinoti) sends.

(Poorve) former (vishite) specially desired for (esh) this Supreme God and (jagye) after knowing the knowledge of the creation of nature (bahubhiH) absolute bliss (saakam) with (ardhe) half (sasan) asleep (ittha) thus systematically (nu) prays with a true soul.

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

After knowing about this former Supreme God, who is specially desired for, and the creation of nature, one, while half asleep in absolute bliss, thus systematically prays with a true soul.

Meaning: - That very Supreme God takes a devotee, who does true worship, to the same first place (Satlok) from where we all got separated. On attaining that real happiness-giving God there, he (devotee) being carried away by happiness prays with joy that – ‘O God, the wanderers of infinite births have now found the real living place.’

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

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

Garib, ajab nagar mein le gaye, hamkun Satguru aan |

Jhilke bimb agaadh gati, soote chaadar taan ||

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 7

YoatharvanM PitraM DevbandhuM BrahspatiM namsaav ch gachchhaat |

TvaM vishwesham janita yathaasaH KavirDevo na dabhaayat swadhaavaan ||7||

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

Translation: (YaH) who (atharvanm) unchanging i.e., eternal (Pitram) Father of the Universe (Dev bandhum) the real companion of the devotees, that is, the basis of the soul (Brahspatim) Guru of the universe (ch) and (namsa) polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures (av) with safety (gachchhaat) who takes those who have gone to Satlok, to Satlok (Vishwesham) of all the brahmans (Janita) Creator-Jagdamba, that is, who is also endowed with the qualities of a mother (Na dabhaayat) who does not betray like Kaal (Swadhavan) who has the nature, that is, qualities of (yatha) as it is (SaH) He (Tvam) Himself (KavirDevH) is KavirDev, that is, in different language is also called Supreme God Kabir.

Translation: He, who is unchanging, that is, eternal; Father of the universe; the real companion of the devotees, that is, the basis of the soul; Guru of the universe, and who takes a polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmans, Jagdamba, that is, who is also endowed with the qualities of a mother, who has the nature, that is, qualities of not betraying like Kaal, He is, as it is, Himself KavirDev, that is, in a different language He is also called Supreme God Kabir.

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

Supreme God who is unchanging, that is, is 'eternal' in reality, (it is also evident in Gita Chapter 15 Verses 16 and 17), the Guru of the universe (Jagat Guru), the basis of the soul; who takes those, who have gone to Satlok after becoming completely liberated, to Satlok, the Creator of all the brahmans, who does not betray like Kaal (Brahm), is, as it is, Himself KavirDev i.e., God Kabir.

This very Supreme God, because of creating all the brahmans and living beings by His word power, is also called (Janita) Mother and (Pitram) Father and in reality, is (Bandhu) Brother also and He only (Dev) is the Supreme God. Therefore, only this Kavir Dev (God Kabir) has to be worshipped. "Tvamev Maata ch Pita Tvamev, Tvamev Bandhu ch Sakha Tvamev, Tvamev vidhya ch dravinM Tvamev, Tvamev sarvM mm Dev Dev" (You only are my Mother and Father; You only are my Brother and friend; You are my knowledge and wealth; You are my God of all gods.)

The magnificence of this very God has been described in detail in Holy Rigved Mandal no. 1, Sukt no. 24.

Evidence of Creation of Nature in Holy Rigved

Rigved Mandal 10 Sukt 90 Mantra 1

Sahasrsheersha PurushH sahasrakshH sahasrpaat |

Sa bhumiM vishwatoM vritwatyatishthatdashangulam ||1||

Sahasrsheersha – PurushH – sahasrakshH – sahasrpaat - sa – bhumim - vishwatH – vritwa – atyatishthat - dashangulam |

Translation: (PurushH) Viraat-form Kaal God i.e., Kshar Purush (sahasrsheersha) who has thousand heads (sahasrakshH) who has thousand eyes (sahasrpaat) thousand feet (sa) that Kaal (bhumim) the twenty-one brahmans of the Earth (vishwatH) from all sides (dashangulam) with the ten fingers i.e., by fully controlling (vritwa) by encircling them (atyatishthat) is also situated above this, that is, lives separately in his Kaal Lok in the twenty-first brahmand.

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

Meaning: - In this Mantra, there is description of Viraat (Kaal/Brahm). [In Gita, Chapter 10-

11 also, there is a similar description of this Kaal/Brahm. In Chapter 11 Verse 46, Arjun is saying that O Sahasrbaahu, that is, One with thousand arms, you may appear in your Chaturbhuj form (four-armed form).]

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

Rigved Mandal 10 Sukt 90 Mantra 2

Purush evedM sarvM yadbhootM yachch bhaavyam |

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 (annen) through food grain (atirohti) develops. This Akshar Purush also (ut) doubtful (amrtatvasya) of salvation (ishaanH) is master; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Translation: Similarly he, who is somewhat God, is Akshar Purush i.e., ParBrahm. And he who has taken birth or who will be born in the future, all develop through foodgrain by effort i.e., hardwork. Even this Akshar Purush is a doubtful master of salvation; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Meaning: - In this Mantra, there is description of ParBrahm (Akshar Purush) who is equipped with some of the qualities of God. But by worshipping him also, one cannot achieve complete salvation. Therefore, he is called a doubtful giver of salvation. He is said to have some qualities of God because, like Kaal, he does not eat after roasting on tapatshila. But in this ParBrahm's Lok (world) also, living beings have to work hard and are paid according to their actions (karmas), and the bodies of the living beings develop with food grain only. Although, the time period of birth and death is more than that of Kaal's (Kshar Purush's) Lok, but reproduction, destruction and the sufferings in the lives of 84 lakh species of life are inevitable.

Rigved Mandal 10 Sukt 90 Mantra 3

Etavansya mahimaato jyaayaanshch PurushH |

Paadoasya vishwa bhootani tripaadasyaamrtM divi ||3||

Etavan - asya – mahima – atH – jyaayaan - ch – PurushH – paadH – asya – vishwa – bhootani – tri – paad - asya – amrtam - divi |

Translation: (Asya) this Akshar Purush i.e., ParBrahm has (etavan) only this much (mahima) supremacy (ch) and (PurushH) that Param Akshar Brahm i.e., Purna Brahm / Complete God (atH) than him (jyaayaan) is greater (vishwa) all (bhootani) Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok (asya) of this Complete God / Param Akshar Purush (paadH) are one foot i.e., are just a small part of Him (asya) this Complete God's (tri) three (divi) divine loks like, Satyalok – Alakh lok – Agam lok (amrtam) eternal (paad) are the other foot, that is, whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Complete God only.

Translation: This Akshar Purush i.e., ParBrahm has this much supremacy. And that Param Akshar Brahm i.e., Purna Brahm / Complete God is greater than him. All, Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok, are one foot of this Complete God Param Akshar Purush, that is, are just a small part of Him. This Complete God's three divine loks like, Satyalok – Alakh lok – Agam lok, are His other eternal foot, that is, whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Complete God only.

Meaning: - Akshar Purush (ParBrahm) mentioned in the Mantra 2 above has only this much grandeur, and that Complete God Kavir Dev is even greater than him, that is, is Almighty, and all

the brahmands are positioned only at a small part of His.

In this Mantra, there is description of three lok because the fourth Anami (Anamay) lok dates back before all other creation. There is description of these three Gods (Kshar Purush, Akshar Purush and other than these two, Param Akshar Purush) in Shrimadbhagavat Gita Chapter 15 Verses 16-17.

{Respected Garib Das ji gives the same evidence in his speech: -

Garib, jaake ardh room par sakal pasaara | aisa Puram Brahm hamaara ||

Garib anant koti brahmand ka, ek rati nahin bhaar |

Satguru Purush Kabir hain, kul ke sirjan haar ||

Respected Dadu Sahib ji is giving the same evidence: -

Jin moku nij naam diya, soi Satguru hamaar |

Dadu doosra koi nahin, Kabir Sirjanhaar ||

Respected Nanak Sahib ji gives its evidence: -

Yak arj guftam pesh to dar koon Kartaar |

Hakka Kabir karim Tu beaeb Parvardigaar ||

(Shri Guru Granth Sahib; Page no. 721, Mehla 1, Raag Tilang)

The meaning of ‘Koon Kartaar’ is ‘the Creator of all’, that is, Shabd Swaroopi³⁹ God who does creation by the power of word/shabd. ‘Hakka Kabir’ means ‘Sat (Eternal) Kabir’, ‘karim’ means ‘kind’, ‘Parvardigaar’ means ‘God’}.

Rigved Mandal 10 Sukt 90 Mantra 4

Tripaadoordhv udaitPurushH paadoasyehaabhavtpunH |

Tato vishv navyakraamatsaashnaanashne abhi ||4||

Tri – paad – oordhvH – udait - PurushH – paadH - asya –ih - abhavat - punH – tatH - vishvana - vyakraamat - saH - ashnaanashne abhi |

Translation: (PurushH) this Param Akshar Brahm i.e., Eternal God (oordhvH) above (tri) three lok {Satyalok – Alakh lok – Agam lok}-like (paad) foot i.e., the upper part (udait) appears i.e., is seated. (asya) this very Complete God’s / Purna Brahm’s (paadH) one foot i.e., one part, in the form of the Universe, (punar) then (ih) here (abhavat) appears (tatH) therefore (saH) that Eternal Complete God (ashnaanashne) even eater-Kaal i.e., Kshar Purush and non-eater ParBrahm i.e., Akshar Purush (abhi) above (vishva) everywhere (vyakraamat) is pervasive; which means, His supremacy is over all the brahmands⁴⁰ 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 lok-(Satyalok – Alakh lok – Agam lok)-like foot above i.e., in the upper part. This very Complete God’s one foot i.e., one part, in the form of the Universe, then appears here. Therefore that Eternal/Immortal Complete God is pervading everywhere even above the eater Kaal i.e., Kshar Purush and the non-eater ParBrahm i.e., Akshar Purush; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

Meaning: - This God, the Creator of the entire Nature, Himself appears in three different forms i.e., is Himself seated in the three places (Satlok, Alakh lok, Agam lok) in the upper part of His creation. Here, Anami lok has not been mentioned because there is no creation there, and the Anami (Anamay/Akah) lok existed before the rest of the creation. Then, it is said that, after separation from that God’s Satlok, the lower Brahm and ParBrahm’s lok arise, and that Complete God is also present everywhere above the eater Brahm i.e., Kaal (because Brahm-Kaal / Viraat eats one-lakh human beings daily because of the curse on him) and the non-eater ParBrahm i.e., Akshar Purush (ParBrahm does not eat human beings, but birth-death and punishment according

³⁹ Having the word power

⁴⁰ An elliptical region in which many lok are situated

to their actions, remain the same in his loks); which means, this Complete God's supremacy is over everyone. Complete God Kabir only is the Master of the lineage who has extended His power over everyone. Like, the sun affects everyone by spreading its light. Similarly, the Complete God has extended the range (capacity) of His power over all the brahmands to control them. Like, the tower of a mobile phone even when present in one area, extends its power, that is, the range (capacity) of the mobile in all the four directions. Likewise, Complete God has extended His invisible power everywhere, by which Complete God controls all the brahmands while sitting at one place.

Respected Garib Das ji Maharaj is giving its evidence: - (Amritvaani Raag Kalyan)

Teen charan Chintamani saheb, shesh badan par chhaaye |

Maata, pita, kul na bandhu, naa kinhe janani jaaye ||

Rigved Mandal 10 Sukta 90 Mantra 5

Tasmaadviraatajaayat viraajo adhi PurushH |

Sa jaato atyarichyat pashchaadabhoomimatho purH ||5||

Tasmaat - viraat - ajaayat - viraajH - adhi - PurushH - sa - jaatH - atyarichyat - pashchaat - bhoomim - athH - purH |

Translation: (Tasmaat) thereafter, from the word-power of that Complete God SatyaPurush (viraat) Viraat, that is, Brahm who is also known as Kshar Purush and Kaal (ajaayat) originated (pashchaat) after this (viraajH) than Viraat Purush i.e., Kaal God (adhi) greater (PurushH) Purna Brahm / Complete God (bhoomim) the loks of the Earth, loks of Kaal-Brahm and ParBrahm (atyarichyat) properly created (athH) then (purH) other small loks (sa) that Purna Brahm only (jaatH) created i.e., established.

Translation: Thereafter, Viraat, that is, Brahm, who is also known as Kshar Purush and Kaal, originated from the word-power of that Complete God. After this, the Complete God, who is greater than Viraat Purush i.e., Kaal God, properly created the loks of the Earth; loks of Kaal-Brahm and ParBrahm. Then that (Purna Brahm) Complete God only created other small loks i.e., established them.

Meaning: - After the creation of the three loks (Agam lok, Alakh lok, and Satlok) mentioned in the aforesaid Mantra 4, the Complete God gave rise to Jyoti Niranjan (Brahm), that is, from that Almighty God Purna Brahm KavirDev (God Kabir) only, Viraat, that is, Brahm (Kaal) was born. This very evidence is given in Gita Chapter 3 Verse 15 that Brahm originated from the Akshar God i.e., Eternal God. This very evidence is also given in Atharvaved Kaand 4 Anuvaak 1 Sukt 3 that Brahm originated from Purn Brahm / Complete God and that same Purna Brahm created all the small and big worlds (bhoomim) like Earth etc. That Purna Brahm is greater than this Viraat God i.e., Brahm; which means, He is also his (Brahm's) Master.

Rigved Mandal 10 Sukta 90 Mantra 15

Saptaasyaasanparidhayastrisapt samidhH krtaH |

Deva yadhyagyaM tanvaana abadnnanPurushM pashum ||15||

Sapt - asya - aasan - paridhayH - trisapt - samidhH - krtaH - deva - yat - yagyam - tanvaanaH - abadnnan - Purusham - pashum |

Translation: (Sapt) seven sankh brahmands of ParBrahm and (trisapt) the twenty-one brahmands of Kaal/Brahm (samidhH) tortured by the fire of the sufferings of the punishment of sinful deeds (krtaH) which does (paridhayH) in the circular boundary (aasan) is present (yat) who (Purusham) of the Complete God (yagyam) offers religious service according to the ordinances i.e., worships (pashum) bound in the trap of Kaal to the bondage of actions like a sacrificial animal (deva) devout souls (tanvaanaH) from the web of the bondage of sinful actions created, that is, spread by Kaal (abadnnan) liberates, that is, is the liberator of the bondage - Bandichhor.

Translation: The seven sankh brahmands of ParBrahm and the twenty-one brahmands of Kaal/Brahm are present in the circular boundary, which tortures one in the fire of the sufferings of

the punishment of sinful deeds. He who offers religious service to i.e., worships the Complete God according to the ordinances, Complete God liberates those devout souls, bound like a sacrificial animal to the bondage of actions in the trap of Kaal, from the trap of the bondage of actions created i.e., spread by Kaal; meaning He is the liberator from the bondage, that is, He is Bandichhor.

Meaning: - The Complete God tells the true way of worship to the living beings, who are bound in the circular boundary of the seven sankh brahmans of ParBrahm and twenty-one brahmans of Brahm and who are burning in the fire of their sinful actions, and makes them do the correct way of worship. On the basis of which, He liberates His devotee souls, who like a sacrificial animal suffer from the agony of tapatshila⁴¹ and births-deaths (for Kaal's food), by breaking the trap of the bondage of actions, and therefore, is the liberator i.e., Bandichhor.

Its evidence is also given in Holy Yajurved Chapter 5 Mantra 32 that Kaviranghaariasi: (Kavir) Supreme God Kabir (Asi) is (Ari) the enemy of (Angh) sins, which means that God Kabir is the destroyer of all sins. Bambhaariasi: (Bambhaari) the enemy of bondage i.e., the liberator, Bandichhor (Asi) is Supreme God Kabir.

Rigved Mandal 10 Sukta 90 Mantra 16

Yagyen yagyamayajant devaastaani dharmaaani prthmaanyaasan |

Te ha naakaM mahimaanH sachant yatr poorve saadhyaH santi devaH ||16||

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

Translation: Who (devaH) flawless god-like devout souls (ayagyam) instead of the incomplete wrong religious worship (yagyen) on the basis of the religious act of true worship (yajant) worship (taani) they (dharmaaani) enriched with the religious power (prthmaani) are main i.e., superior (aasan) are (te ha) they only in reality (mahimaanH) equipped with the great power of bhakti (saadhyaH) successful devout souls (naakam) the complete happiness-giving Supreme God (sachant) on the basis of bhakti i.e., the earnings of true bhakti, attain. They go there (yatr) where (poorve) of the earlier creation (devaH) sinless god-like devout souls (santi) live.

Translation: Those flawless god-like devout souls, who instead of the incomplete wrong religious worship, worship on the basis of the religious act of true bhakti, they, enriched with the religious power, are main i.e., superior. They i.e., the successful devotees, in reality, by being equipped with the great power of bhakti, attain the complete happiness-giving Supreme God on the basis of the bhakti i.e., the earnings of the true bhakti. They go there where the sinless god-like devout souls of the earlier creation live.

Meaning: - Those flawless (who have given up consumption of meat, alcohol, tobacco and are free from other vices) god-like devout souls who abandoning the way of worship against the injunctions of the scriptures, do scripture-based (sadhna) religious practice, they becoming rich with the earnings of bhakti and free from the debt of Kaal, because of the earnings of their true bhakti, attain that All-Happiness-Giving God i.e., they go to Satlok where the sinless god-like hans souls of the first creation live.

Like, some souls came here after being caught in Kaal's (Brahm's) trap; some came with ParBrahm in seven sankh brahmans. But even then infinite souls, whose faith in the Complete God remained unchanged and who did not fail in their loyalty towards their Master, remained there in Satlok. Therefore, here even the Vedas have proved this description to be true. This evidence is also given in Gita Chapter 8 Verses 8 to 10 that a devotee who does true worship of Complete God according to the injunctions of the scriptures, he by the power of the earnings of bhakti attains that Complete God i.e., goes to Him. This proves that there are three Gods – Brahm, ParBrahm and Purna Brahm. These are also known by synonyms like (1) Brahm – Ish – Kshar Purush, (2) ParBrahm – Ishwar – Akshar Purush – Akshar Brahm (3) Purna Brahm – Param Akshar Brahm

⁴¹ 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

– Parmeshwar – SatPurush and Param Akshar Purush.

It is also evident in RigVed Mandal 9 Sukta 96 Mantra 17 to 20 that the Supreme God KavirDev (God Kabir) appears by acquiring the form of a child and delivers His pure knowledge i.e., Tatvgyan to His followers through (KavirgirbhiH) Kabir Vaani by telling it aloud. That KavirDev (Supreme God Kabir) is seated in human form in the third Ritdhaam (Satlok) of Purna Brahm⁴² (Param Akshar Purush), which is different from Brahm's (Kshar Purush's) abode and ParBrahm's (Akshar Purush's) abode. The fourth lok from Satlok is Anami lok, in that also this same KavirDev (Supreme God Kabir) is seated in visible human-like form as Anami Purush.

Evidence of Creation of Nature in Holy Shrimad Devi Mahapuran

“Mother-Father of Brahma, Vishnu and Shiv”

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

Holy ShrimadDevi Mahapuran, Third Skand Chapter 1 to 3 (published from Gitapress Gorakhpur, translator Shri Hanuman Prasad Poddar and Chimam Lal Goswami, from Page no. 114 onwards)

From Page no 114 to 118, it is mentioned, “Many consider the Acharya Bhavani⁴³ to be the fulfiller of all wishes. She is known as Prakriti and has an inseparable relationship with Brahm; like, a wife is also known as ‘the other half’, which means that Durga is Brahm's (Kaal's) wife. On being asked about the subject of the creation of nature in one brahmand by King Parikshit, Shri Vyasa ji said that – ‘I had asked Shri Narad ji that – ‘O 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 - O father! Have you created this brahmand or Shri Vishnu ji is the creator or Shiv ji has created it? Please tell me the truth. Then my revered father told me that - Son Narad, I found myself sitting on a lotus flower. I did not know from where I appeared on this fathomless water? I kept exploring the earth for one thousand years but did not find any end to that water.

Then an ethervoiced said, “Do meditation”. I meditated for one thousand years. Then an ethervoiced ordered to do creation. Just then, two demons, named Madhu and Kaitabh, came there. Fearing them, I descended holding the stalk of the lotus flower. There, God Vishnu was lying unconscious on a snake bed (shesh shaiya). A woman came out of his body (Durga who had occupied his body as a ghost). She became visible in the sky adorned with jewellery. Then God Vishnu became conscious. Now, there were two of us, Vishnu ji and I. Just then, God Shankar also came there. Goddess made us sit in an aircraft and took us to Brahmlok. There we saw another Brahma, Vishnu and Shiv. Then we saw a goddess. On seeing her, Vishnu ji discerningly gave the following description: (Brahm Kaal provided insight to God Vishnu; he recalled the memories of his childhood, and then told the story of his childhood).

On page no. 119-120, God Vishnu said to Shri Brahma and Shri Shiv that she is the mother of us, three. She only is the Mother of the universe (Jagat Janni) Goddess Prakriti. I had seen this goddess when I was a small child and she was rocking me in a cradle.

In the Third Skand, on page no. 123; Shri Vishnu ji praising Shri Durga ji said — You are a pure figure. This whole world is arising from you only. I (Vishnu), Brahma and Shankar, we all exist by your grace. We take birth (aavirbhaav) and die (tirobhaav); that is, we three gods are mortal. Only you are eternal. You are the Mother of the Universe, Goddess Prakriti.

God Shankar said — Goddess, if the greatly fortunate Vishnu has taken birth from you, then Brahma who was born after him, must also be your son only, and then am I, Shankar, who does Tamoguni leela, not your child, that is, you only are my mother too.

Please think: - It is clear from the above-mentioned description that Shri Brahma, Shri Vishnu and Shri Shiv are mortal. They are not Mrityunjai (changeless-eternal) or the greatest gods. They

⁴² Supreme God / Complete God

⁴³ Durga

are Durga's (Prakriti) sons and Brahm (Kaal-SadaShiv) is their father.

In Third Skand, on page no. 125; on being asked by Brahma ji that – 'O Mother! Are you the Brahm who has been mentioned in Vedas or is it someone else?' Here, in its answer Durga is saying that - I and Brahm are one only. Then in this very Skand, Chapter 6 on page no. 129, she is saying that now to accomplish my task, you all sit in the aircraft and go quickly. When in presence of any difficult situation you will remember me, then I will appear before you. Gods! You must always keep remembering Brahm and me (Durga). If you will keep remembering us both, then there is no doubt why your tasks will not be accomplished.

It is self-evident from the aforesaid description that Durga (Prakriti) and Brahm (Kaal) only are the mother and father of the three gods. And Brahma, Vishnu and Shiv are mortal and are not Almighty.

Durga (Goddess Prakriti) married off the three gods (Shri Brahma, Shri Vishnu and Shri Shiv). In the Third Skand, on Page no 128-129.

Gita Chapter 7 Verse 12

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

Translation: (Ch) and (ev) also (ye) that (satvikaH) preservation from Satvgun Vishnu (bhavaH) characteristic and (ye) that (rajasaH) creation from Rajogun Brahma (ch) and (tamsaH) destruction from Tamogun Shiv (taan) all those, you (matH, ev) happening from me alone in a well-planned manner and according to the rules (iti) thus (viddhi) consider (tu) but, in reality (teshu) in them (aham) I and (te) they (myi) in me (na) are not.

Translation: And also the characteristics of preservation from Satvgun Vishnu and that of creation from Rajogun Brahma and destruction from Tamogun Shiv, consider all of them to be happening from me alone in a well-planned manner and according to the rules; but, in reality, neither am I in them, nor are they in me.

Evidence of Creation of Nature in Holy Shiv Mahapuram

(Birth of Vishnu, Brahma and Shiv from Kaal-Brahm and Durga)

In its evidence in Holy Shri Shiv Puran, published from Gita Press Gorakhpur, translator Shri Hanuman Prasad Poddar, Chapter 6 Rudra Sanhita on page no. 100, it is said that – ParBrahm, who is without a bodily form, God SadaShiv is his bodily form only. A Shakti came out of his body. That Shakti became known as Ambika, Prakriti (Durga), Tridev Janni/Mother of the three (the mother who gives birth to Shri Brahma, Shri Vishnu and Shri Shiv), who has eight arms. He, who is SadaShiv, is also called Shiv, Shambhu and Maheshwar. (On page no. 101) He smears ash on all of his body parts. That Kaal-form Brahm built an area named Shivlok. Then they both behaved like husband-wife; as a result of which, a son was born. They kept his name Vishnu (on page no. 102).

Then in Rudra Sanhita Chapter no. 7, on page no. 103, Brahma said that – Even I was born from the union, that is, by the act of husband-wife of God SadaShiv (Brahm-Kaal) and Prakriti (Durga). Then I was made unconscious.

Then in Rudra Sanhita, Chapter no. 9, on page no. 110, it has been said that – In this way Brahma, Vishnu and Rudra, these three Gods have gunas (qualities), but Shiv (Kaal-Brahm) is considered to be beyond the gunas.

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

Evidence of Creation of Nature in Shrimadbhagavat Gita

Its evidence is also given in Holy Gita Chapter 14 Verses 3 to 5. Brahm (Kaal) is saying that Prakriti (Durga) is my wife and I, Brahm (Kaal), am her husband. The three gunas (qualities)

[Rajgun–Brahma, Satgun-Vishnu, and Tamgun–Shiv] along with all the living beings have originated from the union of us two. I (Brahm) am the father of all the living beings and Prakriti (Durga) is their mother. I place the seed in her womb from which all beings are produced. The three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) originated from Prakriti bind the living being to a body based on its deeds.

This evidence is also present in Chapter 15 Verses 1-4 and 16, 17.

Gita Chapter no. 15 Verse no. 1

Oordhvmoolam, adhHshaakham, ashvttham, praahuH, avyyam,
Chhandaasi, yasya, parnaani, yaH, tam, ved, saH, vedvit ||1||

Translation: (Oordhvmoolam) with the roots above in the form of the Complete God Aadi Purush Parmeshwar⁴⁴ (adhHshaakham) the branches below in the form of the the three gunas, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv (avyyam) eternal (ashvttham) is extensive Peepal tree (yasya) whose (chhandaasi) like Vedas have verses, similarly, the world-like tree has smaller divisions, twigs and (parnaani) leaves (praahuH) are said to be (tam) that tree of world (yaH) who (ved) knows along with all the parts (saH) he (vedvit) is completely knowledgeable, that is, is Tatvdarshi.

Translation: With the roots above in the form of the Complete God/First Supreme God and the branches below in the form of the three gunas, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv, it is an eternal and extensive Peepal tree, whose smaller divisions are said to be twigs and leaves. One, who knows that tree of world in detail along with all the parts, is completely knowledgeable, that is, is Tatvdarshi.

Gita Chapter 15 Verse 2

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

Translation: (Tasya) that tree's (adhH) below (ch) and (oordhvam) above (gunprvrddhaH) in the form of the three gunas, Brahma-Rajgun, Vishnu-Satgun, Shiv-Tamgun (prsrtaH) extended (vishayprvaalaH) defects-lust, anger, attachment, greed, arrogance in the form of shoots (shaakhaH) branches – Brahm, Vishnu, Shiv (karmanubandheeni) of binding the soul to actions (moolani) are the root cause (ch) and (manushyaloke) in the world of men, that is, on Earth (adhH) below – in Hell, 84 lakh births, (oordhvam) above – in heaven etc (anusanttani) have been arranged.

Translation: That tree's three gunas- (Brahma-Rajgun, Vishnu-Satgun and Shiv-Tamgun)–like defects (lust, anger, attachment, greed, arrogance) in the form of shoots and branches – Brahma, Vishnu and Shiv, extended below and above, are the root cause of binding the soul to actions, and have been arranged in the world of men, that is, on Earth, below – in hell, 84 lakh births and above in heaven etc.

Gita Chapter 15 Verse 3

Na, roopam, asya, ih, tatha, uplabhyate, na, 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 (roopam) form (uplabhyate) is perceived / found (ch) and (ih) here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information (na) not (samprtishtha) because even I do not know the proper state of the creation of all the brahmands (enam) this (suvirudmoolam) having a properly stabilized state (ashvattham) the knowledge of the world-like tree with a strong form (asangshastren) is equipped with complete knowledge (drden) by knowing through the firm Sukshm Ved i.e., Tatvgyan (chhitva) by slashing, that is, considering the bhakti of Niranjana to be short-lived, one should search beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for Purna Brahm.

⁴⁴ The First Supreme God

Translation: This Creation has neither a beginning nor an end and it is also not perceived like its real form. And here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information because even I do not know about the proper state of the creation of all brahmands. By knowing, that is, by slashing the knowledge of this world-like tree, which has a properly stabilized state and a strong form, through the complete knowledge of firm Sukshma Ved i.e., Tatvgyan, which means by knowing that the bhakti of Niranjana is short-lived, one should search, beyond Brahma, Vishnu, Shiv, Brahma and Parabrahma, for the Purna Brahma i.e., the Complete God.

Gita Chapter 15 Verse 4

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

Translation: When one finds the Tatvadarshi saint (tatH) after that (tat) of that God (padam) place i.e., Satlok (parimargitvyam) should properly search (yasmin) in which/where (gataH) having gone, devotees (bhooyH) again (na, nivartanti) do not return to the world (ch) and (yatH) God-Param Akshara Brahma, from whom (puraani) ancient (prvrthiH) creation-nature (prsrta) has originated (tam) ignorant (Aadhyam) Aadi Yam, that is, I, Kaal Niranjana (Purusham) of Complete God (ev) only (prpadhyate) I am in the refuge, and worship Him alone.

Translation: When one finds the Tatvadarshi saint, after that one should properly search for the place i.e., Satlok of that God. Having gone where, devotees do not return to the world, and the God-Param Akshara Brahma, from whom the ancient nature has originated, Ignorant Aadi Yam, that is, I, Kaal Niranjana also am in the refuge of that Complete God only, and worship Him alone.

Gita Chapter 15 Verse 16

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

Translation: (Loka) in this world (dwau) two types of (KsharH) mortal (ch) and (AksharH) immortal (purushau) Gods (ev) likewise (imau) in the lokas of these two Gods (sarvani) all (bhootani) the bodies of the living beings (ksharH) mortal (ch) and (kootasthH) the soul (aksharH) immortal (uchryate) is said to be.

Translation: In this world, there are two types of Gods, Kshara (Mortal) and Akshara (Immortal). Likewise, in the lokas of these two Gods, the bodies of all the living beings are said to be mortal and the soul, immortal.

Gita Chapter 15 Verse 17

UttamH, PurushH, tu, anyaH, Parmatma, iti, udahrtH,
YaH, loktryam, aavishya, bibharti, avyayaH, ishwarH ||17||

Translation: (UttamH) Supreme (PurushH) God (tu) however (anyaH) is someone else other than the two aforesaid Gods "Kshara Purush and Akshara Purush" (iti) in reality this (Parmatma) God (udahrtH) is called (yaH) who (loktryam) into the three lokas (aavishya) entering (bibharti) maintains / sustains everyone and (avyayaH) eternal (ishwarH) is Ishwara (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 "Kshara Purush and Akshara Purush". In reality, He is called God/Parmatma, who by entering into the three lokas, nurtures and protects everyone, and is Eternal God (the greatest among the gods i.e., is the Almighty God).

Meaning: God, the giver of the knowledge of Gita, has only told this much that - consider this world to be an upside-down tree. The root above (base) is Complete God. Know the branches etc below as the other parts. A saint, who distinctly knows the description of every part of this world-like tree, is a Tatvadarshi Saint about whom there is a mention in Gita Chapter 4 Verse no. 34. In Gita Chapter 15 Verses 2 and 3, only this much has been mentioned that the three gunas are in the form of branches. Here in this discussion, that is, in Gita, I (the giver of the knowledge of Gita)

cannot give you the full information because I do not know about the beginning and the end of the creation of this world. For that, it is said in Gita Chapter 4 Verse no. 34 that, gain knowledge about that Complete God from a Tatvdarshi Saint. In this Gita Chapter 15 Verse 1, the identity of that Tatvdarshi Saint has been mentioned that he will give knowledge about every part of the world-like tree. Only ask him. In Gita Chapter 15 Verse 4, it is said that after finding that Tatvdarshi Saint, one should search for that Param Pad Parmeshwar (Supreme God with Supreme State), that is, one should worship according to the directions of that Tatvdarshi Saint, by which one attains complete salvation (eternal salvation). It has been clarified in Gita Chapter 15 Verse 16, 17 that, there are three Gods; one is Kshar Purush (Brahm), second is Akshar Purush (ParBrahm), and third is Param Akshar Purush (Purna Brahm). Kshar Purush and Akshar Purush are actually not immortal. That Immortal God is someone else other than these two. He only by entering into the three worlds (loks) sustains and nurtures everyone.

It has been proved in the above-mentioned Shrimadbhagavat Gita Chapter 15 Verses 1 to 4 and 16, 17 that the root of this inverted world-like tree is Param Akshar Brahm i.e., Purna Brahm from whom the whole tree gets nourishment. The part of the tree seen just above the ground is called 'trunk' and consider this to be 'Akshar Brahm' i.e., ParBrahm. From that trunk, several bigger branches arise. Consider one of the bigger branches to be Brahm i.e., Kshar Purush. And from that bigger branch, arise other three smaller branches; consider them to be Brahma, Vishnu and Shiv. Beyond the branches, are the leaves and consider them to be the living beings of this world.

In the aforementioned Gita Chapter 15 Verses 16 and 17, it is clear that Kshar Purush (Brahm) and Akshar Purush (ParBrahm) and the material bodies of all the living beings in their worlds (loks) are mortal and their souls are immortal; which means that the aforesaid Gods and the living beings under them are mortal. Even though, Akshar Purush (ParBrahm) has been called as immortal, but, in reality, the Eternal God is someone else other than these two. He, on entering into the three worlds, nurtures and sustains everyone. In the above description, a distinct description of three Gods has been given.

Evidence of Creation of Nature in Holy Bible and Holy Quran Sharif

Its evidence is also present in Holy Bible and Holy Quran Sharif.

In Quran Sharif, there is also knowledge of Holy Bible; therefore, these two scriptures have together proved who the Creator of universe is, what is He like, and what is His real name?

Holy Bible (Genesis, on page no. 2, Chapter 1:20 & 2:5)

Sixth Day: - Creatures and Man:

After creating the other creatures, 26. Then God said, "Let us make man in our own image, in our likeness, who will rule over all the creatures. 27. Then, God created man in His own image, in His own image God created him; He created human beings as male and female.

29. God has given human beings, every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it, as food. (He has not allowed them to eat meat.)

Seventh day: - Day of Rest.

God created the entire nature in six days and took rest on the seventh day.

Holy Bible has proved that God has a man-like visible body, who created the entire nature in six days and then took rest.

Holy Quran Sharif (Surat Furqani 25, Verses no. 52, 58, 59)

Verse 52:- Fala tutiyal- kafiran va jahidahum bihi jihaadan **Kabira** (Kabiran) ||52||

This means that Hazrat Muhammad's Khuda (God) is saying that O Prophet! Do not listen to the kafir (disbelievers, who instead of worshipping one God, worship other gods-goddesses and idols etc) because those people do not consider Kabir to be the Complete God. Remain firm on the basis of this knowledge of Quran given by me that, Kabir only is the Supreme God, and struggle (Do Not Fight), that is, i.e., remain firm for Allah Kabir.

Verse 58: - Va tavakkal alal- harulliji la yamutu va sabbih bihmdihhi va kafa bihi bijunoobi ibadihi

Khabira (Kabira) ||58||

It means that whom Prophet Muhammad regards as his God, that Allah (God) is referring to some other Complete God that – O Prophet! Have faith in that God Kabir, who met you in the form of a **Jinda Mahatma**⁴⁵. He is never going to die, that is, He is eternal in reality.

And celebrate His sacred glory with praise; that Kabir Allah (God Kabir/ KavirDev) is worthy of being worshipped and is the destroyer of all the sins of His worshippers.

Verse 59: - Allji khalakassmaavaati valarj va ma bainhuma fi sittati ayyaamin summastwa alalarshi arrhmaanu fsal bihi **Khabiran** (Kabiran) ||59||

Its meaning is that the God (Allah), who is narrating Quran Sharif, is telling Prophet Muhammad that – He is the same God Kabir, who created the entire nature, whatever is between the Earth and the Sky, in six days, and on the seventh day, sat on the throne in His Satlok above. Ask a (Baakhabar – one who is fully acquainted with Him) Tatvdarshi Saint for the information about Him.

To know about the real knowledge of that Complete God and how one can attain Him, ask a Tatvdarshi Saint (Baakhabar); I do not know.

The Holy Scriptures of both the above-mentioned religions (Christianity and Islam) have also jointly proved that the Creator of the entire nature, the Destroyer of all sins, the Almighty, Eternal God is in visible human-like form and resides in Satlok. His name is Kabir, and is also called ‘Allahu Akbiru’.

Respected Dharm Das asked worshipable God Kabir that – O Almighty! To date, no one ever gave this Tatvgyan (true spiritual knowledge). Even the connoisseurs of the Vedas did not tell anything. It proves that the four Holy Vedas and the four Holy Kateb (Quran Sharif etc) are fallacious. Complete God said: -

Kabir, bed kateb jhoothe nahin bhaai, jhoothe hain jo samjhe nahin |

It means that the four Vedas (Rigved – Atharvaved – Yajurved – Samved) and the four Holy Kateb (Quran Sharif – Zaboor – Taurat – Injil) are not wrong. But those who could not comprehend them are ignorant.

Evidence of Creation of Nature in Worshipable Supreme God Kabir’s (Kavir Dev) Sacred Speech

Important: - The following sacred speech was delivered by the most worshipable Supreme God Kabir (KavirDev) between year 1403 {when Venerable KavirDev (Supreme God Kabir) turned five in His divine body} and year 1518 {when KavirDev (Supreme God Kabir) went to Satlok with His body from Maghar place}, approximately 600 years ago, to His personal servant (Das–devotee) Respected Dharmdas 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 and father of Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji are not given in any of the Holy Books. These three gods are immortal; they do not have birth and death. Neither is there any evidence of God Kabir in Holy Vedas and Holy Quran Sharif etc and it is written that God is formless. We read it daily.” The innocent souls believed those cunning gurus, thinking that they must be definitely telling the truth, because this weaver Kabir is illiterate and our gurus are literate.

Today the same truth is coming to light and the Holy Books of all the religions are its proof. This proves that the Complete/Supreme God, the Creator of the entire nature, the Master of the lineage and the Omniscient God is KavirDev (Supreme God Kabir) only, who appeared on a lotus flower in a pond in Kashi (Banaras). He wore a lesser bright human-like body over His real effulgent body and lived for 120 years, and after giving the authentic (real–Tatv) knowledge about the nature created by Him, went to Satlok with His body.

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

⁴⁵ A Muslim saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head

Dharmdas yeh jag bauraana | koi na jaane pad nirvana ||1||
 Yahī kaaran main katha pasaara | jagse kahiyo Ram niyaara ||
 Yahī gyan jag jeev sunaao | sab jeevon ka bharam nashaao ||2||
 Bharam gaye jag ved puraana | Aadi Ram ka bhed na jaana ||3||
 Ram Ram sab jagat bakhaane | Aadi Ram koi birla jaane ||4||
 Gyaani sune so hirdae lagaai | murkh sune so gamya na paai ||5||
 Ab main tumse kahun chitaai | tridevan ki utpatti bhaai ||6||
 Kuchh sankshap kahun guhraai | sab sanshay tumhre mit jaai ||7||
 Maa Ashtangi pita Niranjan | ve jam daarun vanshan anjan ||8||
 Pahile kinh Niranjan raai | peechhe se Maya upjaai ||9||
 Maya roop dekh ati shobha | Dev Niranjan tan man lobha ||10||
 Kaamdev Dharmrai sataaye | Devi ko turatahi dhar khaaye ||11||
 Pet se Devi kari pukaara | Sahab mera karo ubaara ||12||
 Ter suni tab hum tahaan aaye | Ashtangi ko band chhudaaye ||13||
 Satlok mein kinha durachaari | Kaal Niranjan dinha nikaari ||14||
 Maya samet diya bhagaai | solah sankh kos doori par aai ||15||
 Ashtangi aur Kaal ab doi | mand karam se gaye bigoi ||16||
 Dharmrai ko hikmat kinha | nakh rekha se bhag kar linha ||17||
 Dharmrai kinhaan bhog vilaasa | Maya ko rahi tab aasa ||18||
 Teen putr Ashtangi jaaye | Brahma Vishnu Shiv naam dharaaye ||19||
 Teen Dev vistaar chalaaye | inmein yeh jag dhokha khaaye ||20||
 Purush gamya kaise ko paave | Kaal Niranjan jag bharmavae ||21||
 Teen lok apne sut dinha | sunn Niranjan baasa linha ||22||
 Alakh Niranjan sunn thikaana | Brahma Vishnu Shiv bhed na jaana ||23||
 Teen Dev so unko dhaavein | Niranjan ka ve paar na paavein ||24||
 Alakh Niranjan bada batpaara | teen lok jiv kinh ahaara ||25||
 Brahma Vishnu Shiv nahin bachaaye | sakal khaaye pun dhoor udaaye ||26||
 Tinke sut hain teeno deva | aandhar jeev karat hain sewa ||27||
 Akaal Purush kaahu nahin chinha | Kaal paaye sabahi gah linha ||28||
 Brahm Kaal sakal jag jaane | Aadi Brahm ko na pahichaane ||29||
 Teeno Dev aur autaara | taako bhaje sakal sansaara ||30||
 Teeno gun ka yeh vistaara | Dharmdas main kahon pukaara ||31||
 Gun teeno ki bhakti mein, bhool paro sansaar |
 Kahae Kabir nij naam bin, kaise utrain paar ||32||

In the aforesaid sacred speech, Supreme God Kabir is saying to His personal disciple, Shri Dharmdas that – Dharmdas, this whole world is perplexed because of lack of the Tatvgyan (true spiritual knowledge). No one is aware of the true path of complete salvation or has the complete knowledge of the creation of nature. Therefore, I will tell narrate the true story of the nature created by me. The wise men will understand quickly. But those, who will not accept it even after seeing all the evidence, are ignorant and are influenced by Kaal's force; they are not worthy of doing bhakti (devotion). Now I will tell you how did the three gods (Brahma, Vishnu and Shiv) originate? Their mother is Ashtangi (Durga) and father is Jyoti Niranjan (Brahm-Kaal). First, Brahm was born from an egg. Then, Durga was created. Kaal (Brahm) got attracted to Durga's looks, and misbehaved with her. Durga (Prakrit) then took refuge in his stomach. I went there where Jyoti Niranjan Kaal was present. I took out Bhavani (Durga) from Brahm's stomach, and sent them

16 sankh⁴⁶ Kos⁴⁷ away along with the 21 brahmands. Jyoti Niranjani (Dharmrai) did intercourse with Prakriti Devi (Durga). From their union, the three gunas [Shri Brahma, Shri Vishnu and Shri Shiv] were born. All the living beings are held in Kaal's trap because of worshipping these three Gunas only (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). How can they achieve complete salvation unless they get the real Mantra?

Important: Dear Readers, please think that the unknowledgeable saints described the state of Shri Brahma, Shri Vishnu and Shri Shiv as immortal. The entire Hindu society to date kept considering these three gods to be changeless, immortal and free from birth-death; whereas, these three are mortal. Their father is Kaal-form Brahm and mother is Durga (Prakriti/Ashtangi) as you have read in the previous evidence. This knowledge is also present in our scriptures, but the unknowledgeable gurus, sages and saints of the Hindu society do not have knowledge. A teacher, who is not even acquainted with the syllabus, is not right (is not learned); he is the enemy of the future of the students. Similarly, the gurus (spiritual leaders) who uptil now did not even know who the mother and father of Shri Brahma, Shri Vishnu and Shri Shiv are, those gurus, sages, and saints are unknowledgeable. Because of which, by narrating knowledge opposite to the scriptures (lokved i.e., baseless stories), they filled the entire devotee community with ignorance. By making them do worship opposite to the injunctions of the scriptures, kept them devoid of the real benefit (complete salvation) of the Supreme God and ruined everyone's human birth because this only is evident in Shrimadbhagavat Gita Chapter 16 Verses 23, 24 that he, who abandoning the injunctions of the scriptures, follows arbitrary way of worship, does not obtain any benefit. Since 1403 only, Supreme God Kabir had started telling the knowledge of all the scriptures in His sacred speech (Kavir Vaani/Speech). But those unknowledgeable gurus did not let this knowledge reach the devotee society. It is becoming clear at the present time. This proves that Supreme God KavirDev (God Kabir) had Himself come in the form of a Tatvdarshi Saint (Satguru).

Evidence of Creation of Nature in Respected Garibdas Sahib's Sacred Speech

Aadi Ramaini (Sad Granth, Page no. 690 to 692)

Aadi ramaini adli saara | ja din hote dhundhukaara ||1||
 SatPurush kinha prakaasha | ham hote takhat Kabir khawaasa ||2||
 Man mohini sirji Maya | SatPurush ek khyaal banaaya ||3||
 Dharmrai sirje darbaani | chausath jugtap sewa thaani ||4||
 Purush prithvi jaaku dinhi | raaj karo deva aadhini ||5||
 Brahmmand ikees raaj tumh dinha | man ki ichchha sab jug linha ||6||
 Maya mool roop ek chhaaja | mohi liye jinhu dharmraja ||7||
 Dharm ka man chanchal chit dhaarya | man Maya ka roop bichaara ||8||
 Chanchal cheri chapal chiraaga | ya ke parse sarbas jaaga ||9||
 Dharmrai kiya man ka bhaagi | vishya vaasna sang se jaagi ||10||
 Aadi Purush adli anraagi | Dharmrai diya dil se tyaagi ||11||
 Purush lok se diya dhahi | agam deep chali aaye bhaai ||12||
 Sahaj das jis deep rehnta | kaaran kaun kaun kul pantha ||13||
 Dharmrai bole darbaani | suno Sahaj das brahmgyaani ||14||
 Chausath jug hum sewa kinhi | Purush prithvi hum kun dinhi ||15||
 Chanchal roop bhya man baura | manmohini thagiya bhaunra ||16||
 SatPurush ke na man bhaaye | Purush lok se hum chali aaye ||17||
 Agar deep sunat badbhaagi | Sahaj das meto man paagi ||18||
 Bole Sahajdas dil daani | hum to chaakar Sat Sahdaani ||19||

⁴⁶ Sankh = One hundred Padam = 10¹⁷ (One Hundred Quadrillion)

⁴⁷ A measure of distance; one Kos = 3 k.m.

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 tumhara darbani | agam deep chali gaye praani ||23||
 Kaun hukam kari awaaja | kahan pathaavau us dharmraja ||24||
 Bhai awaaj adli ik saacha | vishya lok ja tinyu baacha ||25||
 Sahaj vimaan chale adhikaai | chhin mein agar deep chali aai ||26||
 Humto araj kari anraagi | tumh vishya lok jaavo badbhaagi ||27||
 Dharmrai ke chale vimaana | maansarover aaye praana ||28||
 Maansarover rahan na paaye | darae Kabira thaana laaye ||29||
 Banknaal ki vishmi baati | tahaan Kabira roki ghaati ||30||
 In paanchon mili jagat bandhaana | lakh chauraasi jeev sataana ||31||
 Brahma Vishnu Maheshwar Maya | Dharmrai ka raaj pathaaya ||32||
 Yauh khokha pur jhoothi baaji | bhisti baikunth dgaasi saaji ||33||
 Krtim jeev bhulaane bhaai | nij ghar ki to khabri na paai ||34||
 Sawa laakh upjein nit hansa | ek laakh vinshein nit ansa ||35||
 Upti khapti parlay feri | harsh shok jaura jam jeri ||36||
 Paanchon Tatv hain parlay maanhi | satvagun rajgun tamgun jhaanyi ||37||
 Aathon ang mili hai Maya | pind brahmand sakal 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||
 Bandi chhor hamaara naamam | ajar amar hai asthir thaamam ||46||
 Jugan jugan hum kehte aaye | jam jaura se hans chhutaaye ||47||
 Jo koi maane shabd hamaara | bhavsagar nahin bharmein dhaara ||48||
 Ya mein surati shabd ka lekha | tan andar man kaho kinhi dekha ||49||
 Das Garib agam ki baani | khoja hansa shabd sehdaani ||50||

The meaning of the aforesaid sacred speech is that Respected Garib Das ji is saying that earlier there was only darkness here, and Supreme God Kabir was sitting on a throne in Satlok. We were His servants there. God gave rise to Jyoti 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. He was expelled from Satlok and was also cursed that he would eat one-lakh human beings and produce a lakh and a quarter daily.

Here, all the living beings are suffering from the agony of birth and death. If anyone will obtain the real Mantra (true naam jaap mantra) of the Supreme God from us, then we will liberate him from Kaal's bondage. Our name is 'Bandichhor' (Liberator from prison). Respected Garibdas ji is saying on the behalf of his Guru and God Kabir that – Obtain the true Mantra, that is, Satyanaam and Saarsabd; you will achieve complete salvation. Otherwise, snared by the sweet talks of fake saints and priests, you will remain held in Kaal's trap by doing worship against the scriptures. And then will bear hardships one after another.

It has been stated in speech no. 37-43 of chapter "Hans Paramhans ki Katha" of Amar Granth composed by Sant Garibdas Ji that: -

Maya Aadi Niranjan bhaai, apne jaaye aape khaai |
 Brahma Vishnu Maheshwar chela, Om SohM ka hai khela ||37||
 Shikhar sunn mein Dharm anyaayi, jin shakti daayan mehal pathaai |
 Laakh graasae nit uth dooti, Maya Aadi takhat ki kooti ||38||
 Sawa laakh ghadiye nit bhaande, hansa utpati parlay daande |
 Ye teeno chela batpaari, sirje purusha sirji naari ||39||
 Khokhapur mein jeev bhulaaye, swapna bahist baikunth banaaye |
 Yauh harhat ka kua loi, ya gal bandhya hai sab koi ||40||
 Kidi kunjara aur avtaara, harhat dori bandhe kai baara |
 Arab aleel Indra hai bhaai, harhat dori bandhe sab aai ||41||
 Shesh Mahesh aru Ganesh taain, harhat dori bandhe sab aahi |
 Shukradik brahmadik deva, harhat dori bandhe sab khewa |
 Kotik karta firta dekhyaa, harhat dori kahoon sun lekha ||42||
 Chaturbhuj bhagwan kahaavain, harhat dori bandhe sab aavain |
 Yo hai khokhapur ka kua, ya mein pada so nishchay muwa ||43||

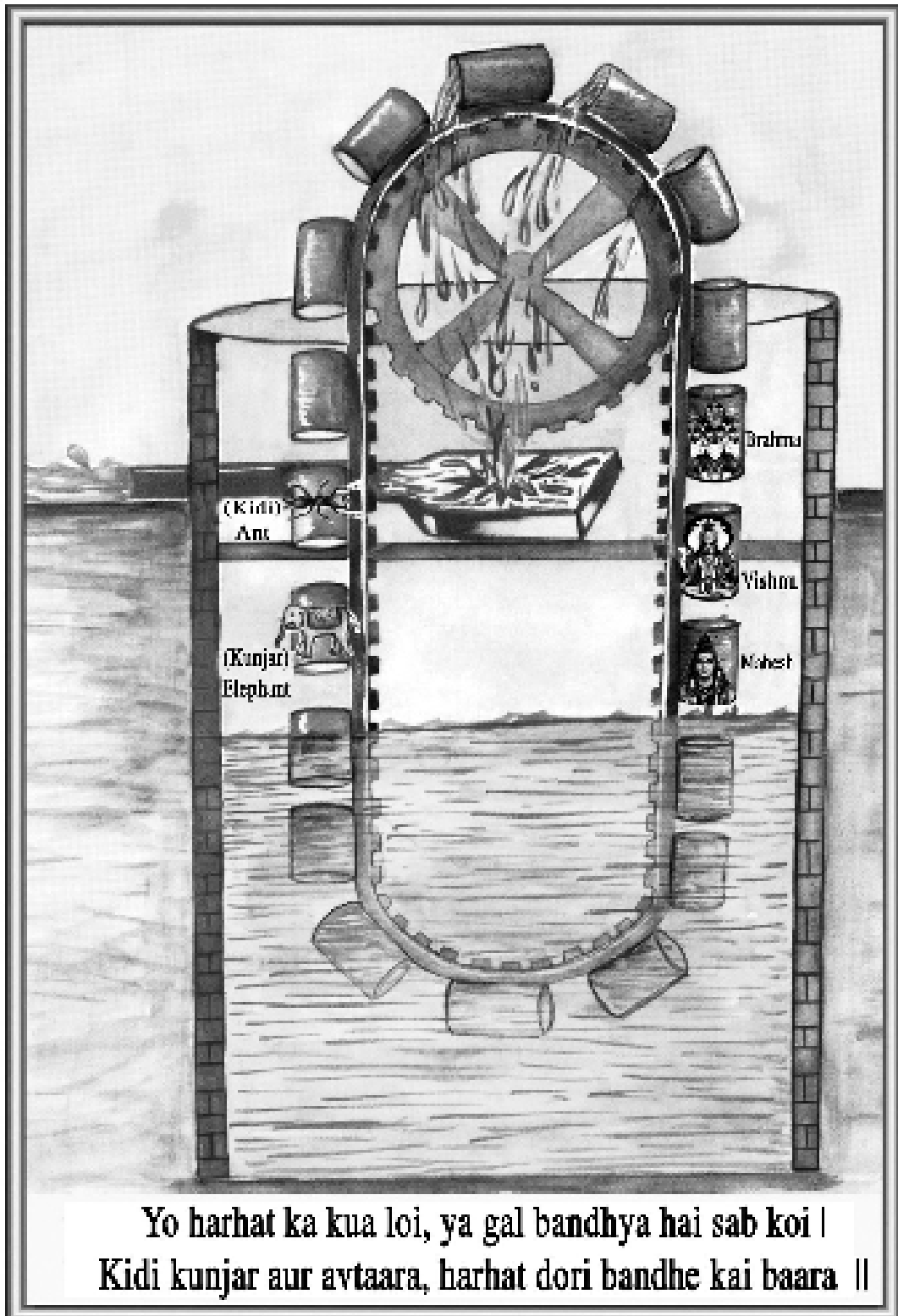
The three gods (Rajgun–Brahma, Satgun–Vishnu, Tamgun–Shiv) under the influence of Jyoti Niranjan (Kaalbali), by glorifying themselves, make the living beings wander in heaven, hell and in this world (in the 84 lakh births of various living beings). Jyoti Niranjan produces living beings through his Maya like a female snake and then kills them just as a female snake eats its offsprings. A female snake makes a coil with its tail around its eggs and then hits the eggs with its hood. A female snake has many eggs. While hitting with its hood, many eggs break, and the offsprings come out of the broken eggs. If any offspring gets out of the snake's coil, then that offspring is saved; otherwise, the female snake does not spare it inside the coil. The female snake eats all the offsprings within its coil.

Maya kaali nagini, apne jaaye khaat |
 Kundali mein chhode nahin, sau baton ki baat ||

Kaal's trap is like this. Even if we do bhakti upto Niranjan after taking naam (initiation) from a Complete Saint, we cannot get out of his coil (twenty-one brahmands). Even Brahma, Vishnu, Mahesh and Aadi Maya Sheranwali, themselves are in Niranjan's coil (trap). These poor souls come as incarnations and keep revolving in the cycle of birth and death. Just think, Dhruv, Prahlad and Sage Sukhdev chanted 'SohM' Mantra, but even they did not get liberated. Because in Vishnu Puran, Part One, Chapter 12, Verse 93, on Page 51, it is written that Dhruv got liberated only for one Kalp, that is, only for one thousand Chaturyug. Therefore, all these remained in Kaal lok only. Even the devotees, who chant 'Om Bhagwate VasudevayH NamH' mantra, are doing bhakti upto Shri Krishna only, and they too cannot save themselves from the cycle of 84 lakh births of various living beings. The speeches of the Most Worshipable God Kabir and Respected Garib Das ji Maharaj give a clear evidence of this.

Anant koti avtar hain, Maya ke Govind |
 Karta ho ho avtare, bahur pade jag fandh ||

A living being can become liberated only by the worship of SatPurush Kabir. Until a living being returns to Satlok, he will keep performing actions in Kaal Lok (world) in this very way, and after spending his earnings of Naam and meritorious acts like charity etc in heaven-like restaurants, on the basis of his actions will again keep revolving in Kaal Lok to suffer in the bodies of 84 lakh types of living beings. Crores of Govinds (Brahma, Vishnu and Shiv) have died after being born of Maya (Durga). They had come as incarnations of God. Then binding in the bondage of actions, bearing the results of their deeds, they went into the 84 lakh births of various living beings. Like, God Vishnu was cursed by Devrishi Narad. Vishnu then took birth as Ramchandra in Ayodhya and killed Baali in that lifetime. To bear the punishment of that deed, Krishna was born (another incarnation of Vishnu only). Then the soul of Baali became a hunter and took his revenge from



Wheel of Birth-Death in Kaal-Lok

Shri Krishna. He hit Shri Krishna in his foot with a venomous arrow and killed Krishna.

Maharaj Garibdas ji Sahib says in his speech: -

Brahma Vishnu Maheshwar Maya, aur Dharmrai kahiye |
 In paancho mil parpanch banaaya, vaani humri lahiye ||
 In paancho mil jeev atkaaye, jugan-jugan hum aan chhutaaye |
 Bandichhor hamaara naamam, ajar amar hai asthir thaamam ||
 Peer paigambar kutub auliya, sur nar munijan gyaani |
 Yeta ko to raah na paaya, jam ke bandhe praani ||
 Dharmrai ki dhooma-dhaami, jam par jang chalaun |
 Jora ko to jaan na doonga, baandh adal ghar lyaun ||
 Kaal Akaal dohun ko 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, daraa na rokan doonga ||
 Hum to Bandichhor kahaavan, dharmrai hai chakvae |
 Satlok ki sakal sunaava, vaani hamri akhvae ||
 Nau lakh pattan oopar khelun, saahdarey koon rokoon |
 Dwaadas koti katak sab kaatoon, hans pathaan mokhu ||
 Choudah bhuvan gaman hai mera, jal thal mein sarbangi |
 Khaalik khalak khalak mein khaalik, avigat achal abhangi ||
 Agar aleel chakra hai mera, jit se hum chal aaye |
 Paancho par parwaana mera, bandhi chhutaavan dhaaye ||
 Jahaan omkaar Niranjan naahi, Brahma Vishnu Ved nahi jaahin |
 Jahaan karta nahin jaan bhagwaana, kaaya Maya pind nahin praana ||
 Paanch tatv teeno gun naahi, jora Kaal deep nahin jaahin |
 Amar karoon Satlok pathaon, taatain Bandichhor kahaan ||

Respected Garibdas ji describing the glory of Supreme God Kabir (KavirDev) is saying that our God Kavir (KavirDev) is 'Bandi Chhor' (the Liberator from prison). The meaning of Bandi Chhor is, one who rescues from Kaal's jail. All the living beings in the twenty-one brahmans of Kaal-Brahm are the captives of Kaal because of their sins. Supreme (KavirDev) God Kabir destroys all the sins. Neither can Brahm obliterate the sins, nor ParBrahm, nor Brahma, Vishnu and Shiv. They can only give the results of one's actions. Therefore, it is written in Yajurved Chapter 5 Mantra 32: 'Kaviranghaariasi', KavirDev (God Kabir) is the enemy of sins; 'Bhambhaariasi', is the enemy of bondage, that is, He is Bandi Chhor (the Liberator from prison).

SatPurush KavirDev (God Kabir) is above all these five (Brahma, Vishnu, Shiv, Maya and Dharmrai) and is the Master of Satlok. All the rest of the gods, ParBrahm, Brahm, and Brahma, Vishnu, Shiv and Aadi Maya are mortal gods. All these and their loks (worlds) will finish in Mahapralay (the Great Destruction). Their age is several thousand times more than that of an ordinary living being. But the time, which has been predetermined, will definitely come to an end one day.

Respected Garib Das ji Maharaj says:

Shiv Brahma ka raaj, Indra ginti kahaan | chaar mukti vaikunth samajh, yeta lhya ||
 Sankh jugan ki juni, umra bad dhaariya | ja janani kurbaan, su kaagaj paariya ||
 Yeti umr buland maraega ant re | Satguru lage na kaan, na bhente sant re ||

Even if one has a long life of sankh yugas (quadrillions of years), it will definitely end one day. If we will take (naam-updesh) initiation from SatPurush God Kabir's (KavirDev) representative Complete Saint (Guru), who gives mantra of three words (in which one is Om, and Tat & Sat are coded) and who himself has the permission to give initiation from a Complete Saint, and then if we will make the earnings of naam, then we can become the deserving (hans) souls of Satlok. A long life is useless without true way of worship because there is nothing but misery in Niranjana's lok.

Kabir, jeevna to thoda hi bhala, jae Sat sumran hoye |

Laakh varsh ka jeevna, lekhe dharey na koye ||

To perform true worship, even a short life span is sufficient. Those who instead of doing true worship of the SatPurush (Eternal God), worship Kaal Brahm, gods and goddesses and do Pranayam etc and lead a long life will have no account in the path of salvation. Even if one gets a long life (like that of Shankar ji), one will still certainly die one day. The way of worship is wrong. Therefore, the cycle of birth and death will continue. What is the point in having such an age?

God Kabir Himself gives His (Purna Brahm's) information that above these gods, there is God SatPurush (True God) who has infinite arms, who lives in Satlok (Sachkhand, Satdhaam) and all the loks, [Brahm's (Kaal) 21 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 a Complete Guru. A soul, which goes to Sachkhand (Satlok), is never reborn. SatPurush (Purna Brahm) God Kabir (KavirDev) is Himself present in other loks by different names. Like, He is sitting in Alakh lok as Alakh Purush; in Agam lok as Agam Purush and in Anami/Akah lok as Anami Purush. These are titles of His positions, but the real name of that Supreme God is Kavir Dev (in different language, He is also called Kabir Sahib, i.e., God Kabir).

Indication of Creation of Nature in Respected Nanak Sahib's Sacred Speech

Shri Nanak Sahib's sacred speech, Mehla 1, Raag Bilaavalu, Ansh 1 (Guru Granth Sahib, Page no. 839)

Aape sachu keeaa kar Jodi | andaj fodi jodi vichhod ||

Dharti aakaash keeye baisan kau thaau | raati dinantu keeye bhau-bhaau ||

Jin keeye kari vekhanhaara || (3)

Tritiaa Brahma-Bisnu-Mahesa | Devi Dev upaaye vesa || (4)

Paon paani agni bisraaoo | taahi Niranjana saacho naaoo ||

Tisu mahi manuaa rahiaa liv laai | pranvati Nanaku Kaalu na khaai || (10)

The meaning of the aforesaid speech is that the True God (SatPurush) has Himself created the entire nature with His own hands. He Himself created the egg, then broke it, and Jyoti Niranjana came out of it. That same Supreme God created the five elements, earth, sky, air, water etc. for all the living beings to reside in. He Himself is the witness of the nature created by Him. Nobody else can give the correct information. After Niranjana, who came out of the broken egg, the three, Shri Brahma, Shri Vishnu and Shri Shiv, were born. Thereafter, other gods and goddesses and infinite living beings were born. Later, six Shastra (scriptures) and 18 Purans were formed based on the biographies of other gods and experiences of other sages. Shri Guru Nanak Dev is saying that Kaal does not eat that living being who solely worships the Supreme God by His true naam (Satyanaam) and (pranvati) abides by the rules laid by the Guru.

Raag Maaru (Excerpt) Sacred Speech, Mehla 1 (Shri Guru Granth Sahib, Page no.1037)

Sunhu Brahma, Bisnu, Mahesu upaaye | sune varte jug sabaaye ||

Isu pad bichaare so janu pura | tis miliye bharmu chukaaida || (3)

Saam vedu, rugu- jujaru-atharbanu | brahme mukh maaiaa hai traigun ||

Taa kee keemat kahi na sakae | ko tiu bole jiu bulaaaida || (9)

The essence of the aforesaid sacred speech is that the Saint, who will narrate the whole story of nature's creation and who will tell that who came out of the two-halved egg and then created the Brahm lok in the vacuum space i.e., gave rise to Brahma, Vishnu and Shiv in a secret place, and who is that God who made Brahm (Kaal) narrate the four Vedas (Holy Rigved, Yajurved, Samved and Atharvaved) and that the Supreme God makes every living being say whatever He wishes, if you find a saint who fully tells about all this knowledge, then go to him. Only he, who clears all your doubts, is a Complete Saint i.e., is Tatvdarshi.

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

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

In the aforesaid sacred speech, Shri Nanak Sahib is saying that Brahma was born to Omkaar i.e., Jyoti Niranjan (Kaal). After relaxing for many yugas, Omkaar (Brahm) produced Vedas, which were obtained by Brahma. Only 'Om' mantra is the actual mantra for the devotion of the three loks. One is salvaged by reciting this 'Om' word after taking initiation from a Complete Saint, that is, by acquiring a Guru.

Important: Shri Nanak Sahib has given occult description of the three mantras (Om + Tat + Sat) at several places. Only a Complete Saint (Tatvdarshi Saint) can understand it, and the method of recitation of the three mantras is explained only to a disciple.

(Page no. 1038)

Uttam Satiguru purush niraale, sabdi ratey hari ras matvaale |
Ridhi, budhi, sidhi, giaan guru te paaiye, poore bhaag milaaida || (15)
Satiguru te paaye bichaara, sun samaadhi sache gharbaara |
Nanak nirmal naadu sabad dhuni, sachu ramae naami samaaaida (17)

The meaning of the aforesaid sacred speech is that the Satguru who imparts the real knowledge is unique. He only chants Naam mantra and does not preach any Hathyog⁴⁸ sadhna. Even if you want wealth, position, wisdom or the power of bhakti, then also, only a Complete Saint can fully provide the knowledge of the path of bhakti. Such a Complete Saint is found with great fortune. Only that Complete Saint will tell that God has already created our real home (Satlok) in the (Sunn) vacuum place above. In that place, a sound of the real Saarnaam is going on. One can achieve that blissful state, which means, can reside in that real happiness-giving place by the Saarshabd of the Eternal God, and not by any other naams and incomplete gurus.

Excerpt from sacred speech, Mehla 1 (Shri Guru Granth Sahib, page no. 359-360)

Siv nagri mahi aasni baesau Kalap tyaagi vaadM | (1)
Sindi sabad sada dhuni sohae ahinisi poorae naadM | (2)
Hari kirti reh raasi hamaari guru mukh panth ateetaM | (3)
Sagli joti hamaari samiaa nana varan anekaM |
Keh Nanak suni Bharthari jogi Paarbrahm liv ekaM | (4)

The essence of the above-mentioned sacred speech is that Shri Nanak Sahib is saying, "O Bharthari Yogi, your sadhna is upto God Shiv, and because of that you have acquired a place in Shiv Nagri (Shiv's Lok/world). The 'Singi' shabd etc. which is going on in your body is of these lotuses' only, and is being audible in the body from every god's lok like in a television.

I (Nanak) engross myself with undivided mind only in one God PaarBrahm, that is, the Supreme God, who is beyond everyone and is someone else.

I do not show off externally (like, smearing ash on the whole body, holding a wand in hand). I consider all the living beings to be the children of one Supreme God (SatPurush). Everyone is

⁴⁸ Meditation by forcefully sitting in one place

functional by His power only. My mudra (pose) is to chant true Naam after acquiring it from a Complete Guru, and my baana (attire) is forgiveness. I am a worshipper of the Supreme God and the path of Bhakti of Complete Satguru is different from yours.”

Amrit Vaani, Raag Aasa, Mehla 1 (Shri Guru Granth Sahib, Page no. 420)

॥Aasa Mehla1 ॥ jini naamu visaariaa doojae bharmi bhulaai | moolu chhodi daali lagey kiaa paavhi chhai ॥1॥ Saahibu mera eku hai avru nahin bhaai | kirpa te sukhu paaiiaa saache parthaai ॥3 ॥ Guru ki sewa so kare jisuu aapi karaaye | Nanak siru de chhutiye dargeh pati paaye ॥8 ॥18 ॥

The meaning of the above-mentioned sacred speech is that Shri Nanak Sahib is saying that those who forgetting the real naam of the Supreme God, are wandering in the recitation of naams (mantras) of the other gods, they, as if, instead of the root (Supreme God) are watering (worshipping) the branches (the three Gunas, Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv). No happiness can be achieved by that way of worship, which means that if the plant will dry out, then you will not be able to sit in its shade. The essence is that doing baseless worship is a useless endeavour. There is no benefit out of it. Its evidence is also given in Holy Gita Chapter 16 Verses 23-24.

To achieve that Supreme God, one has to leave one's arbitrary way of worship; surrender to the Complete Gurudev and chant the true Naam/Mantra. Only then, complete salvation is possible. Otherwise, one will go to hell after death.

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

॥ 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 daiaalu daata jiaa andari tu jeeye | main aadhaaru tera tu khamu mera main taanu takiaa terao | saachi soocha sada Nanak gursabdi jhagru nibero ॥4 ॥2॥

In the aforesaid sacred speech Shri Nanak Sahib is saying that the Eternal Supreme God is the Naath of all the naaths, that is, He is the God of all the gods (He is the Lord/Master of all gods, Shri Brahma, Shri Vishnu, Shri Shiv, Brahm and ParBrahm). I have imbibed the true naam/mantra in my heart. O Supreme God! You are the basis of everyone's life. You are my Master and I am dependent on you. You only came in the form of Satguru and by giving the decisive knowledge of true bhakti, settled the whole row, that is, resolved all the doubts.

(Shri Guru Granth Sahib, Page no. 721, Raag Tilang, Mehla 1)

Yak arj guftam pesh to dar koon kartaar |
Hakka Kabir karim tu beaeb Parvardigaar |
Nanak bugoyad jan tura tere chaakra paakhaak |

It has been clarified in the aforesaid sacred speech that O (Hakka Kabir) Sat Kabir, You are (Koon Kartar) Shabd-Swaroopi God who does creation by the power of word, that is, You are the Creator of the entire nature; You only are (beaeb) flawless (Parwardigaar) Nuturer-of-all and (Karim) the kind God. I am a servant of Your servants.

(Shri Guru Granth Sahib, Page no. 24, Raag Siri, Mehla 1)

Tera ek naam taare sansaar, main eho aas eho aadhaar |
Nanak neech kahe bichhaar, yeh dhaanak roop raha Kartar ॥

It has been proved in the aforesaid sacred speech that the weaver (Dhaanak) in Kashi is the Creator (Kartar) of the entire lineage. With total submission, Shri Nanak Sahib is saying that I am telling the truth that this Dhaanak i.e., Weaver Kabir only is Complete/Supreme God (SatPurush).

Important: - How the nature was created has been proved from the indicative knowledge of the above-mentioned pieces of evidence. Now we should attain the Supreme God. This is only possible by taking (naam/mantra) initiation from a Complete Saint.

A Baseless Story of Creation of Nature by Other Saints

What is the knowledge imparted by the other saints about the Creation of Nature? Please read below the view points of the saints of Radhaswami Sect and the saints of Dhan-Dhan Satguru Sect regarding the Creation of Nature.

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

“(Pehle SatPurush nirakaar tha, fir izhaar (aakaar) mein aya to oopar ke teen nirmal mandal (Satlok, Alakhlok, Agamllok) ban gaya tatha prakash tatha mandalon ka naad (dhuni) ban gaya.”)

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

Holy book “Saarvachan (Nasar)”, Publisher - Radhaswami Satsang Sabha, Dyalbaag, Agra, “Srishti Ki Rachna (Creation of Nature)”, Page no. 8:-

“(Pratham dhundhukaar tha. Usmein Purush sunn samaadh mein the. Jab kuchh rachna nahin huyi thi. Fir jab mauj huyi tab shabd prakat huya aur usse sab rachna huyi, pehle Satlok aur fir Satpurush ki kala se teen lok aur sab vistaar huya.”)

“In the beginning, there was darkness. Purush was in silent meditation in it. At that time, there was no creation. Then when He wished, then Shabd appeared and everything was created from it. First of all, Satlok and then with SatPurush’s skill, three loks (places) and everything else developed.”

This knowledge is like once a young man went for an interview for a job. The employer asked, “Have you read ‘Mahabharat’?” The young man said, “It is on my finger tips”. The employer asked, “Tell me the names of the five Pandavs.” The young man replied, “One was Bheem, one was his elder brother, one was younger to him, there was one more and one’s name, I have forgotten.” The knowledge of the above-mentioned nature’s creation is like this.

Some conclusions from the books of the saints, who tell the glory of SatPurush and Satlok and who give five naams (Omkaar – Jyoti Niranjan – Raranka – SohM – Satyanaam) and who give three naams (Akaal Murti – SatPurush – Shabd Swaroopi Ram): -

In Santmat Prakash, Part 3, on page 76, it is written, “Sachkhand or Satnaam is the fourth lok (place).” Here ‘Satnaam’ is called a ‘Place’. Then on page no. 79 of this holy book, it is written that “One Ram is ‘Dashrat’s Son’, second Ram is ‘Man⁴⁹’, third Ram is ‘Brahm’, fourth Ram is ‘Satnaam’, and this is the real Ram.”

Then in holy book “Santmat Prakash”, Part 1, on page 17, it is written, “That is Satlok, that only is known as Satnaam.” In holy book “Saar Vachan Nasar Yaani Vartik”, on page no. 3, it is written that “Now one should consider that Radhaswami is the highest place, which the saints have described as Satlok and Sachkhand and Saarshabd and Satshabd and Satnaam and SatPurush”. The aforesaid description is also mentioned as it is in holy book “Saar Vachan (Nasar)”, published from Agra, on page no. 4.

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

Important: - The aforesaid explanation is like if someone has neither seen a city in his life, nor a car; neither has he seen petrol, nor is aware of a driver that who is called a driver. And that person says to other friends that I go to the city, and enjoy sitting in a car. And if the friends ask, “How does a car look like, what is petrol, what is a driver, and how does a city look like? That guruji answers that whether call it a city or a car, it is one and the same thing; city is also a car, petrol is also car only, driver is also the car, and street is also called the car.

Let us ponder: - SatPurush is the Complete/Supreme God; Satnaam is the naam/mantra of those two mantras in which one is ‘Om’ and the other is ‘Tat’, which is coded. And after this is Saarnaam, which is given to the worshipper by a Complete Guru. These Satnaam and Saarnaam are both mantras for recitation. Satlok is that place where SatPurush lives. Now, the pious souls should themselves decide what is true and what is false.



Photocopies of Certified Verses in the Book From the Holy Quran

Photocopy of Surah Ambiya 21 - Verses no. 30-32, 92, 104 :-

सूरह अम्बिया-21

أَوَلَمْ يَرَأَيْتَ إِن كُنْتُمْ كَارِهِينَ السَّمُوتَ وَالْأَرْضَ مَا كُنْتُمْ تُكْفِرُونَ ۚ وَجَعَلْنَا مِنَ السَّمَاءِ مَاءً نَزِيلًا يُغِيثُ الْحَيَاةَ وَالْحَيَاةَ نَسُوا ۚ (30)

अ-य लन् य-रत्तजी-न क-फरु अन्नस्-समावाति वहत्यस्-ज का-न्ता रत्तन् फ-फ-तक्वाहुमा व ज-अल्मा मिनत्माइ
कुल्-ज शैइन् हथिन् अ-फला युअमिनून (30)

क्या काफिरों ने नहीं देखा कि आसमान और जमीन दोनों मिले हुए थे, तो हमने बुदा-बुदा कर दिया और लगाम जानदार चीजें हमने पानी से बनायीं, फिर वे लोग ईमान क्यों नहीं लाते ? (३०)

सूरह अम्बिया-21

وَجَعَلْنَا فِي الْأَرْضِ رَوَاقٍ أَن يَسُبُّوا رَبَّهُمْ فَمَا لَمْ يُغْنِ عَنْهُمْ رَوَاقُهُمْ أَن يَرْجِعُوا إِلَى اللَّهِ ذُنُوبَهُمْ طَائِفَاتٍ ۖ (31)

व ज-अल्मा किलअर्जि रवाक्ते-य अन् तमी-द बिहिन् व ज-अल्मा फीसा फिजाजन् सुबुलल ल-अल्लहुम् यह-तदून (31)

और हमने जमीन में पहाड़ बनाये ताकि लोगों (के बोझ) से हिलने (और झुकने) न लगे और उस में कुशादा रास्ते बनाये, ताकि लोग उन पर चलें। (३१)

सूरह अम्बिया-21

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ۚ (32)

व ज-अल्मरसमा-अ सक्फम् महफूज्व् व हुम् अन् आयातिहा मुअरिजून (32)
और आसमान को महफूज छत बनाया, इस पर भी वे हमारी निशानियों से मुंह फेर रहे हैं। (३२)

सूरह अम्बिया-21

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۖ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ۙ (92)

इन्-न हाज़िही उम्तुकुम् उम्तत्वं वाहि-द-तं व अना रब्बुकुम् फअबुदून (92)

यह तुम्हारी जमाअत एक ही जमाअत है, और मैं तुम्हारा परवरदिगार हूँ, तो मेरी ही इबादत किया करो। (९२)

सूरह अम्बिया-21

يَوْمَ تَطْوَى السَّمَاءُ كَطَيِّبِ السَّجْلِ بِنُكْمٍ ۖ كَمَا بَدَأْتُمْ أَن تَخْلُقُونَهَا أَوْ حَتَّىٰ تُؤْتُوا لَهَا وَغَدَّ أَعْيُنُنَا ۖ وَإِنَّا لَكُلِّ فَعْلِيلِينَ ۙ (104)

यौ-म तत्विस् समा-र क-तथिस् सिजिलिल तिलकुत्वि जमा वदयना अव-ल खल्पिन्-नु उओदुहू वरदन् अलैना
इन्ना कुन्ना कविलीन (104)

जिस दिन हम आसमान को इस तरह लपेट लेंगे, जैसे सखों का तूमार लपेट लेते हैं, जिस तरह हमने (काश्नात) को पहले पैदा किया था, उसी तरह दोबारा पैदा कर द्ये। (यह) वायदा (है जिस का पूरा करना) जरूरी है। हम ऐसा जरूर करते वाले हैं। (१०४)

Photocopy of Surah Anaam-6 Verse no.108 :-

सूरह अनआम -8

وَلَا تُسَبِّحُوا الَّذِينَ كَفَرُوا مِنْ دُونِ اللَّهِ قَسَبُوا اللَّهَ عَدْوًا وَعَدُوًّا لِيُغَيِّرَ عَلَيْهِمْ كُذَّابًا رَبَّنَا لِيُخَلِّقَ لَنَا مِنْ دُونِهِمْ خَيْرًا مِنْهُمْ وَإِنَّا لَنَعْمَلُونَ ﴿١٠٨﴾

व ला तसुब्बुल्लाजी-न यदअ-न मिन् दूनिल्लाहि फ-य-सुब्बुल्ला-ह अदवम् बिगैरि अलिम्न कजालि-क जय्यन्ना लिक्विल्लि उम्मातिन् अ-न-लहुम् सुम्-म इला रब्बिहिम् मर्जिअहुम् फयु- नब्बिउहुम् बिमा कानू यअ-मलून (108)

और जिन लोगों को ये मुशरिक खुदा के सिवा पुकारते हैं, उनको बुरा न कहना कि ये भी कहीं खुदा को बे-अदबी से बे-समझे बुरा (न) कह बैठें। इस तरह हमने हर एक फिर्क के आमाल (उन की नजरों में) अच्छे कर दिखाये हैं फिर उनको अपने परवरदिगार की तरफ लौट कर जाना है, तब वह उन को बतायेगा कि वे क्या-क्या किया करते थे। (१०८)

Photocopy of Surah Baqra-2 Verses no. 25, 28, 29, 35 :-

सूरह बकरह-2

وَيُبَشِّرُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَكُلَّمَا رَزَّوْقًا مِنْهَا مِنْ ثَمَرَةٍ رَزَّوْقًا ﴿٢٥﴾ وَاللَّهُ هُوَ أَعْلَمُ بِمَا كَانُوا يَفْعَلُونَ ﴿٢٨﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٩﴾

य बश्-शिरिन्-लजी-न अ-मन्-व अमिलुस्सालिहाति अन्-न लहुम् जन्नातिन् तजरी मिन् तहति-हल्-अन्हार कुल्लमा रुजिक् मिन्ना मिन् रा-म-रतिर्-रिज्कन् कालू हाजल्-सजी रुजिक्मा मिन् कब्नु व उतू बिही मु-नाशाबिहन् व लहुम् फीहा अज्जाजुम् मु-तस्ह-रतुक्-व शुम फीहा खालिदून (25) और जो लोग ईमान से आए और नेक अमल करते रहे, उन को सुखशुबरी सुनाओ कि उन के लिए (नेमक के) बाग हैं, जिन के नीचे नहरें बह रही हैं, जब उन्हें उन में से किसी किसम का मेवा खाने को दिया जाएगा तो कहेंगे यह ठो बरी है वो हम को पहले दिया गया था और उन को एक दूसरे से शकल में मिलते-जुलते मेवे दिए जाएंगे और वहां उन के लिए पाक बीविया होंगी और वे बर्हिस्तों में हमेशा रहेंगे। (२५)

सूरह बकरह-2

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَشْرَاقًا ﴿٢٨﴾ ثُمَّ يُبَيِّنُ لَهُمْ أَعْمَالَهُمْ وَسَيَرَهَا قُلُوبُهُمْ لِيَحْكُمَ إِلَيْهِ ثُمَّ يَرْجِعُهُمْ فِي قُلُوبِهِمْ ﴿٢٩﴾

कै-फ तक्फुरू-न बिल्लाहि व कुन्तुम् अम्वातन् फ अह्याकुम् सुम्-म युमीतुकुम् सुम्-म युहय्यीकुम् सुम्-म इलैहि तुर्-जअून(28)

(काफ़िरो !) तुम खुदा के कैसे इन्कारो हो सकते हो, जिस हाल में कि तुम बे-जान थे, तो तुमको जान बस्ती, फिर वही तुमको मारता है, फिर वही तुमको बिबा करेगा, फिर उसी की तरफ लौट कर आओगे। (२८)

सूरह बकरह-2

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَعَلَكُمْ فِيهَا حَيَاةً ثُمَّ أَنشَأَ إِلَيْهَا السَّمَاءَ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

हुवल्लजी ख-ल-क लकुम् मा फिलअर्जि जमीअन् सुम्मस्तवा इ-लस्समाइ फ-सव्वाहुन्-न सन्-अ समावातिन् व हु-व बिकुल्लि शैइन् अलीम(29)

वही तो है, जिसने सब चीज, जो जमीन में हैं, तुम्हारे लिए पैदा कीं, फिर आसमानों की तरफ मुतवज्जह हुआ, तो उनको ठीक सात आसमान बना दिया और वह हर चीज से सवरदार है। (२९) ✨

सूरह बकरह-2

وَقَدْ بَدَأْنَا بِآدَمَ الْبَشَرِ الْأَوَّلَ وَأَرْسَلْنَا فِيهَا رُسُلًا وَجَعَلْنَا فِيهَا جَنَّاتٍ وَعَلَىٰ جَنَّاتِهَا أَزْوَاجًا مُّطَهَّرَةً وَجَعَلْنَا بَيْنَ الْجِبَالِ مَنَازِلَ لِمَنْ يُرِيدُ الْبَيْتَ الْحَرَامَ أَوْ الْبَيْتَ الَّذِي فِي الْأَرْضِ أَوْ لِمَنْ يُرِيدُ مَنَازِلَ الْحَيَاةِ وَالْمَوْتِ وَأَنشَأْنَا فِيهَا الْقَرْيَاتِ لِقَوْمٍ أَعْلَمُ ﴿٣٥﴾

व कूल्ना या आ-दमुस्कून् अन्-त व जौजूकलजान-त व कुला मिन्हा र-ग-न् हैइ शैअतुमा व ला तक्ववा हाजिहिश-श-ज-र-त फ-तकूना मिन्ज्जालिमीन (35)

और हमने कहा कि ऐ आदम ! तुम और तुम्हारी बीबी बन्नत में रहो और जहां से चाहो, बे-रोक-टोक सजाओ (पियो) लेकिन उस पेड़ के पास न जाना, नहीं तो आसिर्षों में (शखिल) हो जाओगे। (३५)

Photocopy of Surah Baqra-2 Verses no. 36, 37, 38, 188, 219 :-

सूरह बकरह-2

فَأَرْكَبُنَا الشَّيْطَانَ عَلَيْهَا لِنَفْحَرَهُمَا مِنَّا كَانَ فِيهِمْ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

फ-अ-जल्लहुमश-शैतानु अन्हा फ-अख्-र-जहुमा मिम्मा काना फीहि व फूल-नहावितू बअ-जुकुम
लि-बअलिनु अदुकुनु व लकुम फिलअर्जि मुस्त-कररुनु-त मताउनु इला हीन(36)

फिर शैतान ने दोनों को वहाँ से फिहला दिया और जिस (ऐश व निशात) में थे, उससे उनको निकलवा दिया।
तब हमने हुक्म दिया कि (जन्नत से) बले जाओ, तुम एक-दूसरे के दुश्मन हो और तुम्हारे लिए जमीन में एक
वन्त लक ठिकाना और मजाश (रोखी) मुकरर कर दिया गया है। (३६)

सूरह बकरह-2

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

फ-त- लक्फा आ-दमु मिरिब्बिही कलिमातिनु फता-ब अलैहि इन्हू हुवत्तव्याबुरहीम(37)

फिर आदम ने अपने परवरदिगार से कुछ कलिमात (बोल) सीखे (और माफ़ी मांगी) तो
उसने उनका क्रुमुर माफ़ कर दिया। बेशक वह माफ़ करने वाला (और) रहम वाला है। (३७)

सूरह बकरह-2

فَلَمَّا اهْبَطُوا مِنْهَا جَمِيعًا ۗ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبِعَ هَذَا يَفْزَحْهُمُ الْوَادِي الْأَخْضَرُ ۖ وَلَا هُمْ يُجْرَتُونَ ﴿٣٨﴾

कुल-नहावितू मिन्हा जमीअतु फइन्हा यअतेयन्नकुम मिन्नी हुदनु फ-मनु ताबि-अ हुदा-य फला खौकुनु अलैहिम व ला हुम यहजानुन (38)

हमने फरमाया कि तुम सब यहाँ से उतर जाओ। जब तुम्हारे पास मेरी तरफ से हिदायत पहुंचे तो (उसकी पैरवी
करना कि) जिन्होंने मेरी हिदायत की पैरवी की, उनको न कुछ खौफ होगा और न वे घमनाक होंगे। (३८)

सूरह बकरह-2

وَلَوْ كُنَّا كَالَّذِينَ نَزَّلْنَا آلَ الْكُفْرِ يَوْمَ مَا تَلَا تِلْكَ آيَاتِنَا فَتَالِقِ الْكَاذِبِينَ ۗ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

व ला तज्फकुलू अमवा-लकुम बै-नकुम बिलबातिति व तुदलू बिहा इललहुक्कामि लि-तअलुलू फरीकम-मिनु
अमवालिनलिसि बिल-इरिम व अन्नुनु तअ-लमून (188)

और एक दूसरे का माल ना-इक न खाओ और न उसको (रिश्त के तौर पर) हाकिमों के पास पहुंचाओ
ताकि लोगों के माल का कुछ हिस्सा नाजायज तौर पर न खा जाओ और (इसे) तुम जानते भी हो।
(१८८) ★

सूरह बकरह-2

يَسْأَلُونَكَ عَنِ الْخَنزِيرِ وَالنَّبِيرِ ۗ كُلٌّ فِيهِمَا آخِزٌ لِّقَوْمٍ ذُنُوبِهِمْ كَبِيرٌ ۗ وَرَبُّكَ عَلِيمٌ خَفِيٌّ ۗ ﴿٢١٩﴾

كُلُّ الْعَفْوَكَانِيكَ يَبْتَرِنُ إِنَّكَ لَكُمُ الْأَيْبُ تَعْلَمُونَ ﴿٢١٩﴾

यसालू-न-क अगिल-खनि वल्मिसिरे कुल फीहिगा इसगुन कबीरुनु-य मनाफिअु लिन्नासि व इन्नुतुमा अक्वर मिनु
नफ़िहिमा व यसअलून-क मा जा मुफिकूर कुलिल अगव कज़ालि-क मुशयि- तुल्लाहु लकुमुलू आया ति ल
अलकुम त-त-फक्करुन (219)

(ऐ पैगम्बर!) लोग तुम से शरब और जुए का हुक्म मालूम करते हैं। कह दो कि इन में नुस्खान बड़े हैं और लोगों
के लिए कुछ फायदे भी हैं, मगर उनके नुस्खान फायदों से कहीं ज्यादा है। और यह भी तुम से पूछते हैं कि (खुदा
की राह में) कौन सा माल खर्च करे? कह दो कि जो ज़रूरत से ज्यादा हो। इस तरह खुदा तुम्हारे लिए अपने
हुक्मों को खोल-खोलकर बयान फरमाता है, ताकि तुम सोचो। (२१९)

Photocopy of Surah Baqra-2 Verses no. 243, 255, 261 :-

सूरह बकरह-2

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

अ-लम् त-र इलल्लजी-न ख-रजू मिन-दियारिहिम् व हुम् उलूफुन् ह- ज-रल्लौति फका-ल लहुमुल्लाहु मूत् सुम्-म अह्याहुम् इन्नल्ला-ह लजू फज़्लिन् अलऩासि य लाफिन्- न अक्सरन्नासि ला यश्कुरुन् (243)

भला तुम ने उन लोगों को नहीं देखा जो (गिनती में) हजारों ही थे और मौत के डर से अपने घरों से निकल भागे थे, तो खुदा ने उन को हुक्म दिया कि मर जाओ, फिर उन को जिन्दा भी कर दिया। कुछ शक नहीं कि खुदा लोगों पर मेहरबानी रखता है, लेकिन ज्यादा लोग शुक्र नहीं करते। (२४३)

सूरह बकरह-2

أَلَمْ تَرَ إِلَى الَّذِينَ جَاءُوا رَسُولَنَا فَقَالَ لَهُمُ اللَّهُ كِتَابٌ فِي آيَاتِنَا وَمَا بَدَأْتُمْ بِهَا مِن شَيْءٍ وَلَا تَتَّبِعُوا هَذِهِ سُبُلَ اللَّهِ أَلَمْ يَعْلَم بِمَا فِي صُحُفِ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِي سُبُلِنَا وَلَهُ الْغَيْبُ بِمَا نَشَاءُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٢٥٥﴾

अल्लाहु जौ इला-ह इल्ला हु-म अल्लह्युल्ल जय्युनु ला तय्युजुहु शि-नलुन्-म लानीनु लहु मा फिस्समावति व मा फिल्लअजि मनुल्लजी यशफुनु बिन्दहु इल्ला बि-इजिही यश- लम् मा बै-न अदीदिम व या खल्लहुम् व ला युहीनु-न बिरीइन् निन् अलिही इल्ला बिना हा- अ वरि- अ कुर्सेय्यु-हुस-समावति वर्रज्ज व ला यकदुहु हिह्युहुम् व हुल्ल अल्लेयुल्ल-अजीम(255)

खुदा, (वह खन्ना मालूम है कि) उस के सिवा कोई इजाजत के लायक नहीं। बिधा हमेशा रहने वाला, उसे न ऊप आती है और न नींद, जो कुछ आसमानों में और जो कुछ जमीन में है, सब उसी का है। कौन है कि उस की इजाजत के बिना उस से (किसी की) तिकारिश कर सके। जो कुछ लोगों के सामने हो रहा है और जो कुछ उन के पीछे हो चुका है, उसे सब मालूम है और वे उस की मालुमात में से किसी चीज पर बखतरा (काबू पाना) हासिल नहीं कर सकते, हाँ, जिस क़दर वह चाहता है (जसी क़दर माखूम करा देता है) उस की बादशाही (और इल्म) आसमान और जमीन सब पर हुक्मी है और उसे उन की हिकायत कुछ भी छुपित नहीं। वह बड़ा आली बला और जलीबुल कब्र है। (२५५)

सूरह बकरह-2

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

म-सलुल्लजी-न युन्फिकू-न अम्वा-लहुम् फी सबीलिल्लाहि क-म-सलि हब्बतिन् अम्ब-तत् सब्-अ सनावि-ल फी कुल्लि सुम्बु-लतिम्मि-अतु हब्बतिन् वल्लाहु युजाअिफु लिमय्यशा-उ वल्लाहु वासिअुन् अलीम (261)

जो लोग अपना माल खुदा की राह में खर्च करते हैं, उन (के माल) की मिसाल उस दाने की-सी है, जिस से सात बालों उगें और हर एक बाल में सौ-सौ दाने हों और खुदा जिस (के माल) को चाहता है, ज्यादा करता है, वह बड़ी वुसूअत वाला और सब कुछ जानने वाला है। (२६१)

Photocopy of Surah Baqra-2 Verses no. 262, 268, 269, 276, 278 :-

सूरह बकरह-2

الَّذِينَ يَنْتَفُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا آتَوْا مِنْهَا سَبِيلَ اللَّهِ فَلَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَا حَوْلَ لَكُمْ فِيهِمْ وَلَا هُمْ يُعْزَلُونَ ۝

अल्लाजी-न युम्फिकू-न अम्या- लहुम् फी सबीलिल्लाहि सुम्-म ला युत्बिअू-न मा अनफकू मन्वला अ-जल्- लहुम् अज्जहम् जिन्-द रब्बिहिम् व ला खौफुन् अलैहिम् व ला हुम् यहज्जनुन(262)

जो लोग अपना माल खुदा के रास्ते में खर्च करते हैं, फिर इस के बाद न इस खर्च का (किसी पर) एहसान रखते हैं और न (किसी को) तबलीफ देते हैं, उन का बदला उन के परवरदिगार के पास (तैयार) है और (क़ियामत के दिन) न उन को कुछ डर होगा और न वे समर्पण होंगे। (२६२)

सूरह बकरह-2

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً ۗ وَكَفْلًا ۗ وَاللَّهُ وَسِعَ عِلْمَهُ ۝

अशैतानु यजिदुकुम् अलफकू-र व यामुरुकुम् अलफाशा-इ वल्लाहु गजिदुकुम् मग्फि-र-तम्मिन्नु व फकलु वल्लाहु गसिलुन् अलीन(268)

(और देखना) शैतान (जा कहा न मानना, वह) तुम्हें तंगदस्ती का खौफ दिनाता और बे-इयाई के काम करने को कहता है और खुदा तुम से अपनी बलिगश और रहमत का वायदा करता है और खुदा बड़ी वसूलत वाना (और) सब कुछ जानने वाला है। (२६८)

सूरह बकरह-2

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَدْرَأُونَ ۗ أُولَٰئِكَ الْآلِفَ ۝

युअतिलहिक्म-त मय्यशा-उ व मय्युअतल्-हिक्म-त फ-कद् ऊति-य खैरन् कसीरन् व मा यज्-जक्कर इल्ला उलुल्-अल्बाब (269)

वह जिस को चाहता है दानाई बख़्शता है और जिस को दानाई मिली, बेशक उस को बड़ी नेमत मिली और गसीहत को वही लोग कुबूल करते हैं, जो अक्लमंद हैं। (२६९)

सूरह बकरह-2

يَمْحَقْ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ ۗ كَثِيرًا ۗ أَلْتَأْتُوا

यमहकुल्लाहुरिबा व युर्बिस्स-दकाति वल्लाहु ला युहिब्बु कुल्-ल कफफारिन् असीम(276)

खुदा सूद को ना-बूद (वानी बे-बरकत) करता और खैरात (की बरकत) को बढ़ाता है और खुदा किसी ना-शुके गुनाहगार को दाम्प नही रखता। (२७६)

सूरह बकरह-2

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَعَثَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ۝

या अय्युहल्लाजी-न आ- मनुत्तकुल्ला-ह व-जरू मा बकि-य मिनरिबा इन कुनुम् मुअ्मिनीन (278) मोमिनो ! खुदा से डरो और अगर ईमान रखते हो तो जितना सूद बन्दी रह गया है, उस को छोड़ दो। (२७८)

Photocopy of Surah Baqra-2 Verses no. 279, 280 :-

सूरह बाक़र-2

﴿۲۷۹﴾ وَإِنْ تَوَلَّوْا فَإِنَّمَا يَخْرُجُ مِنَ اللَّهِ وَمَوْلَاهُ ۗ وَإِنَّ تَابِعْتُمْكُمْ زُرُوسًا أَمْوَإِكُمْ ۗ لَا تَعْلَمُونَ ۗ وَلَا تَعْلَمُونَ

फा-इल्लम तफ़-इल्लु फअ-जानू बि-इयै-गिनल्लाहि य रग़ातिही य इन त्तुम् फ-लकुम् लकफ़ अन्वालिक्कुम् ला त्तयलिन्-न य लातुय-लमूम् (279)

अगर देवान न करो, तो खबरदार हो आओ (कि तुम) कदा और रग़ल से अंग करते के लिए (नैसाय होके दो) और अगर ताबा करोगे (और मुझ छोड़ दोगे) तो तुम को अपनी अचल रक़म लेने का हक है, जिन में न आंगों का मुक़ाबल, और न तुम्हारा मुक़ाबल। (२७९)

सूरह बाक़र-2

﴿۲۸۰﴾ وَإِنْ كَانَ دُونُ عُسْرٍ فَيُنْفِرْ إِلَىٰ مَيْسَرَةٍ ۖ وَإِنْ نَصَدَّتْكُمْ أَمْوَإِكُمْ فَأُولَٰئِكَ يَفْتَنُكُمُ اللَّهُ ۚ لَعَلَّكُمْ تَعْلَمُونَ ۗ

य इन् का-न जू अउसुरीन फ-नाजि-रग़ल शला मै-स-रतिन् व अन् त अददु रग़ल-तक़म इन् फुल्लन तफ़-लमूम् (280)

और अगर क़ज़ लेने वाला तंगदस्त हो तां (उसे) फाराखी (के हासिल होने) तक मोहलत (दो) और अगर (क़ज़ रक़म) बक़ा ही दो, तो तुम्हारे लिए क्याश अच्छा है, वषल कि समझो। (२८०)

Photocopy of Surah Fatiha -1 Verses no. 1, 2, 3, 4, 5, 6, 7 :-

सूरह फातिहा-1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

अल्हम्दु लिल्लाहि रब्बिल-आ-लमीन(1)

सब तरह की तारीफ़ खुदा ही के लिए है जो तमाम मख़क़ात का परवरदिगार है। (१)

Photocopy of Surah Furqan-25 Verses no. 52, 53, 54, 55, 56 :-

सूरह फुरकान-25

فَلَا تُطِيعُ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ۝۵۲

फला तुतिअिल्-काफिरी-न व जाहिद्हुम् बिही जिहादन् कबीरा (52)
नो तुम काफिरों का कहां न मानो और उनसे इस कुरआन के हुक्म के मुताबिक बड़े जोर से लड़ो । (५२)

सूरह फुरकान-25

وَتَوَاتَيْنِ مِنْ تَحْتِهَا نٰرٌ اٰتٰتُهَا فِرَاتٌ وَّهٰذَا صٰلِحٌ وَّجٰوِجٌ وَّوَجَعَلْ بَيْنَهُمَا بَرْزَخًا وَّوَجَعَلْ فَاٰرِجًا مَّخْجُوْرًا ۝۵۳

व हुवल्लज़ी म-र जल पश्चिमे छल अजहुत्तु फुराज्ज व हाजा मिलुत्तु अजहुत्तु व ज-र-ल अ-म-नुन
बर्षखव व ज़ेज्म नज़्ज़ा (53)
और वही तो है जिस ने दो नदियों को मिला दिया, एक का पानी मीठा है, प्यास बुझाने वाला और दूसरे का खारी है छाती जलाने वाला और दोनों के इमियान एक आड़ और मजबूत ओट बना दी । (५३)

सूरह फुरकान-25

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَّوَصِهْرًا ۝۵۴ وَكَانَ رَبُّكَ قَدِيْرًا ۝۵۵

व हुवल्लज़ी ख-ल-क मिनल्लाह ब-शरन् फ-ज-अ-लहु न-स-बन् व सिहरन् व का-न रब्बु-क कदीरा (54)
और वही तो है, जिस ने पानी से आदमी पैदा किया, फिर उस को नसब वाला और दामादी रिश्ते वाला बनाया और तुम्हारा परवरदिगार (हर तरह की) क़दरत रखता है । (५५)

सूरह फुरकान-25

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۝۵۶ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهٖ ظٰهِرًا ۝۵۷

व यअबुदू-न मिन् दूनिल्लाहि मा ला यन्फअहुम् व ला यजुरुहुम् व कानल्काफिरु अला रब्बिही ज़हीरा (55)
और ये लोग खुदा को छोड़ कर ऐसी चीज़ की पूजा करते हैं कि जो न उन को फायदा पहुंचा सके और न नुकसान और काफिर अपने परवरदिगार की मुबालफ़त में बड़ा जोर मारता है । (५५)

सूरह फुरकान-25

وَمَا اَرْسَلْنَاكَ اِلَّا مُبَشِّرًا وَّوٰنذِيْرًا ۝۵۶

व मा अर्सल्ला-क इल्ला मुबशिशरन् व नज़ीरा (56)
और हमने (ऐ मुहम्मद !) तुम को सिर्फ़ सुणी और अज्ञाब की खबर सुनाने को भेजा है । (५६)

Photocopy of Surah Furqan-25 Verses no. 57, 58, 59 :-

सूरह फुरकान-25

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

कुल मा अस्सालुकुम् अलैहि मिन् अज्रिन् इल्ला मन्शा-अ अय्यत्तखि-ज इला रब्बिही सबीला (57)
कह दो कि मैं तुम से इस (काम) का मुआवजा नहीं मांगता। हां, जो शकस चाहे अपने परवरदिगार की तरफ जाने (का) रास्ता अल्लियार कर ले। (५७)

सूरह फुरकान-25

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ طُوكْفِي بِهِ بِذُنُوبِ عِبَادٍ خَبِيرَاتٍ ﴿٥٨﴾

व त-वक्कल् अ-ललहय्यिल् लजी ला यमूतु व सब्बिहू बि-हम्दिही व कफा बिही बिजुगूबि जिबादिही खबीरा (58)
और उस (खुदा-ए-) जिदा पर भरोसा रखा जो (कभी) नहीं मरेगा और उस की तारीफ के साथ तस्बीह करते रहें और वह अपने बन्दों के गुनाहों से खबर रखने का काफी है। (५८)

सूरह फुरकान-25

إِلَّا يَأْتِي خَقِّقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَسَأَلُ بِهِ خَبِيرَاتٍ ﴿٥٩﴾

अल्लजी ख-ल- कस्समावाति वलअर्-ज व मा बै-न्दुमा फी सित्ताति अय्यामिन् सुम्मरतवा अ-ललअरिं अरहमानु फस-अल् बिही खबीरा (59)

'जिस ने आसमानों और जमीन को और जो कुछ इन दोनों के दमियान है, छः दिन में पैदा किया, फिर अर्श पर जा उठरा, (वह जिसका नाम रहमान यानी) बड़ा मेहरबान (है), तो उसका हाल किसी बा-खबर से मालूम कर लो, (५९)

Photocopy of Surah Hadid-57 Verse no. 26 :-

सूरह हदीद-57

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالكِتَابَ فَبِئْسَ مَا كَفَرُوا بِهِمْ فَسَيُؤَنَّبُونَ ﴿٢٦﴾

व ल-कद अरसल्ला नूह्व व इब्राही-म व ज-अल्ला फी जुरिय्यतिहिमन् नुबुव्व-त वलकिता-ब फमिन्दुम् मुहत्तिदिन् व कसीरुम् मिन्दुम् फासिकून (26)

और हम ने नूह और इब्राहीम को (पैगम्बर बना कर) भेजा और उन की औलाद में पैगम्बरी और किताब (के सिद्धसिले) को (वक्त-वक्त पर) जारी रखा, तो कुछ तो उन में से हिदायत पर हैं और अक्सर उन में से इताअत से बाहर हैं। (२६)

Photocopy of Surah Hadid-57 Verse no. 27 :-

सूरह हदीद-57

﴿ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ ۗ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۗ وَرَهَابَنِيَّةً إِذْ أَتَىٰ عُوْهَا مَا كَتَبْنَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا سَرَعُوْهَا حَتَّىٰ رِعَابًا مُّصَابًا ۗ وَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿۲۷﴾

सुभ-म कऱुहैना अला आसारिहैग् विरुत्तिना व कपऱैना बिअी-सन्नि मरुद-म व आतौनाहुल् इन्जी-ल व ज-अल्ना फी कुलूबिल् लजी-नत्त बयूहु रा-फ-तव व रहाम-तानु व रहवानिय-त निवत्-व अहूहा मा क-तबनाहा अलैहिम् इल्लवतिगा- अ रिज्वागिल्लाहि फमा रऱौह हक्-क रिज्वायतिहा फअतौ- नल्त्-जी-न आ-मनु मिन्हुम् अज- रहुम् व कसीरुम् मिन्हुम् फासिकून (27)

फिन्त उन के पीछे उन्हों के कदमों पर (और) पैगम्बर भेजे और उन के पीछे मरयम के बेटे ईसा को भेजा और उन को हज्जिल इनायत की और जिन लोगों ने उन की पंरती की, उन के दिलों में अफ़कत और मेहरबानी डाल दी और अक़बतों से किनारा-कऱी की, तो उन्हों ने खुद एक नयी बात निवतल ली। हम ने उन को इस का हुकम नहीं दिया था, मगर (उन्हों ने अपने क्वाल में) खुदा की खुशनुदी हासिल करने के लिए (आप ही ऐसा कर लिया था) फिन्त जैसा उस को बनाना चाहिए था, निवाह भी व सके। पस जो लोग उन में से ईमान लाए उन को हम ने उन का अदल्ला दिया और उन में से बहुत से ना-करमान हैं। (२७)

Photocopy of Surah Hajj-22 Verse no. 61 :-

सूरह हज्जा-22

ذٰلِكَ بِاَنَّ اللّٰهَ يُوَلِّجُ النُّجُوْمَ فِي السَّمٰوٰتِ وَيُكَلِّمُ السَّمٰوٰتِ فِي الْبَيْتِ ۗ وَانَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ ﴿۶۱﴾

जालि-क वि-अन्ल्ला-ह यलिज्जल्-ल फिन्तहारि व यूलिज्जल्-र फिल्लैलि व अन्ल्ला-ह सनीअुम बसीर (61)
यह इस लिए कि खुदा रात को दिन में दाखिल करता है और दिन को रात में दाखिल करता है और खुदा तो सुनने वाला, देखने वाला है। (६१)

Photocopy of Surah Kahf-18 Verses no. 47, 48 :-

सूरह कहफ-18

﴿وَيَوْمَ نُسِطِرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً ۗ وَحَشَرْنَا لَهُمْ أَعْدَاءَهُمْ مِنْهُمْ أَحَدًا ﴿۴۷﴾

व यौ-म नु-सयिरुल् जिबा-ल व त-रल् अर्-ज बारि-ज-तव व ह-शरनाहुम् फ-लम् नुगादिर मिन्हुम् अ-हदा (47)
और जिस दिन हम पहाड़ों को चलाएंगे और तुम जमीन को साफ़ मैदान रखोगे और उन (लोगों) को हम जमा कर लेंगे तो उन में से किसी को भी नहीं छोड़ेंगे। (४७)

सूरह कहफ-18

﴿وَعَرْضُوا عَلَىٰ رَبِّكَ صَافًا ۗ لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ عَسَيْتُمْ أَلَّا تَجْعَلُوا لَكُمْ قُودًا ﴿۴۸﴾

व अुरिजू अला रब्बि-क सफ़फुन् ल-कद जिअतुमून कमा खलक्नाकुम् अव्य-ल मरतिम् बल् ज-अम्तुम् अल्लन् नज-अ-ल लकुम् मौअिदा (48)
तुम्हारे परवरदिगार के सामने सफ़ बांध कर लाए जाएंगे (तो हम उन से कहेंगे कि) जिस तरह हम ने तुम को पहली बार पैदा किया था, (दूसी तरह आज) तुम हमारे सामने आए, लेकिन तुम ने तो यह क्पाल कर रखा था कि हम ने तुम्हारे लिए (कियात का) कोई नसत मुकरर ही नहीं किया। (४८)

Photocopy of Surah Luqman-31 Verses no. 12, 13, 14, 15 :-

सूरह लुकमान-31

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

व ल-कद आतेना लुकमानल् हिक्म-त अनिश्कुर लिल्लाहि व भयश्कुर फ-इन्नामा यश्कुर लिनफ़सिही व नन् क-फ-र फ-इन्नाल्ला-ह ग़नेय्यन् हमीद (12)

और हमने लुकमान को हिक्मत बरकती कि खुदा का शुक्र करो और जो शकस शुक्र करता है, तो अपने ही फ़ायदे के लिए शुक्र करता है और जो ना-शुक्रा करता है, तो खुदा भी बे-परवाह (और) हम (व तारीक) के लायक है। (12)

सूरह लुकमान-31

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

व इज् का-ल लुकमानु लिभिही व हु-व यजिजुहू याबुनय-य ला तुशरिक् विल्लाहि इन्शिर-क ल-जल्मुन् अजीम (13)

और (उस वक्त को याद करो,) जब लुकमान ने अपने बेटे को नसीहत करते हुए कहा कि बेदा खुदा के साथ शिकं न करना शिकं तो बड़ा (भारी) जुल्म है। (13)

सूरह लुकमान-31

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَسَنَةً ۚ إِنَّهُ وَهْنٌ مِّنْ عَمَلِهِ ۚ وَوَالِدَاكَ فِي عَمَلَيْنِ إِنَّ الشُّكْرَ لِي وَبِوَالِدَيْكَ إِنَّ الْمَنصُورَ ﴿١٤﴾

व वस्सेनल् इन्सा-न बिवालिदैहि ह-म-लत्हु उम्मुहू वहनन् अला वहनिव् व फिसालुहू फी आमैनि अनिश्कुरली व लिवालिदै-क इलव्यल् मसीर (14)

और हम ने इंसान को, जिसे उस की मां तकलीफ पर तकलीफ सह कर पेट में उठाए रखती है (फिर उस को दूध पिलाती है) और (आखिरकार में) दो वर्ष में उस का दूध छुड़ाना होता है (अपने, साथ ही) उसके मां-बाप के बारे में ताकीद की है कि मेरा भी शुक्र करता रह और अपने मां-बाप का भी (कि तुम को) मेरी ही तरफ लोट कर आना है (14)

सूरह लुकमान-31

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفَانِ ۚ وَاتَّبِعْ سَبِيلَ مَنْ

أَبَىٰ إِلَيْكَ ۚ ثُمَّ إِلَىٰ صَرْحِعِكُمْ فَإِنَّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

व इन् जा-हदा-क अला अन् तुशिर-क बी मा लै-स ल-क बिही अिल्मुन् फला तुतिअहुमा व साहिबहुमा फिदुन्या मअरुफाव् वतबिअ् सबी-ल मन् अना-ब इलय्-य सुम्-म इलय्-य मर्जिअुकुन् फउनबिअुकुम् बिमा कुन्तुन् तअ-मत्तुन् (15)

और वे तेरे पीछे पड़े हों कि तु मेरे साथ किसी ऐसी चीज को शरीक करे, जिस का तुझे कुछ भी इल्म नहीं, तो उन का कहना न मानना। हां, दुनिया के कामों में उन का अच्छी तरह साथ देना और जो शकस मेरी तरफ रुजूअ नाये, उस के रास्ते पर चलना, फिर तुम को मेरी तरफ लोट कर आना है। तो जो काम तुम करते रहे, मैं सब से तुम को आगाह करूंगा। (15)

Photocopy of Surah Luqman-31 Verses no. 16, 17, 18, 19, 21, 34 :-

सूरह लुक्मान-१

يٰۤاَيُّهَا الَّذِيۤنَ اٰمَنُوۡا عَلَّمْنَا سَمِيۡعًا وَعَقۡلًا ۗ فَاذْكُرُوۡا اَنۡ تَكُوۡنُوۡا مِّنۡ السَّٰغِيۡنَ ۝۱۶

या बुनय-या इनाहा इन तकु गेरका-त हबलित मिन खदलित क-तकुन की राह-रनिगु औ फिर-भावती औ फिलक में स्थिति निदरलातु इनाल्ला-ह ततीफुन खबीर (१६)

(बुनयान में पर भी कहा कि) बेटा ! अगर कोई अज्ञ (मान लो) राहों के राहों के बराबर भी (छोटा) हो और हो भी किसी पत्थर के अन्तर्गत ब्रह्मजनों में (छिपा हुआ हो) या जमीन में, सुरा उस को विद्यामत के दिन का पीछा करेगा। कुछ एक नहीं कि तुवा अर्जाफ (और) अनरखार है। (१६)

सूरह लुक्मान-२

يٰۤاَيُّهَا الَّذِيۤنَ اٰمَنُوۡا اٰمُرُوۡا بِالۡعَدۡلِ وَاَنْهَوۡا عَنِ الۡجَوۡرِ ۗ اِنَّ الۡجَوۡرَ هُوَ الۡرِجۡسُ الۡاَكۡبَرُ ۗ اِنَّ الۡسَّٰلِمِيۡنَ هُمُ الۡبَرۡ ۝۱۷

या बुनय-या अदिलेगैरराला-त कअगुद दिलाइरुकी वन-र

अनिलुक्मारे जराबिद अला या अहा-र क इन्-न जालि-न गिर-अदिल जगुद(१७)

बेटा ! नफात की पावनी रखना और (तुमों को) अच्छे कार्यों के करने का हुमन और बुरी बातों में मना करने, रहना और जो मुगीइत तुम पर आए, उस पर सन्न बनना। बेअन में बड़ी हिम्मत के काम हैं। (१७)

सूरह लुक्मान-३

وَاِذَا قِيلَ لِّلۡمُؤۡمِنِيۡنَ اٰمُرُوۡا بِالۡعَدۡلِ وَاَنْهَوۡا عَنِ الۡجَوۡرِ ۗ قَالُوۡا سَوَّاهُۭنَا ۗ اِنۡ كُنَّا نَعۡرَفُ الۡعَدۡلَ وَاَلۡجَوۡرَ ۗ ۝۱۸

त ता त्राअकेर स-र-क लिल्लासि व ता तासा विनजनें ग-र-तन इनाल्ला-ह ता इनेगु कुल त गुलावेन कखर (१८)

और (घमंड में आकर) लोगों से गाल न फुलाना और जमीन में अकड़ कर न चलना कि खुदा किसी इतराने वाले खुद-पसंद को पसंद नहीं करता। (१८)

सूरह लुक्मान-४

وَاَقۡصِدۡ فِيۡ مَشِيۡكِ وَاغۡصِضۡ مِّنۡ صَوۡتِكَ اِنَّ اَكۡثَرَ الۡاَصۡوَابِ اَصۡوَابُ الۡخَوۡفِ ۗ ۝۱۹

वकरीद मो मशयि-क दगजुज मिन सौति-क इन्-न अक्करल् अरुवाति लसौतुल् हगीर (१९)

और अपनी चाल में बसिमानी रास्ता अपनाए रहना और (बोलते वक्त) आवाज नीची रखना, क्योंकि (अंकी आवाज गधों की-सी है और कुछ एक नहीं कि) हर से बुरी आवाज गधों की है (१९)

सूरह लुक्मान-३१

وَإِذَا قِيلَ لَهُمُ اسۡئَلُوا۟ مَا اُنۡزِلَ اِلَيْكُمۡ مِنَ الرِّسَالَةِ قَالُوۡا مَا نَحۡنُ بِرَسُوۡلٍ ۗ ۝۳۱

त इजा की-त तसुगुनविशु या अन्-रल्ल नाबिशु या व जदन अरहे आबा अना अ व लौ कानशैतानु यदशहम इला कजाबिश् राखीर (३१)

और जब उन से कहा जाता है कि जो (किताब) खुदा ने नाज़िल फरमायी है, उसी की पंखी करो, तो कहते हैं कि हम तो उसी की पंखी करेंगे, बिस पर अपने बाप-दादा को पाया। भला अगरसे सैतान उन को दोअस के अज्ञान की तरफ बुलाता है, (तब भी ?) (३१)

رَبِّۤاَيُّهَا الَّذِيۤنَ اٰمَنُوۡا اٰمُرُوۡا بِالۡعَدۡلِ وَاَنْهَوۡا عَنِ الۡجَوۡرِ ۗ اِنَّ الۡجَوۡرَ هُوَ الۡرِجۡسُ الۡاَكۡبَرُ ۗ اِنَّ الۡسَّٰلِمِيۡنَ هُمُ الۡبَرۡ ۝۱۶

यानिना - ह - बिल्लह - बिल्लुदगाबुति ६ - व बुनयिनतुल् - व - य ६ - व गज - वम् - ना
 किनुअहरीम ६ - व - या - नद्री - लअमु-गाना नविसकु - य - व ६ - व - मा - तदरी
 नदरुन - वि - अरिया - अरिगु - तदरु ६ इनाल्ला - ह - अलीमुल् - खबीर (१६)

जमीन (विद्यामत की) गरी का इना अल्लाह तो ने पास है, यही बारीक बरसाता है और यही जगता है कि पांवों के पैर में क्या है, और किसी जानदार को यह पता नहीं है कि वह कल क्या कमायेगा, और न किसी जानदार को यह पता है कि जमीनी जमीन में उसे पीत आयेगी। देखक अल्लाह हर चीज का मुकम्मल इना रखने वाला, हर बात से पूरी तरह बाखबर है। (३४) ☪

Photocopy of Surah Maida-5 Verse no. 1 :-

सूरह मायदा - 5

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُوبِ ۗ أُخْبِتْ لَكُمْ بَيْعَتَهُ الْإِنْعَارَ إِذَا مَا بَيْعْتُمْ عَلَيْهِمْ فَبِعَيْتِهِمُ الْكَيْفِي وَالْأَنْكُرُ حُرْمًا ۗ إِنَّ اللَّهَ يَحْكُمُ عَالَمِينَ ۝

या अय्युहल्लफ़ी-न आ-मनु औफू बिल्अुकूदि उहिल्लत् लकुम् धही- मतुलअन्जामे इल्ला मा युत्ता अन्कैकम् गै-र मुहिल्लिल्लैदि व अन्तुम् हुकुमुन् इन्ल्ला-ह थक्कुम् मा युरीद (1)

ऐ ईमान वालो ! अपने इकरारों को पूरा करो। तुम्हारे लिए चार पाए जानवर, (जां चरने वाले हैं,) हलाल कर दिए गये हैं, अलावा उन के जो तुम्हें पढ़ कर सुनाये जाते हैं, मगर (हैज के) एहराम में शिकार को हलाल न जानना। खुदा जैसा चाहता है, हूबम देता है। (१)

Photocopy of Surah Muddassir-74 Verses no. 26, 27 :-

सूरह मुदस्सिर-74

سَأْضَلِّيهِ سَقَرٌ ۝

सरस्लीहि स-कर (26)

ऐसा हरगिज नहीं होगा। यह हमारी आयतों का दुश्मन रहा है। (१६)

सूरह मुदस्सिर-74

وَمَا أَدْرَاكَ مَا سَقَرٌ ۝

व मा अदरा-क मा स-कर (27)

हम उसे सऊद पर चढ़ाएंगे। (१७)

Photocopy of Surah Mulk-67 Verses no. 2, 9 :-

सूरह मुल्क-67

إِلَّا الَّذِي خَلَقَ الْبُوتَ وَالْحَيَوَةَ لِيَبْنُوَكُمْ أَيُّكُمْ أَحْسَنُ عِبَادًا ۗ وَهُوَ الْعَزِيزُ الْعَفُورُ ۝

निल्लजी ख-ल-कल मौ-त वल हया-त लियब्लु-वकुम् अय्युकुम् अहसनु अ-म-लन् व हुवल अजीजुल् गफूर (2)

उसी ने मौत और ज़िदगी को पैदा किया, ताकि तुम्हारी आजमाइश करे कि तुम में कौन अच्छे काम करता है और वह जबरदस्त (और) बरखाने वाला है। (२)

सूरह मुल्क-67

فَأُولَٰئِكَ جَاءَنَا نَذِيرٌ ۗ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ۗ إِنَّا نَأْتُمُ الْإِنْفِي ضَلِيلٌ كَيْبِيرٌ ۝

कालू बला कद जा-अना नजीरुन् फ-कज्जबना व कुल्ना मा नज्ज-लल्लाहु मिन् शैइन् इन् अन्तुम् इल्ला फी ज़लालिन् कबीर(9)

वे कहेंगे, क्यों नहीं, जरूर हिदायत करने वाला आया था, लेकिन हम ने उस को झुठला दिया और कहा कि खुदा ने तो कोई चीज नाज़िल ही नहीं की। तुम तो बड़ी गलती में (पड़े हुए) हो। (९)

Photocopy of Surah Muminoon-23 Verses no. 12, 49, 50, 79 :-

सूरह मुअमिन-40

ذِكْرُكُمْ أَكْبَرًا إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۚ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

जालिकुम् बिअन्नहू इजा दुअि-यल्लाहु वहदहू क-फरतुम् व इय्युशरक बिही तुअमिनु फल्हुकुमु लिल्लाहिल अलियिल कबीर (12)

यह इसलिए कि जब तन्हा खुदा को पुकारा जाता था, तो तुम इन्कार कर देते थे और अगर उस के साथ शरीक मुकरर किया जाता था, तो मान लेते थे, तो हुक्म तो खुदा ही का है, जो (सब से) ऊपर (और सब से) बड़ा है. (१२)

सूरह मुअमिनून-23

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

व ल-कद् आतैना मूसलकिता-ब ल-अल्लहुम् यहतदून (49)

और हम ने मूसा को किताब दी थी, ताकि वे लोग हिदायत पाएं। (४९)

सूरह मुअमिनून-23

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً ۖ وَأَوَيْنَهُمَا إِلَىٰ رُبُوعٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

व ज-अल्-नब्-न मर्य-म व उम्महू आ-यतव व आवैनाहुमा इला रब्-बतिन् जाति करारिव व मअीन (50)
और हम ने मरयम के बेटे (ईसा) और उन की मां को (अपनी) निशानी बनाया था और उन को एक ऊंची जगह पर, जो रहने के लायक थी और जहां (निथरा हुआ) पानी जारी था पनाह दी थी। (५०)★

सूरह मुअमिन-40

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَذْكُرُوا بِمَنِّهَا وَمِنْهَا تَكْفُونَ ﴿٧٩﴾

अल्लाहुल्लाजी ज-अ-ल लकुमुल् अन्आ-म लि-तरकबू मिन्हा व मिन्हा तकूलून (79)

खुदा ही तो है, जिसने तुम्हारे लिए चारपाए बनाए, ताकि उनमें से कुछ पर सवार हो और कुछ को तुम खाते हो। (७९)

Photocopy of Surah Nisa-4 Verses no. 9, 10, 36 :-

सूरह निसा -4

وَلِيُخَشَّ الَّذِينَ كَفَرُوا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ذُرِّيَّتَهُمْ ضَعُفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

बल यख्खालजी-न लौ त-रकू मिन् खलिफहिम् जरिय्य-तन् जिआफन् खाफू अलैहिम् फलयत्-तकुल्ला- ह वल-यकूलू कौलन् सदीदा (9)

और ऐसे लोगों को डरना चाहिए जो (ऐसी हालत में हों कि) अपने बाद नरहें-नरहें बच्चे छोड़ जाएं और उन को उन के बारे में डर हो (कि उनके मरने के बाद इन बेचारों का क्या हाल होगा) पस चाहिए कि ये लोग लूटा से डरें और माकूल बात कहें। (९)

सूरह निसा -4

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا ﴿١٠﴾

इन्नलजी-न यअकुलू-न अम्वा- लल्-यतामा जुल्मन् इन्नमा यअकुलू-न फी बुतूनिहिम् नारन् व स-यस्तौ-न सअीरा(10) जो लोग यतीमों का माल नाजायज तौर पर खाते हैं, वे अपने पेट में आग भरते हैं और शंख में जले जाएंगे। (१०) ✽

सूरह निसा -4

بِالْجَنِّبِ وَالنِّسْبِ وَالسَّبِيلِ ۖ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَعَلِيمٌ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٦﴾

बिल् जन्बि वनिस्सबीलि व मा म-ल-कत् ऐमानुकूम इन्नल्ला-ह ला सुहिब्बु मन् का-न मुख्तालन् फखूरा (36) और लूटा ही की इबादत करो और उसके साथ फिती चीज को शरीक न बनाओ और मां-बाप कराबत वालों और यतीमों और मुहताबों और रिश्तेदार पड़ोसियों और अरबबी पड़ोसियों और गहनू के सार्विकों (धानी पास बैठने वालों) और मुसाफिरों और जो भोग ठगारे कब्जे में हों, सब के साथ एहसान करो कि लूटा (एहसान करने वालों को दोस्त रखता है और) पमंड करने वाले, बढाई मारने वाले को दोस्त नहीं रखता। (३६)

Photocopy of Surah Rahman-55 Verses no. 7, 9 :-

सूरह रहमान-55

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

वस्समा-अ र- फ-अहा व व-ज-अल् मीजान (7)

और उसी ने आसमान को बुलंद किया और तराजू कायम की, (७)

सूरह रहमान-55

وَأَقْبَبُوا نَوْزِينَ بِالنَّاسِطِ وَلَا تَحْسَبُوا الْمِيزَانَ ﴿٩﴾

व अकीमुल् वज्-न बिल्किरिस्ति व ला तुखिस्सरुल् मीजान (9)

और ईसाफ़ के साथ ठीक तौली और तौल कम मत करो (९)

Photocopy of Surah Rum-30 Verse no. 11 :-

सूरह रुम-30

إِنَّ رَبَّكَ وَالْخَلْقَ كُلَّهُ لَعِبِيدٌ ۚ وَتَعَالَىٰ رَبُّكَ عَنِ الْمُرْتَابِ ﴿١١﴾

अल्लाहु यख्खलकल्-क रुम-ग युअीडुहु सुम्-न इलैहि तुर्जअून (11)

सुदा ही शकल को पहली बार पैदा करता है, वही उस को फिर पैदा करेगा, फिर तुम उसी की तरफ लौट जाओगे। (११)

Photocopy of Surah Saba-34 Verse no. 23 :-

सूरह सबा-34

وَوَيْدِعُ الْجَمْعَ مَدِينَةً لِلَّذِينَ آمَنُوا إِذَا قُضِيَ عَنْ قَوْمِهِمْ أَقَابَتُ الْمَوْتِ وَالْمَوْتِ وَالْمَوْتِ ۝

व ला तन्कअश शशाफ-अव् अिन्दहू इल्ला लिमन् अजि-न लाहू हत्ता इजा फुजिज-अ अन् कूलूबिहिम् कानू माफा का-ल
रब्बुकुम् कालुलहक्-क व हुवल अलिय्युल् कबीर।23।

और खुदा के गहा (किसी के लिए) सिफारिश प्रत्यदा न वेगी, मगर उस के लिए, जिस के बारे में यह इजाजत बरहे, यहां तक कि जब उन के दिनों के बेचैनी दूर कर दी जाएगी, तो कहेंगे कि तुम्हारे परवरदिगार ने क्या करमाया है ? फिरते कहेंगे कि झक (करमाया है) और वह कंचे गर्तवे वाला (मोर) बहुत बड़ा है। (२३)

Photocopy of Surah Sajda-32 Verse no. 4 :-

सूरह सजदह-32

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَيْءٍ أَفَلَا تَتَذَكَّرُونَ ۝

अल्लाहुल् लज़ी ख-ल-कस्समावाति वलअर्-ज़ व मा बै-नहुमा फ़ी सिताति अय्यामिन् सुम्मतया अलल् अरशि मा लकुन्
निन् दूनिही निवलिथिय्व वला शफ़ीअिन् अ-फ़ला त-त-ज़क़रून (4)

खुदा ही तां है, जिस ने आसमानों और ज़मीन को और जो चीज़ें इन दोनों में हैं, सब को छः दिन में पैदा किया, फिर अर्श पर कायम हुआ। उस के सिवा तुम्हारा न कोई दोस्त है और न सिफारिश करने वाला। क्या तुम नसीहत नहीं पकड़ते ? (४)

Photocopy of Surah Shura-42 Verses no. 1, 2 :-

सूरह शूरा-42

सूरह शूरा-42

حَمْرٌ عَسَقٌ ۝

كذالك يُوحى إليك وإلى الذين من قبلك: اللهُ العزيزُ الحكيمُ

(1) अँन्-सीन्-काफ़

(2) कज़ालि-क यूही इलै-क व इ-लल्लज़ी-न मिन् क़लि-क ल्लाहुल् अज़ीज़ुल् हकीम

हामीम्, (१)

ऐन्-सीन्-काफ़, (२)

Photocopy of Surah Yunus 10 Verse no. 99 :-

सूरह यूनस-10

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ لَظَهَرُ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ۝

व लौ शा-अ रब्बु-क लआ-म-न मन् फिल् अर्जि कुल्लुहुम् जमीअन् अ-फ-अन्-त तुकिरहुन्ना-स इत्ता यकून्
मुअ्मिनीन (99)

और अगर तुम्हारा परवरदिगार चाहता, तो जितने लोग ज़मीन पर हैं, सब के सब ईमान ले आते। तो क्या तुम लोगों पर जबरदस्ती करना चाहते हो कि वे मोमिन हो जाएं। (९९)