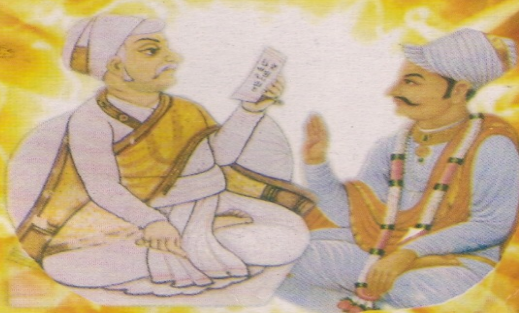


Descent of the Absolute Divine

(Buddh Nishkalank incarnation)



Translated by:

Prof. A. V. Ramachandran

From:

“Dopahar Ka Sooraj” by Shri Rajan Swami

*(The Eternal wisdom that dispells all darkness and ignorance
and establishes a new order)*

Descent of the Absolute Divine

(Buddh Nishkalank Incarnation)

**English version of hindi title-
"Dopahar ka Suraj"
By: Shri Rajan Swami**

**Translated by:
Prof. (Dr.) A. V. Ramachandran**

**Published by:
Shri Prannath Gyanpeeth
Nakur road, Sarsawa, Distt. Saharanpur (U.P.)
India
www.shriprannathgyanpeeth.org**

**All rights reserved
Copyright © 2008, Shri Prannath Gyanpeeth**

Index

Preface

1. Commencement of Devchandraji's journey in search of Parmaatma.
2. Devchandraji's experiences with ascetics in Kutch.
3. Devchandraji as a disciple of Haridaasji at Bhojnagar.
4. Revelation of divinity of Devchandraji as Shyamaji by Baal Mukund.
5. Devchandraji with Kanhji Bhatt at Jamnagar listening to Bhaagwat recitation.
6. Devchandraji gets the vision of his Beloved Paarbrahm and gives Taartamya wisdom.
7. Flow of Eternal Knowledge through Devchandraji at Gaangji Bhai's place and ordainment of Mihirraj.
8. Mihirraj with Sadguru Devchandraji and his desperation to attain Paarbrahm and Paramdhaam.
9. Mihirraj's experience in the Arab world with Kheta Bhai and forced separation from Sadguru due to Bihaariji and Laal Bai.
10. Devchandraji relinquishes moral body and dual form of Raaj Ji & Shyaama Ji enters Mihirraj's body.
11. Indravati, the Aatma of Mihirraj gets vision of Aksharateet in splendrous dual form and becomes 'Praan Naath' or 'Shri Ji', and, commencement of the flow of Eternal Wisdom through Mihirraj (Raas Granth) in prison at Jamnagar.

12. Shri Ji at Junagarh and awakening of Harji Vyas.
13. Awakening sport of Shri Ji at Dieu, Mandvi and Kappaiye and awakening of Jairam Bhai, Harivansh Rai and others.
14. Shri Ji at Thatthanagar and awakening of Chintaamaniji, the master of Kabir sect.
15. Awakening of Lakshman Daasji or Laal Daasji.
16. Shri Ji at Muscat and awakening of Mahaavji Bhai.
17. Shri Ji at Muscat and Abbasi and awakening of Bhairav Thakkar, by the vision of Aksharateet, and others.
18. Shri Ji meets Bihaariji at Naliya and the inglorious acts of Bihaariji.
19. Shri Ji's awakening sport at Surat and awakening of masters of Vedaanta, Bhimji Bhai and Shyaamji Bhai, and the scholar of Vallabhacharya sect, Govind Bhai. Bihaariji and his callous, intransigent attitude and parting of ways.
20. Awakening sport at Sidhpur, Medta and Delhi. Taming of Taantrik, Laabhanand & transformation of ugly hunchbacked Lalita into a beautiful woman. Indraavati being christened as Mahaamati with the enshrinement of all five powers & attempt to meet Aurangazeb.
21. Theological exchanges with the scholars and masters of varous Hindu sects and Praan Naathji (Shri Ji) proclaimed by one and all as the Buddh Nishkalank incarnation at the Haridwar Kumbh Mela in 1678.
22. Identity of Hindu scriptures and Kuraan and attempts to influence Muslim brethren and awaken Aurangzeb through Sanandh, a compilation of Praan Naathji to explain Kuraan.

23. Bihaariji's attempt to pacify Mihirraj and realization of the Divinity of Shri Ji by the emissaries of Bihaariji.
24. Delivery of letter outlining seven signs of kayaamat to five eminent courtesans of Aurangzeb.
25. Sticking of the poster informing the coming of Imaam Mehdi at Jama Masjid.
26. Singing of the hymns of Sanandh at Jama Masjid by twelve Sundersaath in Muslim attire and audience with Aurangzeb and torture of Sundersaath.
27. Delivery of testament from Mecca indicating manifestation of Imaam Mehdi to Aurangzeb and wish of Shri Ji to proceed the awaken of some Rajput king.
28. Awakening sport of Shri Praan Naath Ji at Saangaaner and Udaipur and awakening of Sayed Mohammed and Noor Mohammed. Episode with King Raaj Sinh.
29. Further awakening of some Muslim soldiers and King Raaj Sinh's request to Shri Ji to leave Udaipur due to the impending attack of Aurangzeb on Udaipur.
30. Awakening of some Muslims of Mandsaur, translation of Kuraan with the help of Ibrahim and departure from Mandsaur due to Ibrahim's wickedness.
31. Episode of Mukund Daasji with King Bhaav Sinh at Aurangabad and invitation to bring Shri Ji.

32. Awakening of King Bhaav Sinh and his Muslim courtesans, Bhaav Sinh leaving this mortal world enjoying bliss of Yogmaaya and departure of Shri Ji from Aurangabad due to Fateh Mohammed.
33. Shri Ji at Burhaanpur and clearing of doubts on trials and tribulations faced by Sundersaath and realization of Akshrateet's Mercy. Laal Daasji and Noor Mohammed goes to Sheikh Islam at Delhi with questions on Kuraan.
34. Episodes at Aakot, Kaapasthani, Elachpur and arrival at Raam Nagar.
35. Shri Ji at Raam Nagar and coming of Sheikh Khidar under orders of Aurangazeb to arrest Shri Ji and awakening of Bhikhaari Daas.
36. Arrival of Shri Ji at Agariye and minister Devkaranji informed of the arrival of Paarbrahm as Buddh Nishkalank by Surat Sinh.
37. Shri Praan Naath Ji reaches Panna, episode of depoisoning of river kilkila and meeting of Chhatrasaalji with Shri Ji and victory of Chhatrasaal over Sher Afghan Khan with blessing of Shri Ji.
38. Awakening of Chhatrasaalji, worshipping of Shri Ji as dual form of Paramdhaam by Chhatrasaal and acceptance of Shri Ji as Imam Mehdi by Kaaji Abdul Rasool of Mahoba.
39. Acceptance of Shri Praan Naath Ji as Paarbrahm by all Hindu scholars, victory of Chhatrasaal over all attacks of Aurangazeb by the divine blessing of Shri Ji and acceptance by Aurangazeb of Khudaa being with Chhatrasaal. Yield of Diamond and other precious stones from the soil of Panna by Praan Naathji's grace.

40. Badrunissa, daughter of Aurangazeb with Shri Ji, humbling of the ego of Bhattacharyaji of Varanasi, Shri Ji's divine discourses at Panna, awakening of Lachhi Daasji, Shri Bai Ji leaving this mortal world, Chhatrasaalji's grief over Praan Naathji ending his sport through the body of Mihirraj, worship of Shri Mukhvaani as divine form of Raj Ji and ever presence of Shri Praan Naathji at Panna.

Poem

Preface

Mere Raaj rasik! Mere Shyaam Shyaama! Kab Aaoge, kab Aaoge I
Mere Praan Vallab! Mere Praan Pritam! Kab Aaoge, Kab Aaoge II

India (Bharat or Hisdustan) of Mughal era was on agonizing throes and, was floundering to keep its religious and cultural edifice intact. Basically, the cultural ethos of India was, no doubt Vedic but, was getting torn asunder due to the distortions being introduced from time to time.

The lack of true scholars and, men of wisdom in the post-Mahabharat times gave, ample scope and opportunity for the so called followers of left handed doctrines or, Tantriks to flourish. Before Buddha, these were the people who were ruling the roost. The first hymn of the first chapter of Yajur veda says “Yajmaan! Pashun paahi” meaning O’ spiritual practitioners, may you protect the animals. But how could the leftists, who made loud proclamations of salvation by consumption of alcohol and flesh, be, expected not to walk the opposite path? They practiced yagnas like Gomed, Aswamed and Narmed wherein, they made propitiatory sacrificial offering of cow, horse or man. Though this was very much against the vedic teachings, they could succeed in spreading this sinful doctrine essentially due to an ignorance of true vedic knowledge.

Gautam Buddha and Mahaavir Swamy condemned and opposed these sacrificial yagnas and tried to popularize the spiritual essence of Vedaas, which was

voiced in Upanishads. But, their philosophies suffered from a lack of theism (belief in God), and led to, Buddha and designated preceptors, taking centre stage as objects of paying reverence and obeisance.

Though no doubt, Kumaaril Bhatt and Aadi Shankaracharya succeeded in making inroads into the prevalent atheism, the early death of Shankaracharya at a young age, paid put to the hopes of spread of true wisdom of vedaas. The expression “Brahm satyam jagat mithya” sowed the seeds of inactivity and laziness, as a consequence of which, the school of the mythical mythological concept found a fertile ground to flourish. This school of mythological legends established and inculcated the doctrines of deities and incarnations, which led to the origin of many sects. This, more or less, made obsolete, the act of paying reverence to the one monotheistic (nondual) Sat-Chit-Anand Paarbrhm. The worship of innumerable Gods and Goddesses generated quite a bit of ill will and hatred and, caused disruption and disorganization of the religious society. There was no more, any need of spiritual knowledge or, contemplation and divine reflection. Big temples and monasteries were constructed and, the ritualistic practices followed within them deprived the people of India of the true spiritual knowledge and wisdom. With the dominance of priests, preachers and monks, catering to the mythological doctrine, the knowledge of the ancient saints and seers and their path of spiritualism became something of the past. Dances of Devdaasis (women committed to the service of deities) to please deities became, an in thing and, the entire country was engulfed by this concept. The world famous temple at Somnath, which was totally under the control of priests and ritualistic practitioners and, had its own Devdaasis was,

attacked and destroyed by Mohamed Gaznavi and, the conspirator in this act was the son of the head priest, who was madly addicted to the most beautiful of the Devdaasis.

In this era of mythic mythological doctrine, the whole of India had lost the foundation of ancient religious and spiritual edifice. The entire spiritual fabric had been weakened. It was during this time, Islam sprung up as a newfound religion in the Arab world and, its followers took a vow to draw the entire world into its ambit. The Islamic invasion which started in 712 B C, heralded by Mohamed Bin Kaasim, lasted a full 1000 years. The country was gravely weakened by bearing the brunt of attacks by the likes of Mohamed Gaznavi, Mohamed Gori, Taimur Lang and Baber. The Indian society had fully forgotten the averments of Atharva Ved,

*“Ayam mei hasto Bhagwaan ayam mei bhagwat tarah |
ayam mei hasto vishwa bhashjo ayam shivaabhimarshanaha” ||*

and, that of Bhagawat Gita,

*“Hato vaa praapsyasi swarg jitvaa vaa bhokshyase maheem |
tasmaad utisht kaunteya naiva paapam avaapsyasi ||*

The doctrine of polytheism practiced by the mythologist school, could not stand against the monotheistic doctrine of Islam. The situation went on deteriorating from bad to worse due to, one misfortune befalling another. The

height of devastation was..... !

When, the tyrannical Aurangzeb, unlike Akbar, Jahangir and Shahjahan, vowed to make entire India an Islamic nation. Except desperation and despair, nothing was left for the beleaguered people of India.

It was at such time of misery and turmoil that ‘Shri Praan Naathji’ manifested in a body whose name was Mihirraj. It was after the manifestation of Paarbrahm, within him that, he came to be known as ‘Shri Praan Naath’ or ‘Shri Ji’. ‘Mahamati’ was the title which was given to the glory of Indravati’s aatma within him. With His manifestation, the land of Gujarat became divinely blessed.

Shri Nijanand Swamy was the Sadguru (Master who has attained Brahm) of Shri Mihirraj Ji. His worldly name was Shri Devchandra Ji. He succeeded in realizing Sat-ChitAnand Paarbrahm after 40 years of intense spiritual endeavours. He was able to deliver the unworldly (not known or heard in this world) knowledge, and help identify The One, beyond Kshar (Aadi Naarayan) and Akshar (Akshar Brahm), The Non-dual Aksharateeth Paarbrahm, ever indulgent in His Self Sport, essentially, by the Taartamya wisdom imparted to him by Paarbrahm Himself.

In Puran Samhita, verses 34 and 43, clearly suggest about the manifestation of Paarbrahm in two different bodies. “*Saahaayyam Indiraayaaha labdwa kaarya katishtati*”. One of the 16 verses of this Samhita reads,

*Sundari Chendiraa naamaabhyaam Chandra suryoyaha |
Maayaandakaar vinaashaaya prati buddhe bhavishyataha kalovyuge ||*

meaning, the force of Paarbrahm will manifest in two bodies named Chandra (moon) and Surya (sun) and will dissipate the darkness of ignorance. The meaning of the word 'Mihir' is surya.

Undoubtedly, it becomes clear that the Eternal Brahma Gyaan (Eternal Wisdom) will be delivered to this world by Shri Devchandra ji and Shri Mihirraj ji.

It is a historical fact that, at the Kumbh Mela of 1678 AD (Vikram Samhit 1735) held at Haridwar, shri Praan Naathji, scored over the assembled spiritual scholars in a free exchange of various philosophies, by his accurate knowledge of Hindu scriptures as well as, by his Eternal Knowledge (not written in any scriptures or known to anybody). On hearing the unworldly Eternal Wisdom of Shri Praan Naathji, the assembled Hindu scholars and seers unanimously recognized him as the prophesied Buddh Nishkalank manifestation and even started a Buddh era and unfurled a spiritual flag.

The form of Shri Praan Naathji is, such a self effulgent repository of spiritual wisdom, that can be compared to a mid noon Sun. The heat and brightness of his eternal wisdom would, not only burn away the fabric of illusion but, also drive away the darkness of ignorance. The Akshar and Aksharateeth, who are being searched by the hymns of Vedaas, the Truth that the Darshan Granth is trying to attain, the Eternal

Uttam Purush towards whom Bhagwat and Gita are indicating, The Allah-Tallah about whom, the verses of Khoraan are trying to describe, the Eternal Form of Love about whom the Bible is trying to enumerate and, the Ultimate Truth towards which the spoken verses of great saints and seers are directed, are all, about the One and only One, Aksharateeth Paarbrahm, and, the attainment and realization of the same are very much implicit and inherent, in the spoken wisdom of Shri Praan Naathji.

At Delhi, He did try to raise his voice against the tyrannical rule perpetuated by Aurangazeb under the influence of shariat (enforced overtly misplaced Islamic practices). He tried to influence him and bring him on to the path of justness and righteousness through, 12 disciples who were sent for this purpose. No doubt, he was greatly influenced from within but, being a slave of the shariat rules, he could not fully grasp the Truth.

The message that was sent to Aurangazeb contained the oneness of the contents of Vedaas and Khoraan as well as the facts about Kayamat (The day of judgement). The basic aim of the message was for awakening the soul of Aurangazeb by realization of Truth, so that, his wanton onslaught on Hindus could be brought to an end.

Shri Praan Naathji tried to establish the truth of Kayamat and the manifestation of Aakhrool Imaam Mehndi through the revealed meanings of para-22/sura-34/ayat-30, para-28/sura-59 and, para-7/sura-6/ayat-36 in Khoraan.

By the divine grace of shri Praan Naathji, a mere Kshatriya chieftain, Chhatrasaal, was coronated as king of Bundelkhand and, the entire terrain of Bundelkhand was under his rule. Under His merciful spell, the entire land mass known as Panna became rich in diamonds and other precious stones.

The sword of Chhatrasaal with which he succeeded in defeating the army of Arangzeb repeatedly and, also won many other battles was, a mystical one blessed by divine power of Shri Praan Naathji. Chhatrasaalji established a kingdom where, there was equality without any discrimination between Hindus and Muslims and, all were happy and contented.

Though he was outwardly a ferocious warrior, within, Chhatrasaal had the divine heart of a Brahma muni (higher soul from Paramdaam). Under the divine guidance of Shri Praan Naathji, Chhatrasaal also attained a higher spiritual status and, was essentially responsible for spreading the divine verses of Eternal Wisdom that emanated from Shri Praan Naathji. Apart from being a fearless and ferocious warrior, Chhatrasaalji was also a protector, preserver and leader of religious and spiritual tenets and, his efforts, made the Eternal revelations of Shri Praan Naathji to echo in all corners of the country.

The present book is a humble attempt to present in a condensed and simplified manner, the entire sequence of events (Beetak) written originally by Laal Daasji (the brahmashrushti soul) who was with Shri Praan Naathji till the end. This book is being offered to your lotus hands, by the grace of Aksharateeth Shri Raaj Ji and Sadguru Shri Raam Ratan Daasji and, the motivation of Sarkar Shri. I request readers to rectify the mistakes if any while reading and, also take the

trouble of informing us. Your contribution is also sought in effective dissemination of this truthful Eternal Knowledge.

It is hoped that you might find this book interesting.

Yours

Rajan swami
Shri Prannath Gyanpeeth
Sarsawa

Chapter – 1

It was nearly four hundred and odd years back, to be precise 1597. Night had set in and the desert stretch from Umarkot in Sind (now in Pakistan) to Kutch in Gujarat was totally enveloped in darkness. The night air was still and was cloaked with an eerie silence with no signs of trees or birds for miles. The silence was broken ever-so-lightly by the sounds of a young boy struggling to take hasty strides on the desert sand. “Who is this young boy? What is he doing at this dreadful hour in the desert?and what is he up to?”

At a time when the entire world is fast asleep what has smitten this young boy to dare to venture out all alone into the fearful treacherous desert?

Like bubbles on water, countless number of animals and humans appear on this earth (the illusory world) and wile away their time engaged in the pursuit of false pleasures of this world ever getting burdened by their continued deeds and actions. Neither do they realize nor do they try to realize, who they are and who is their beloved? But this boy was quite different from the mundane humans and was possessed by an urge to know and reach his beloved (the master of his soul). It was this volcanic desire that had prompted him to venture out alone into the fearful night.

As he was laboring along, his eyes suddenly fell on a well built man approaching him. The man had a very imposing personality with a thick growth of beard and

a big moustache. He was armed with a sword hanging by his waist and a spear in his hand. The boy got so frightened of the man that his heart started pounding faster and he was trembling with fear. Coming closer he heard a powerful booming voice addressing him. “Hey young man, give me your sword.” Being fearful and powerless, he had no option but to hand over his sword to the man. The man also unburdened the boy of his bundle of belongings.

The Pathan like man robed in a soldier’s attire commanded the boy to lie down. Fearing his end near, the boy obeyed and lied down on the sand and kept his eyes tightly closed with fright. But what a miracle? A fountain of love and affection was flowing from the heart of this fearful looking man and that had the pleasant effect of a cool stream flowing along a hot desert.

The man pressed his leg at the base of the left hip of the boy and suddenly, the pain in the abdomen that the boy was suffering from due to running on the desert sand dissipated. The man repeated the same action even on the right side of the boy. All pain vanished and the boy started feeling very nice and relaxed. The boy was pleasantly surprised to watch the man tying his bundle of belongings onto his waist. Then he took his shawl and draped it around the shoulders of the boy. As soon as the man’s shawl was draped around him, some unknown power started coursing through his body and he felt himself weightless and as light as cotton.

Both started walking together on the sand, all the while the man keeping the

boy engaged in a conversation.

Man: What is your name?

Boy: Devchandra

Man: What is your father's name?

Boy: Mathu Mehta

Man: What does he do?

Boy: He is a business man

Man: Where is your house?

Boy: At Umarkot

Man: At this late hour of night where are you going?

Boy: I want to reach Bhojnagar. I tried to go with the marriage procession of the prince of Umarkot going to Kutch. Since I had no conveyance of my own, they refused to take me along with them. So I decided to Walk alone behind them.

Man: That means you want to catch up with the marriage procession?

Boy: Yes. If I can catch up with the procession it would help me to reach my destination easily.

Man: What do you know about the disposition of the King and his minister?

Boy: They are both good natured

The man kept the boy engaged in conversation and Devchandra lost both sense of time and distance and soon they were very close to the marriage procession. The night had almost given way to dawn.

The man in the attire of a soldier took the scarf from Devchandra and returned

back the pack of belongings and the sword to him and said “Is it not the people of the marriage procession there?” Devchandra looked in that direction and tried to recognize the people in the prince’s marriage procession. And when he turned back to talk to the soldier, he was surprised to see no one there. He turned his gaze as far as possible in all directions, but alas! there was no trace of the soldier and he seemed to have just vanished.

Tears rolled down the cheeks of emotionally upset Devchandra. His inner self was in turmoil. Questions arose in his inner conscience. “Who could this man be who carried his baggage and walked with him for nearly more than 100 km without making him feel the distance or time? I never called for his help and yet, can any human, sage, spiritually enlightened or a divine man ever-show so much compassion and love?” He presumed that it could have been none other than his beloved Paarbrahm in whose search he had set off. Obviously He had deceived him or tricked him by appearing before him in the form of a warrior. Nevertheless he realized the protective presence of his beloved Paarbrahm at every moment and this gave him the courage and determination to pursue and attain Him. He was ready to face whatever difficulties or hurdles that may come his way.

Lost in these thoughts Devchandrajji went near to the members of the marriage procession of the prince and introduced himself. The leader of the party was utterly dismayed on seeing Devchandrajji and enquired of him as to when did he start from Umarkot?

Devchandrajji replied that it was much after the marriage party had left.

The leader then said “we had horses and camels to cover the distance but, how did you manage to cover the distance barefooted?”

Thinking of the unknown stranger and his help, Devchandraji replied that he followed them at the speed of wind.

The leader said “Devchandra, I don’t know how you could reach this far on foot. It is a mystery which I am not able to understand and it is not possible without the grace of God. Well so be it, now that you are here, have some food with us as it is ready.”

Devchandra: Please excuse me. I cannot partake your food as I always cook my own food. And for that I have with me all that is necessary.

Leader: Dear Devchandra, I also belong to your community. If you don’t want to eat the food prepared by us, so be it, but at least take the necessary items from us for preparing your food lest, we shall feel bad.

Devchandraji then agreed for the same and took from them whatever he wanted.

While preparing his food with great devotion, he started reminiscing about the past. “At the age of 11, I started questioning myself as to who I am? From where have I come and who is the master and beloved of my soul? To get answers to these questions, I sought the company of enlightened people and attended spiritual discourses and religious congregations. I also worshipped and bowed respectfully and circumambulated around the idols of Raadha and Krishna. But how and what can the lifeless idols tell me?”

“The search for my beloved Paarbrahm has brought me this far. I have heard people say that The Eternal God is present in every particulate matter of this world but, what is His form or appearance? And at this moment, whom can I offer the food with reverence before I partake it?”

Then a thought came to the mind of Devchandra: “No doubt, the Pathan like soldier who manifested from nowhere without my seeking and helped without knowing me, should be the master and beloved of my soul. I should offer my preparation with reverence and dedication only to Him and none else.” Thus Devchandrajji offered the food that he had cooked to his beloved with love before partaking it. By now, the members of the party had feasted and rested and were ready to continue with their journey. They offered Devchandrajji a camel ride and ultimately reached Kutch. The processionists took leave of Devchandrajji and went their own way to pursue their mundane activities of this illusory world while, Devchandrajji went in pursuit of his beloved Paarbrahm; whom even great sages after relentless pursuit had not attained and had to go silent by saying Neti-Neti (endless-endless).

Chapter – 2

It was the all consuming desire to find out his beloved Paarbrahm that was making the boy of 16 to wander around. This deep desire had cast a spell on him and ‘like a possessed one’ he was moving from pillar to post to achieve his ultimate goal. Anyone who is filled to the core with this desire and, is thirsting for attainment of the Ultimate, would neither be bothered about the difficulties and hurdles in the path nor, succumb to the pains while treading the path. After reaching Kutch, Devchandraji moved around aimlessly and ultimately reached a temple. The temple was thronged by devotees and worshippers and was busy with their movement; however Devchandraji could not see any sign of a congregation or spiritual discourse. He approached the priest of the temple and asked him;

Devchandraji: Don’t you have any sessions of spiritual discourse?

Priest: The purpose of spiritual discourses is to come to know about the Ultimate God. But when God Himself is personally manifest here, whose discourse do you want to listen to?

Devchandraji: But it is only an idol of stone!

Priest: Well, mental perception is the most important thing and it depends on, with what inner feeling you look at the idol. If

you look at it as God Himself, He will manifest to you in that form.

Devchanraji had already experienced the outcome of idol worship for long time. Even after worshipping with utmost dedication and love and even circumambulating the idol for more than three hours daily for years, he could not find peace within himself. So he did not to join issue with the priest and decided it better to leave the place for better pastures.

He left the temple and, after wandering for a few more days, came across a group of saints who with their colourful attires had been successful in having a flock of followers seeking their guidance and help in worldly matters. Devchandraji respectfully bowed in front of them and said “can you please show me the path for realization of Paarbham, the Ultimate?”

Saints: See young boy, the Ultimate is Sat-Chit-Anand (embodiment of Power, Consciousness and Bliss), ever youthful, indestructible (permanent), fearless, immutable (unchanging), eternal (without beginning or end), endless or limitless, omnipresent and incorporeal (formless). You cannot attain or realize Him in a day. For that you will have to become our disciple and serve us with dedication and sincerity.

Gradually as you become an eligible a disciple, we shall teach you ‘Ashtaang yoga’ (a type of concentration and meditation for God realization with eight parts of the body). If you keep serving us full

heartedly and if you practice meditation devotedly as guided by us, you shall with the grace of The Almighty realize The Eternal Brahm in a state of trance.

But even after practicing devotedly the state of meditational trance for a long period of time, Devchandrajji could not realize or attain the Sat-Chit-Anand Paarbrahm, he left the abode of the saints and went to a group of ascetics who were the followers of a sect called 'Naath'. They enjoyed the patronage of royalty of the time and were known to have acquired many mystic powers by the practice of 'Hath yoga' (a type of yoga in which severe physical exercises are performed). They were looked at in great awe and held sway over the society. Devchandrajji learned the entire art of 'Hath yoga' staying in their midst and requested of them;

Devchandrajji: I want to realize the Ultimate Truth. Kindly show me and guide me along the path.

Ascetics: Dear Devchandra, we shall teach you Neti (a type of yogic exercise in which a piece of cloth is used to clean the bowels), Vasti (enema), Thraatak (the art of fixing the eyes on an Object), Kapaalbhaati (a type of breathing exercise), Mahamudra (a type of spiritual pose), Khechari mudra (another type of spiritual pose), Jaalandhar bandh, Uddian bandhaadi etc. as well as the method for meditational trance. When you practice and master these, you will not only get

prosperity and attainment but also get a glimpse of Paarbrahm.

Devchandraji: My masters, It is all your greatness and I shall be grateful for your charity. I am not interested in prosperity or achievements but only in realizing my beloved Paarbrahm.

After practicing 'Raaj yoga' (yoga of postures) and 'Hath yoga' (yoga of physical exercises), Devchandraji could realize a flame of light brighter than the sun. Moreover in a blank state of trance he could also experience tranquil bliss devoid of any sense of sound, touch, form, taste or smell.

But despite all these experiences, he could not realize his beloved Paarbrahm and without that he was desperate like a writhing fish out of water.

Dedicated practice of these arduous and strenuous spiritual endeavors physically weakened Devchandraji. When he enquired of the ascetic masters of the Nath sect, about the knowledge or path beyond the state of trance, he was told that this is the limit of their knowledge. Further they said that if he wanted to know the path beyond it, then he is free to search for it in this world and their blessings are with him.

After spending nearly 14 months with these saints and ascetics and practicing rigorously and vigorously their ways of yogic rituals, he could not achieve what he was seeking. Now he turned to a sect of ascetics called 'Kaapadi'. They were

worshippers of Devi (Godess). Even after spending 15 days in their company, when he could not get any further enlightenment or the path beyond, he felt much disappointed and dejected and now approached some Muslim priests.

The Muslim priests impressed on him about five thigs. 1. ***Kalma*** – muslim chant, ***Namaaz*** – a ritualistic mode of prayer, ***Roja*** – a ritualistic fast observed in a particular month, ***Haj*** – pilgrimage to Mecca and ***Jakaat*** – spiritual octroi. According to them, without observing these five ordained acts, it is not possible to reach or realize Allah – The Ultimate. In addition, they said that Allah is without form and quality but then they also mentioned about Allah's conversation with Prophet Mohamed.

On hearing these, Devchandraji asked “when Allah has no form or shape, how could Prophet Mohamed talk to Him? And also is there no other way other than the five ritualistic practices for realizing Allah?

To these questions the Muslim priests could not give any clear answers except for vague and fidgety explanations. Devchandraji got disheartened and unimpressed and decided to go ahead in his appointed search.

Chapter – 3

It is only the one who dares to dive deeper into the depths of ocean, gets rewarded with the precious pearl while the, One who sits on the shore fearful of diving into the ocean would remain empty handed.

Bees are attracted to nectar and good smell. They do not remain addicted to any one type of flower. Similarly, even those who are interested in reaching the pinnacle of spiritual path, would not get tied down to any one sect and its ritualistic practices or, even, to a single Master (Guru). Even the Godhead, Dattatreya, as per mythology, had made 24 masters.

After having experienced various sects and practiced their spiritual penances and wandered around in the pursuit of Ultimate truth, Devchandrajji finally reached Bhojnagar. Here he met one Haridaasji who was immersed in wifely devotion to Krishna. Haridaasji was also the spiritual Master of Mathu Mehta, father of Devchandrajji. Haridaasji was an epitome of full devotion, abject surrender and tireless service to the Lord. Devchandrajji was very much impressed by these qualities of Haridaasji and so, put himself at his service and tutelage. Sensing the complete devotion and dedication of Devchandrajji towards him, Haridaasji decided to initiate him or, ordain him as his disciple. The investiture was to have been performed on a particular day by the Master (Haridaasji) by giving him spiritual hymn to recite hereafter (known as Mantra

Deeksha). On the appointed day, as per practice, Devchandraji got his head completely shaved off and, after taking bath he came and sat in front of the Master for his grace and ordainment. Now the Master asked him thus:

Haridaasji: Have you ever taken ordainment from anybody else and received any spiritual hymn?

Devchandraji: Yes, Master. Earlier I had received “Gaayatri hymn” from some ascetics.

Haridaasji: Devchandra, my hymn would become effective and give you the benefits only, if you write down the earlier received hymn on a piece of paper and returned the same to the ascetic, hidden between rotis (a type of flat bread prepared of wheat flour) or immerse it in a river or water body.

Devchandraji: Master, every order of yours is reverentially acceptable to me or abidable by me; but yet, I would like to make an assertion. Sir, if the hymn given by you is more powerful than the earlier one given by the ascetics, then automatically it would be erased from my mind but, if the earlier one proved to be stronger than yours, despite my doing what you have ordered to, it would never be erased from my mind.

On hearing such, Haridaasji was very much dismayed and also realized the

impact of what Devchandrajji was saying. With newfound respect, love and affection, the Master gave him the hymn of ‘Eternal Raas Bihari shri Krishna’ as his initiation hymn.

Soon Devchandrajji’s parents also came to know about his whereabouts and after contacting Haridaasji and getting information about Devchandrajji, they decided to shift their residence to Bhojnagar. They could realize that Devchandra was totally distancing himself from wordly life and moving more and more towards the path of renunciation. To bring him back from this path, they decided to get Devchandra entangled in wedlock. “Marriage is such a strong entrapment that even great and enlightened sages get enticed. Even those who have renounced the world and are involved in meditation etc. also, very often get tied down in this relationship sooner or later.

Coincidentally, the day Devchandrajji took initiation from Haridaasji was also the day, fixed by his parents for him to enter into wedlock. Despite persistent objection from Devchandrajji, his father was unmoved and remained steadfast in his decision to get Devchandra married.

But on the day of wedding, when his father saw Devchandra with head completely shaved off, his anger knew no bounds. He chided him and told him with anger;

Mathu Mehta: Devchandra, it is after consulting a good astrologer that I had fixed your date of marriage, but alas! your idiocy has killed

all my desires.

Devchandrajji: Father, what crime have I committed, that you are becoming so angry?

Mathu Mehta: (with rage) You are, asking me your crime? Not only have You shaved off your hair when I am still alive (in those days it was customary for son to shave off head on father's death) but, have also chosen this auspicious day for doing it, when I have fixed your marriage. When I wanted to tie on your head the ceremonial headwear, you have come in the robe of an ascetic.

Devchandrajji: Father, I had repeatedly pleaded with you and impressed upon you that, my mind is least interested in worldly matters. Unless and until both the individuals are mentally prepared or have the desire, to get anyone married by force or coercion is injustice. Today's situation is solely because of your adamant attitude.

Mathu Mehta: You are my only son and it is not acceptable to me at any cost that you would become an ascetic and move around here and there during my life time.

Devchandrajji: Father, marriage is such a bondage in which one gets tied

down with duties and responsibilities. More than half the life is lost in looking after and taking care of the needs of the family. And by getting trapped in these false worldly ties, the soul is deprived of time for expressing its love towards its true beloved.

Mathu Mehta: As a son you are trying to give advice to me, your father? My decision is final and nothing can change my decision.

Devchandraji: Father, You have control only over my body and not over my soul. You can get this worldly body of mine married but, today only I got my soul married to my beloved Paarbrahm. To satisfy your pride and ego you can get my body married, but remember father that my inner self will never be involved in family or worldly matters.

The bride's name was Leel bai and even after being married to her, Devchandraji never got himself burdened with household or family matters. He used to be at home only for three hours (between 12 – 3 a.m) and rest of the time he was busy with worship and circumambulation of the temple, attending spiritual discourses and in the service of his Master, Haridaasji.

One day at about 3 in the morning, Haridaasji got up for answering nature's call and to his dismay, he found Devchandraji circumambulating his house. Master enquired of him;

Haridaasji: Devchandra, you left my home only at 12-o'clock at night and now it is only 3 a.m. Haven't you gone home and taken some rest?

Devchandraji: Master, I had gone home but by mistake I thought that it is already morning and came. But since I realized that it is not yet morning and you are still asleep, I thought of circumambulating your house.

But this was a regular practice of Devchandraji. Since service and worship were the pleasures of his soul, he used to circumambulate master's house with reverence, not letting anybody including Master becoming aware of it.

One day when both Haridaasji and Devchandraji were fully engaged in the worship of their beloved God, four people came in, carrying an unconscious man who had been stung by a poisonous scorpion.

At the entrance, they shouted – Oh reverent master, this man has become unconscious by the sting of a scorpion and, only you can save him.

On hearing noise and commotion outside, Haridaasji came out. On seeing the precarious condition of the man, he recited a hymn and moved his fingers over his moustache. Soon there was some relief to the man. When the same act was repeated two more times, the effect of poison disappeared completely and the

man regained consciousness.

All of them touched the feet of Haridaasji and with great emotion and reverence said so;

One person: Master, your greatness cannot be expressed in words. You have saved this man by the power of your hymn. We can never forget your kindness and we shall be ever grateful to you.

When the people had left, Haridaasji told to Devchandraji:

Haridaasji: Devchandra, I am sure you saw the miraculous power of the spiritual hymn.

Devchandraji: Yes Master, I saw it.

Haridaasji: Had they delayed a bit more in bringing him here, he would not have survived. I desire that you learn this hymn so that you can help other people.

Devchandraji: That is fine Master. But you have given me the eternal hymn of Yogmaaya (higher abode than this world, the abode of Akshar Brahm) which helps people to get out of this illusory world. And during the endless cycle of birth and death, we are exposed to the troubles caused by the sting of countless

scorpions. When you have already given me the hymn which can liberate me from this cycle and the troubles thereat, of what use is this second hymn to me?

Haridaasji: I am really overawed by your perception. I appreciate your great wisdom and purity of thought and I feel that I am not equal to you on those counts. Blessed are you Devchandra.

Once again a few days later when Haridaasji woke up at night, he found Devchandra again circumambulating his house. When he saw the time, it was again 3.am. Haridaasji realized that this was his daily routine and Devchandra is expressing his reverence to him without making him aware of. The temple was within the same compound attached to Haridaasji's house. So Devchandrajji was not only paying obeisance to the Lord but also giving reverence to him as Master. It was understandable to pay obeisance to the Lord but, the act of giving reverence and obeisance to Master also, was not acceptable to Haridaasji. He felt weighed down by the selfless service and reverence being accorded to him by Devchandrajji. He did not want to be encumbered by the burden of Devchandrajji's service and God like reverence that is being bestowed on him. So he decided that of the two idols he has, one of Bal Mukund (the child form of Lord Krishna) and the other of Baanke Bihari (the youthful form of Lord Krishna), he would gift the former to Devchandrajji so that he can keep it at home and indulge in service and worship there itself.

Chapter – 4

Having decided to gift one of the idols, Haridaasji intimated Devchandraji about his wish and asked him to come next day for receiving the idol.

When Haridaasji went to the temple in the morning to perform morning worship, to his surprise, he found the idol of Baal Mukund missing. Even after searching every nook and corner of the temple when he could not locate the idol, he then enquired of his family members about the idol. But they expressed their ignorance and were also surprised at the disappearance of the idol. They were not sure, how the idol could disappear when, none from outside had come into the temple? They expressed their dismay, as to how the idol can disappear when, all the doors of the house and the temple are securely closed? Idol does not have legs or wings to walk or fly away, so how is it gone?

With despondency and dejection, Haridaasji performed the routine worship of Baanke Bihari. Even Devchandraji was very sad on hearing about the disappearance of the idol.

Haridaasji was more worried with the thought that Devchandriji may not think that “I have feigned disappearance of the idol just to avoid giving it to him”. He expressed this thought in front of Devchandriji. To his dismay, Devchandraji told “Master, I think I am not eligible for receiving the idol and there is something wrong in me and that’s why the idol has disappeared. As such Master, by your

will or volition you have already given me the idol.”

Haridaasji somehow offered routine morning prayers to the idol of Baake Bihari in a mechanical manner, and then took a vow that, till he locates or gets back the idol of Baal Mukund, he would not partake even a single morsel of food. Devchandraji as well as other members of Haridaasji’s family also observed fast. At about midnight, when Haridaasji was totally immersed in a pensive mood, he had a vision of Baal Mukund. Prostrating himself at his feet, Haridaasji said “Oh Lord, where were you? We have all become very tired and sad searching for you all over.”

Baal Mukund: I was there at my usuaal position only.

Haridaasji: Then why were you not visible to us?

Baal Mukund: You were going to give me to Devchandraji and that’s why I had become invisible. You don’t know the glory and greatness of Devchandraji. During the divine sport of Braj, when the force of Paarbrahm was within me, Devchandaji’s Aatma (A higher form of soul, that of Shyamaji, the Consort of Paarbrahm) was in the body of Raadha. I cannot at any cost get myself worshipped by Devchandraji. If Devchandraji is saddened by the turn of events, then give the clothings of Raas Bihari to him for paying obeisance or worship; but don’t ever give my idol.

Haridaasji: Lord, have mercy on me and tell me where, is your idol just now?

Baal Mukund: My idol is very much there at the usual place where you have seated it on a throne. I merely made you and others blind to my presence, that's all.

On hearing this, Haridaasji rushed to the temple and to his joy, he found the idol very much there seated on the throne. Overwhelmed with joy, he fell at the feet of the Lord thanking Him again and again.

Haridaasji was feeling deep regret on his unintentional folly. Without knowing the real identity and divinity of Devchandraji, till now he has been treating him as his disciple. Countless number of times Devchandraji had even cleaned the utensils. Couldn't even imagine how many times he must have swept his house and, given service to him by massaging his legs etc. Haridaasji was feeling so remorseful and repentant, that he thought, the only way to redeem himself is by falling at the feet of Devchandraji and begging his pardon.

As he was walking along the street lost in such thoughts, he saw Devchandraji right in front of him. Haridaasji rushed towards Devchandraji and fell flat at his feet. At this act of Haridaasji, Devchandraji was flabbergasted. Lifting Haridaasji up with both his hands he spoke thus:

Devchandrajji: Master, I am your disciple. Why are you doing this then?

Haridaasji: I was not aware of your real form and identity so far. Considering you as merely a disciple, I had burdened myself with the sin of taking services from you. I don't even know whether, I could get atonement for this crime of mine? Last night, Bal Mukund appeared before me and gave me his vision and told me that, in your body resides the soul of Shyamaji and that He I can't take services from you. He has asked me to give you the clothes of Baanke Bihari for you to offer services. For so many years, I had been worshipping both forms of Lord, but never did I ever get such a real vision. It is only because of you, I had this privilege of getting a true vision of Baal Mukundji. I shall never be able to repay the debt of your grace.

Devchandrajji: Master, did you find the idol of Baal Mukund?

Haridasji: Yes, come with me and let me show it to you.

Both went to the house of Haridaasji and after visiting the temple and seeing the idols, they had lunch together. Devchandrajji accepted the clothes of Baanke Bihari and installed them at his home and started serving and worshipping them with reverence and devotion and also indulged in chitwani (a form of meditation in which you concentrate on the beloved Lord of yours).

He used to attend to all daily chores like cleaning the kitchen, fill water and prepare food for offer to the Lord etc. While bringing water from the well, if somebody's shadow even fell on that, he used to throw away the water and get it refilled. After offering food to Lord he used to sit in chitwani on the divine sport of Braj and Raas.

One day, stricken with grief his wife Leel bai said thus;

Leel bai: Dear husband, all the womenfolk of our neighbourhood are mocking at me for not doing all the household chores. They feel that I am getting all the work done through you while I am taking rest. Listening to such innuendos day in and day out, I feel very miserable.

On hearing this, Devchandraji with great love and affection told her:

Devchandraji: You better take care of my parents. I shall be very happy and pleased if you could just serve them. Just as I am husband of your body, the husband of our souls is one and only one Paarbrahm, whom I am serving with devotion. You have no awareness of the form that I am worshipping. And without awareness or recognition, one cannot serve with devotion. Even if a tinge of sadness or bad emotion crosses your mind while doing the chores related to the service of

Lord, all the efforts at paying reverence and obeisance to Him will go to naught. Service with clear mind or singular devotion is very difficult. So don't feel bad if I do all the chores of service to Lord by myself.

One day while doing chitwani, Devchandrajji got the vision of his beloved Lord. His mind got transfixed to eternal Braj and saw mother Yashoda boiling milk. In the form of Raadha he saw himself standing in front of Yashodaji. And he heard Yashodaji telling with love:

Yashodaji: Common my dear Raadha. Come and have food with me.

Raadha: Dear mother, I am in a hurry. But tell me where is Kanayya (name of young Krishna in the sport of Braj)? I want to meet him.

Yashodaji: You know very well the nature of the naughty fellow. He can never sit at one place quietly for long. He must be playing with the cowherd boys in the forest.

Raadha: Let me go to the forest then. You know mother my mind is always drawn towards him.

Yashodaji: If you are going, then take these sweets and share it with Krishna.

Devchandra in the form of Raadha reaches the forest and enquires of the cowherd boys thus:

Raadha: Where is Shri Krishnaji?

C.boy: Which Krishna are you enquiring about? Here in every group of cowherd boys there is one boy named Krishna.

Raadha: Krishna the son of Nandji.

C. boy: Here there are many Krishnas whose father's name is Nand.

Raadha: Krishna the son of Yashodaji.

All the while Kanayya was standing hidden watching the entire episode and listening to the exchanges. With a mischievous smile he emerged out of hiding and called out to Raadha.

Kanayya: Come, come dear Raadha. I was all the while standing here and waiting for you.

Raadha: I am not able to understand your lovable mischievous sport. Here I am, fully distressed and exhausted looking for you and, you are smiling away to glory.

Kanayya: You know, I cannot live even a moment without you. You are in every breath of mine and so closely attached to my soul.

They both started chatting. When the time came for taking food, they all sat down and the food was being distributed. The sweets given by Yashodaji were also handed over for distribution. At that time Shri Krishnaji said that he be given two shares.

As Devchandraji was about to partake the food and sweet with great love and affection, his chitwani was broken. In his chitwani he was enjoying the true audience or vision of the previous form of his Lord. As his chitwani was broken, the divine audience also ended.

Concentrating on the form that he saw in his audience as his beloved, he rededicated with doubled vigor in the service and chitwani of his beloved Lord.

Chapter - 5

To gain more spiritual knowledge, as the thirst for the same was engrained in him, Devchandrajī set out to Navtampuri (Jamnagar). His parents also accompanied him to Jamnagar. This city had greater following for a sect established by and known as Vallabacharya (ie. established by acharya or Guru Vallab).

At the temple of Krishna, a priest called Kanhji Bhatt used to conduct discourses on Shrimad Bhagwat. Devchandrajī started to attend these discourses on Bhagwat regularly with utmost faith and dedication.

As the bondage between Kanhji Bhatt and Devchandra grew stronger and stronger and the latter became the fondest disciple for the former, other devotees who were wealthier and important members of the society became jealous. This led to their developing antipathy towards Devchandrajī.

One day, they got together and cornered Kanhji Bhatt and expressed their mental discontent.

Devotees: What is your relationship with Devchandrajī that, you do not start the recital or discourse on Bhagwat till he turns up? Does he specially please you with offerings of wealth etc.? We have spend almost our whole life coming to the temple but still we

could not become fonder to you as much as the new comer Devchandra has become a favourite of yours.

Kanhji: I don't keep any expectation of wealth and the like from anybody I only read Bhagwat and give discourse in front of my Lord Kanaiyya (Krishna). Devchandrajji is a poor man and so what can he give me? But then let me tell you people one thing, I have not seen in you the type of ardour, commitment or faith with which Devchandrajji listens to the discourses. Even if I miss a few parts during my recital, you people never come to know about it. But Devchandrajji comes to my house later, to hear the missing part and I have to accede to his request and satisfy his urge.

Though the devotees became quiet on hearing these sermons from Kanhji, their inner self was still seething with anger. Given to ignorance, they were more inclined to ritualistic and worldly ways.

When the very outlook is fallacious and wrong, man finds enough excuses for arguments. Jealousy and ego play the role of wind in fanning the fire.

Still seething with anger, soon they found an opportunity to pick on Devchandrajji. They observed that Devchandrajji was feasting on the day of Ekadasi (11th day of a lunar fortnight). This was quite contrary to established religious norm of fasting on Ekadasi and feasting on Dwadasi (12th day of a lunar fortnight). They wanted to know what is the right of Devchandrajji to be

unconventional and go against the universal wisdom of the community?

One day all of them came fully prepared at the congregation and gave vent to their anger in the form of a complaint. They enquired of Kanhji Bhatt thus

Devotees: Are there separate set of rules for us and Devchandraji? In which religious text is it written that one can eat full meals on Ekadasi day and fast on Dwadasi day? This type of revolutionary deed, much against the established religious traditions, is practiced by none other than your favourite disciple. Kindly give us an explanation in this matter.

Kanhji: I have full confidence and trust that Devchandraji would not do anything against the established and traditional norms. Yet if you people insist on this, I shall give you my answer after asking Devchandraji about it.

Meanwhile Devchandraji also arrived at the congregation and Kanhji Bhatt enquired of Devchandraji thus:

Kanhji: Devchandra, it is, the complaint of all present here that you feast yourself on Ekadasi day and then fast on Dwadasi day. Is this true? It is my belief that you would not do anything outlandish like that.

Devchandrajji: Yes sir, this is the truth and I do like that only.

Kanhji: we would like to know why, you are doing so? We are believers of the same spiritual book of Bhagwat and yet why is there a contradiction from your side? It is my observation that you have full understanding of every branch of the tree of Bhagwat while others have hardly grasped one branch with much difficulty.

Devchandrajji: It is my vow that till I give nourishment to my soul in the form of listening to recitals on Bhagwat, I shall not partake any food. On Dwadasi day since there is no discourse on Bhagwat, my soul does not get nourishment and so I also do not eat. Against this, on Ekadasi day, discourse on Bhagwat is held with more candour and faith, which gives full nourishment to my soul and so I give full meal to my body as well. In Bhagwat there is decription of the great divine sport of Paarbrahm. To me, the reward that one gets, by observing crores of fast on Ekadasi day is not equal to even one bit of blessing or grace that one gets from Paarbrahm. By observing fast on Ekadasi one attains Swarg (the lower heaven, the abode of Gods and Godesses) which gets annihilated on the day of the Great Deluge (Mahapralaya). I am not seeking the false (impermanent) joys of the mortal world.

Kanhji now turned to all others and said – “now that Devchandraji has responded to your queries, if anyone has to say anything further in the matter, please do address it to Devchandraji”.

But all agreed with one voice that Devchandraji was great and had a high level of wisdom. We are ashamed that we nurtured such ill thoughts against such a great soul.

Chapter – 6

Devchandraji stayed at Jamnagar and continued attending the discourses on Bhagwat with complete faith and dedication for 14 years and he had turned 40 by now.

In any venture, the citadel of success is achieved only by one who, stands the tests of the time and does not succumb to the trials and tribulations on the path. Every great man who has been successful in getting institutionalized in the society with his principles and philosophies is, like the metal which has been seasoned by the scorching embers of the fire.

Devchandraji had been smitten by fever and had not eaten much for the last ten to twelve days. Even the feverish state did not deter him from attending the discourses on Bhagwat nor in carrying out his daily spiritual routines. As the fever was not relenting, one day his father summoned a local ayurvedic physician. The practitioner examined Devchandraji and prescribed some medicines. He also advised that, while taking the medicines the patient should not be exposed to open air or else, his condition might worsen. To this, Devchandraji's mother, Kunwarbai responded by saying:

Kunwarbai: Oh good gracious, is he going to listen to anything or any body? Even if you tell him 1000 times, he is not going to pay heed and, will definitely go for the discourse on

Bhagwat.

Practitioner: Taking back the medicines said sternly. If he roams around in the open with this high fever, he will develop pneumonia. If he is not going to listen to my advice and instead does as it pleases him, I am not going to treat him. If anything untoward happens and doesn't get cured, me and my treatment will be put to disrepute.

Mathu Mehta: Please don't worry. We shall definitely abide by your advices. If he does not listen to Bhagwat for a few days no heaven is going to come down.

Devchandraji: If spiritualism is there, everything is there. If here is no spiritualism, then to me, this body and this world are inconsequential. Let whatever happen, I am not going to be prevented from attending discourses of Bhagwat. And nobody can stop me from listening to Bhagwat.

Mathu Mehta: Without a body, how can, one practice spiritualism? "Shareer maadhyam khalo dharma saadhnam". As long as your body which is ravaged by fever does not recover, you are not going anywhere and, there is no need to go to discourses on Bhagwat.

On hearing these words of Mathu Mehta, the practitioner felt reassured and he left handing over the medicines for Devchandraji. As per the prescription, Devchandraji was given a thick concoction of herbs to drink. But as soon as the time for discourse on Bhagwat at the temple neared, he became restless and the desire to attend the discourse overwhelmed him. He covered his head and ears with a cloth and taking the support of a stick, he stepped out of his room to head for the temple. His parents tried to dissuade him.

Mathu Mehta: Son, nothing will happen if you don't attend the discourse for one day. You have been hearing it continuously for 14 years.

Devchandraji: No, no. I will definitely go. I cannot remain even for a day without listening to Bhagwat.

Mathu Mehta: Let me see then how you will go? There is no effect on you of our advice. You are so adamant and intransigent.

By saying this, Mathu Mehta securely locked the outer door of the house. This act of his father, in forcibly stopping him from going to the temple, made Devchandraji feel very much saddened and heartbroken.

When one's heart is smitten by the desire and hunger for listening to spiritual discourses, how can the flow of feelings and emotions of parents douse the flames of volcanic eruption? Doubtless, inner dedication and emotional attachment to spiritualism make one impervious to bodily well being.

On being so forcibly stopped from going to the temple, Devchandrajji said frantically that, stopping me like this is your foolishness and ignorance. I am sure that if I go and attend the discourse no harm will come to me or to my life. But if you do not allow me to go, know that my soul will still go there and, you will find my lifeless body here. When the outer gate was not opened even after waiting for sometime, saddened with dejection and disappointment Devchandra fell unconscious on the floor.

Even poets have fallen short of words in expressing the sublime love and affection of a mother towards her children. And great thinkers and philosophers have also failed in fathoming the depth of that love.

How could the motherly yearning of Kunwarbai bear the sight of her son lying unconscious? Her emotional outbursts did not even spare her husband. This made Mathu Mehta to unlock the gate and, when both of them reached their son, they found his eyes tightly shut and body pale in colour. On an impulse, Mathu Mehta whispered in Devchandrajji's ear "Son Devchandra, common go and attend the discourse."

Neither did Devchandra open his eyes, nor show any signs of recognition.

Again father spoke in a loud voice "Son, Kanhji Bhatt has send message for you. Why don't you go? Nobody will stop you from going. If you don't mind I shall myself come to leave you there".

After some time, Devchandrajji became conscious and he got up and sat down. Weakness had turned his face and lips very pale. Mathu Mehta again consoled him that, be assured, nobody will say no to you. You can gladly go for listening to the discourse on Bhagwat.

When slowly Devchandrajji stood up with the support of the stick and started walking with shaky legs, Mathu Mehta offered to go with him as help. But Devchandrajji did not respond and with the help of the stick, he started taking measured steps towards the temple.

His utmost faith and dedication towards his beloved Lord even at the cost of his body found their miraculous reward. Due to the grace of his Lord, by the time he reached back home after the discourse, his fever had completely subsided.

Devchandrajji recovered fully from the ill effects of fever and, in about 10 -15 days of the above event, a sublimely divine event occurred at the temple in the form of vision of his Lord.

It was an early morning and at Krishna's temple, Kanhji Bhatt seated in his usual position was delivering his discourse on Bhagwat as was the usual practice. People were all totally immersed in the proceedings and, even Devchandrajji was there listening to the discourse with full concentration. Suddenly Devchandrajji saw a halo of bright light in front of him and, in the middle of the halo appeared a beautiful child form. Devchandrajji was so spellbound and enchanted that he

went on gazing at it with unblinking eyes. He was mesmerized and fully lost in the beautiful form in front of him. The charming form was beyond description; what with smiling handsome face, curly hair, a vermillion coloured turban, spotless white coloured Kurta, saffron coloured chudidar pyjama, blue coloured shawl on the shoulder, blue and yellow coloured waist scarf and adorned with five beautiful necklaces around the neck.

With a sweet divine smile, the Form addressed Devchandriji:

The form: Oh Devchandra, do you know me? Why are you looking at me so blankly?

Devchandriji: I don't recognize you completely. But my inner conscience tells me that, you are none but my beloved Lord.

The form: Then tell me where is your true abode?

Devchandriji: I am not aware of anything.

The form: So far, you have been identifying yourself as Raadha and me as The Raas Bihari Shri Krishna. But the real truth is that neither you are Devchandra or Radha nor am I Raas Bihari shri Krishna.
It is true that, it was my force only which had played the role of Shri Krishna in the sports of Braj and Raas. In those sports,

no doubt you were in the form of Radha. I am the one beyond The Imperishable Aksharbrahm even – The Sat-Chit-Anand Aksharateet, Raaj and, you are my Anand aspect Shyama. Your Soul has enshrined itself in the body of Devchandra in this Illusory world.

Devchandrajji: Oh the Lord of my soul, if I am your inseparable force, then why have you pushed me into this illusory world? Kindly take me to our abode.

The form: But in the sport of this illusory world, you are not alone. In fact all the souls who had participated in the sports of Braj and Raas are here. At Braj, I played the sport of Braj with you for 11 years and 52 days. Thereafter in the Eternal Brahmand of Yogmaya, which is beyond the Formless or Void world (Shoonya), we played the sport of Maha Raas. While in Paramdaam, you had beseeched of me to experience the Sport of this illusory world. To fulfill that wish only I had shown you the sport of Braj and Raas. But in the third sport of awakening in this illusory world (Jaagni leela), you have to awaken yourself by grasping the Ultimate knowledge and by realization; then only you will be able to go to Paramdaam. Your original body is there at Paramdaam. At Paramdaam, you experience only the sport of sublime love and endless bliss. There, we are, in our Eternal

Effulgent or Radiant Monotheistic (non-dual) Form.

I have revealed to you everything in brief. If you want to ask any thing, ask now only as, you are not likely to get this form of original vision again.

Devchandraji: Then Lord, where will you be?

The form: I shall reside within you and help you awaken other souls.

Devchandraji: If you are going to be within me, then what worry should I have?

Soon the brilliant figure disappeared from in front of Devchandraji. Except for Devchandraji, no one else either saw the vision or heard the conversation. Nobody had any inkling of what had happened.

As the Lord Himself took residence in the heart of Devchandraji, he attained a state of Brahman (all knowing) and could see all the three periods – past, present and future. His inner soul could now see the Eternal Sports of Braj and Raas as well as Paramdaam.

He could realize that the lesser soul of Devchandra (the jeev), was in a long past birth, a prince called Devapi born in a line of royal descent called Chandra Vanshi. As Devapi, he used to stay in a hermitage with enlightened saints (yogis) in the Himalayas at a place called Kalaap. And Devapi was the brother of

Shaantanu. Since he was inflicted with an incurable disease, he was not considered fit to occupy the throne and he had gone to the forest to practice penance for self mortification. The famous father figure of the epic of Mahabharata, great grandfather of Kauravas and Paandavaas –Bhishma- was none else but the son of Shaantanu. Another prince, of the line of descent called surya Vanshi, named Maru, was also staying with Devapi. It was the jeev of Devapi which had incarnated as Devchandraji within whom one of the highest souls (the creations of Parbrahm called aatmas or brahmashrishtis) Shyamaji had entered. At the same time the jeev of Maru had incarnated as Mihirraj within whom another of the highest souls, Indravati, had entered.

Jeev is the creation of Aadi Narayan and hence a part of Him. It passes through cycles of birth and death and, performs deeds and, enjoys their fruits through 8.4 million forms or classes of birth. The Brahmashrishti souls (the highest souls) are the creations of Aksharateet Paarbrahm from His Anand (bliss) aspect. They do not take birth like jeevs but get into the body of a jeev to experience the sport of this world. In reality, they are considered as the better halves of Paarbrahm.

In the state of Brahman (due to the presence of the Force of Parbrahm within him), Devchandraji could now grasp the inner and, hidden or unrevealed meanings of all religious texts (scriptures) like Geeta, Bhagwat etc. He could grasp the hierarchy of existence in the form of 3 powers (Aadi Narayan, Aksharbrahm and Aksharateet Paarbrahm), their abodes (vaikunt, Akshardaam or yogmaaya, and Paramdaam), their 3 forms of creations and their 3 forms of

sport, without any difficulty.

Everything became so crystal clear that, no iota of doubt remained in his mind. His mind was restless with eagerness and craving, to reveal to others, the joy of his experience of the splendorous dual form of Paarbrahm and His abode, Paramdam. He had by this time become friendly with a wealthy and influential man of Jamnagar named Gaangji bhai, who had become his companion at the recital sessions of Bhagwat.

One day after the session of Bhagwat recital ended, both of them started talking while on the way from the temple.

Gaangji bhai: Devchandraji, I have noticed that of late you have not been coming regularly for the discourses on Bhagwat.

Devchandraji: Yes, I have not been able to come due to some reasons. I would like to talk to you something specifically with reference to Bhagwat.

Kanhji Bhatt has been telling that the five matter, the three qualities of nature, and this 14 tiered world would all disappear or would be subjected to annihilation at the time of Mahapralaya (the Great Deluge). But he also says that the sports of Braj and Raas are eternal and endless. So the question is, where are the sports being enacted? Inside this 14 tiered world or beyond it?

Gaangji bhai; That is very interesting and mysterious. I never thought about It.

Devchandrajji: The spiritual scriptures like the Vedaas, Gita and others clearly assert that Sat-Chit-Anand Parbrahm (Paramaatma) is Aksharateet, the one, even beyond Akshar. It is only in the dream of Akshar that this entire Kshar (perishable) or illusory Brahmand (world or universe) is existing. Oh, Gaangji bhai, see how foolish and ignorant are the people of this world that they are considering the existence of Sat-Chit-Anand Parbrahm in every particulate matter of this imperfect, sorrowful world?

Gaangji bhai: Yes, as you have put it, it is very true.

Devchandrajji: Gaangji bhai, this ignorant world is so foolish that they are blissfully unaware of the three fold sport that occurred through the body of Shri Krishna. For 11 years and 52 days, the force of Aksharateet Paarbrahm played the sport of Braj through the body of Shri Krishna. Thereafter for 11 days, of which 7 days at Gokul and 4 days at Mathura, it was the power of Eternal Banke Bihari who enacted the sports through the body of Shri Krishna. Thence, the sport for 112 years was enacted by the Lord of Vaikunt, Vishnuji. It is

exactly because, these divine sports occurred at different times and, was enacted by different forces, that neither did the milkmaids, despite suffering the pangs of separation for 100 years, ever go to Mathura or Dwarka nor did, Shri Krishna visit Braj.

Gaangji bhai: I have spend years listening to the recital of Kanhji Bhatt on Bhagwat but, never heard from him on these accounts. He had no knowledge of these but, it is surprising how and from where you have acquired this unearthly knowledge?

Meanwhile a woman filling water from a public tap passed that way. Even before that she had, passed these men in animated conversation, while transporting water. But as she found them still engrossed in their talk even when she came that way for the third time, she could not resist and spoke thus:

The woman: I have already passed you guys three times and on all the three occasions I had found you totally engrossed in your discussion. You are so involved in your confabulation that, neither are you aware of time nor, tiredness of your body.

The words of the woman had no effect on the two men as they were so impervious and, continued with their conversation.

Even on the second day when they met on the road, they continued with their

discussion.

Devchandraj: Gaangji bhai, this entire bounded or limited world (universe) is impermanent or perishable. The controller of this world is Aadi Narayan who represents the dreamy state of the mind of Aksharbrahm. And Aksharbrahm is beyond and separate from Kshar (Aadi Narayan). The play ground of His divine sport is the boundless Akshar Brahmand or Yogmaya. The divine form of Aksharateet is, still beyond and separate from Akshar (the imperishable). Aksharateet enacts His divine sport in Paramdaam wherein, every morsel of matter, exudes His sublime love, bliss and, His inestimably or unfathomably beautiful sport.

Gaangji bhai: I have never heard or come across such an unworldly knowledge of the Eternal or the ultimate. I am really curious to know how you got this knowledge?

Devchandraj: At nearly 16 years of my age, when I was trying to reach Kutch, I had a glimpse of my beloved in the garb of a pathan like warrior. At Kutch, I searched for Him through many faiths and sects. I even did many hard penances and indulged in meditations, but could never get another vision of Him. Then I came to Bhojnagar where I involved myself in the service of Haridasji and tried to concentrate on the sports of

Braj and Raas. Once during the state of concentration, my beloved Paarbrahm revealed Himself to me in the form of Shri Krishna. At the age of 26, I came to Navtampuri. Here for the last 14 years, I had attended the discourses on Bhagwat unfailingly and did chitwani regularly. And my beloved Lord appeared and gave me complete vision of His form. After revealing to me His form, sport and abode, He has taken residence in my heart. Since then, all the unworldly knowledge and Eternal Wisdom that find expression through me (as being revealed by me) are, the words of Paarbrahm Himself, spoken through me as, He has made my heart His abode.

On hearing this, Gaangji bhai said “When the force of Aksharateet Paarbrahm is enshrined within you, to me, your form itself is no less than that of our Beloved Raaj ji’s. After burning in the fire, even iron takes the form of fire after all”.

Gaangji bhai further said “It is my wish that I want to invite you with your family to my house so that I can serve you to my heart’s content. By staying at my house, please continue to give the elixir of Eternal Knowledge and Wisdom to all other mortal souls. If you agree to my suggestion, I shall consider myself blessed. I pray that you do not reject my request”.

Devchandrajji agreed and said “be as it may please you”.

Chapter – 7

Eternal wisdom started raining from the house of Gaangji bhai and soon people started thronging his house for listening to the divine knowledge that was coming out from the mouth of Devchandraj, the virtuous Master.

Gaangji bhai got totally submitted to Devchandraj and committed himself with body and soul at the service of Devchandraj. Even some miraculous events started manifesting. As Devchandraj was describing about the serene, pure and lustrous water of river Jamuna in eternal Paramdaam, a fountain of crystal clear water of Jamunaji started cascading down from nowhere at Gaangji bhai's place. Thrilled by the experience, many amongst the congregation drank the divine water while others took bath. Many a time when the virtuous Master Devchandraj was engrossed in discourse, the force of Parbrahm used to manifest and give a glimpse of His form to the believers. Not only Raaj ji used to grace with a vision of Him, but also pleased His believers by sharing food with them. He was so full of love and affection that once He even gifted them with golden vessel.

Gradually, news of the discourses and the miraculous happenings of unlikely and impossible events spread throughout the city. The Aatmas (highest souls from Paramdaam), who were intoxicated by the divine knowledge, recognized that it was the force of Paarbrahm which was working through the body of Devchandraj. All of them gave the title of “Shri Nijanand Swamy” or “Sadguru

(true or worthy teacher) Dhani (rich and opulent) to Devchandraji”. And all those who became His followers or disciples came to be known as “Sundersaath”.

Haridasji, who had ordained or initiated Devchandraji as his disciple, himself came with his family and assimilated the harmonious and ordered (Tartamya) knowledge.

This is one of the rarest happenings, where a Master (guru) falls at the feet of his disciple and accepts him as his Master (guru) and assimilates the Eternal Divine Knowledge considering him as the form of Brahm.

In the spread of truth, illusion and ignorance always create obstacles. Back biters or tale carriers find their greatest pleasure by being in their business.

One such tale carrier went and complained to the Chief of police of the city that at Gaangji bhai's place men and women sit together unashamedly. There must be investigation about their possible motives or intentions.

On hearing this, the Chief dispatched two constables to find out the truth. The tale carrier gave the address of Gaangji bhai to the constables. One of the constables saw the illusion of a lamp burning in the house of Gaangji bhai. Every time he tried to reach the lamp, it appeared still further away. He could never reach near the lamp. He went on following the lamp as in a trance the whole night. In the morning he found himself 12 km away from Jamnagar at a

place called Dharol. He asked a woman who was carrying water;

Constable: Which is this city?

Woman: This is Dharol.

Constable: This is not Jamnagar?

Woman: No, this is a place called Dharol, 12 km. away from Jamnagar.
It appears that you have lost your way.

The constable thought that all this happened only because of listening to the tale carrier and now he has to find his way back to Jamnagar.

The other constable was found continuously walking around a well situated some distance east of Gaangji bhai's place. Only in the morning did he realize his folly. He shuddered to think of what might have been his fate had he slipped at night and fallen into the well? And had he fallen down the well, who, would have been there to save him at night in this lonely place?

Both the constables returned and met their Chief and said that: the tale carrier had really pushed them to the brink of death. His intention was to get us killed it seems. It was only by the grace of Parmaatma that we could come back alive. If we ever lay hands on that tale carrier, we would behead him with a sword".

Many such miraculous incidents or events occurred in Jamnagar through Nijanand Swamy. Of the many followers, only a few souls suffering the pangs of separation from their beloved Paarbrahm could recognize the force within Devchandrajji.

In Jamnagar itself, there lived a Rajput belonging to the Surya Vanshi descent named Keshav Rai and his family. Keshav Rai was serving as the Prime Minister of the Jamnagar royalty. His wife's name was Dhan bai.

Keshav Rai had 5 sons named (1) Harivansh, (2) Shyamal, (3) Govardhan, (4) Mihirraj and (5) Udhav.

(This is the same Mihirraj, in whom, resided a leading soul of Paramdaam called Indravati and the body in which Paarbrahm was destined to enter and play his sport in this world. One day all living entities are to get ultimate salvation (total freedom from the cycle of birth and death) at His feet only.

Wife of Harivansh was Meghbai and her niece was Aj bai who was wedded to Shyamji, the son of Gaangji bhai.

Whenever Aj bai visited her aunt's house (Harivansh's house), she used to talk about the miraculous happenings through Nijanand Swamy (Devchandrajji) at her house. On hearing these, Megh bai asked her brother-in-law, Govardhan, to go and verify the truth of what Aj bai was telling. Instead of going himself, Govardhan send his wife Padma. On hearing the miraculous happenings occurring through Nijanand swamy, as narrated by his wife Padma on her return,

Govardhan decided to go to the feet of Nijanand swamy for the awakening of his soul.

Govardhanji met Nijanand Swamy and became his disciple and engaged himself in his service. Many a time when Nijanand Swamy used to speak under the influence of the divine force within him, the disciples and those congregated there could get a divine vision of Raaj ji (Aksharateet Paarbrahm). Govardhanji used to enlighten his family members about such divine happenings. Listening to the narration of the divine happenings from his brother, Mihirraj became restless to meet and become a disciple of Nijanand Swamy. But, being only 12 years of age, Govardhanji was reluctant in taking Mihirraj with him to Gaangji bhai's house.

One day, Mihirraj followed his brother adamantly holding his hand. On reaching Gaangji bhai's house, Govardhanji disengaged himself from Mihirraj and went into the house leaving Mihirraj outside. Mihirraj stood outside the gate weeping.

On entering inside, Govardhanji touched the feet of Sadguru Dhani Shri Devchandraj and told him;

Govardhan: Oh my master, my younger brother was very much interested in coming to meet you. Considering his tender age I was not allowing him to come. But today he has adamantly come behind me and he is standing outside the gate crying.

Devchandraj: You should definitely bring him in. At young age one's mind is pure and clean and can easily develop religious or God devotion. When Dhruv could attain the lotus feet of Lord at a tender age, why are you stopping your brother?

Hearing this, govardhanji went outside and brought Mihirraj to the feet of Nijand Swamy. As soon as his eyes fell on Mihirraj, Sadguru Dhani shri Devchandraj realized that the soul of Paramdaam, Indravati was dwelling within him and through whom the remaining divine sport ahead was to occur.

As soon as Mihirraj bend to touch the feet of Sadguru, the power of divine intellect or wisdom of Parbrahm entered into him.

Taking him to an isolated spot, Nijanand Swamy told Mihirraj that Indravati the soul of Paramdaam is within him and that after completing the part of divine sport through my body, Paarbrahm is going to enter into your body for performing the remaining part of His divine sport. Through you, He would bring forth the divine aspects of Paramdaam. All would recognize you as the form or representation of Paarbrahm. You will be declared and recognized as the "Vijayabinand Budh Nishkalank Avtar" of Hindu spiritual scriptures. Similarly the followers of Kateb (Khoraan) will know you as "Akhrool Imam Mohamed Mehndi".

He also told Mihirraj that two other souls of Paramdaam, Sakundal and

Shakumar, have entered the bodies of two members of royalty. When both these souls along with other souls get awakened, this illusory world would come to an end through the Great Deluge. The entire responsibility of the sport of awakening (awakening the souls of Paramdaam who have come to experience the sport of the perishable world and even jeevs) rests with you.

Mihirraj imbibed all that was told to him and kept them locked up within him self.

Both Govardhanji and Mihirraj had great emotional bonding. This was not only because of their worldly relationship (as brothers) but also due to the divine relationship (as two souls of Paramdaam were dwelling in their bodies). They used to, come together, sit together at the feet of Nijanand Swamy to listen to the discourses and, also go back home together. But one day, when they returned back home after the session of discourse, their elder brother shyamal exploded with anger and told:

Shyamal; Both of you are spoiled and are least bothered about any duties towards home. Am I the only one, like a donkey, to bear all the responsibilities? Your presence at home is only at the time of meals. If you people don't stop going to Gaangji bhai;s house and leave the company of both him and your Master, I shall tell father and get them thrown out of Jamnagar.

Both brothers could not bear such insulting words spoken against their Master

and in rage they took a sword to attack Shyamal. At this turn of events, Shyamal got frightened and ran into the house and hid behind mother, Dhan bai. When father, Keshav Rai came in the evening, he was informed about the incident. He called both the brothers and said:

Keshav Rai: You see boys, the Devchandrajji from whom you are receiving discourses on Bhagwat, had himself been listening to it through, Kanhji Bhatt for 14 years as his disciple. So it is better that you attend the discourses of Kanhji Bhatt.

Brothers: Father, if Kanhji Bhatt can give satisfactory answers to our queries, definitely we are ready to attend his discourses.

So, father Keshav Rai escorted his sons to Kanhji Bhatt. He told Kanhji Bhatt that, his sons have some queries related to Bhagwat and, would he be kind enough to listen to their questions and give them answers? When Kanhji Bhatt expressed his willingness, the brothers asked:

Brothers: Kanhji Bhatt, how many forms of qualities are there? This world is made of how many tiers? And how many types of Deluge are there?

Kanhji Bhatt: satogun (the form of nature that represents the quality of Purity and virtuousness), Rajogun (the form of nature that represents the quality of passion, luxury and exhibitionism) and Tamogun (the form of nature that represents the quality

of dullness, darkness, ignorance and sin). Except these three, there is no fourth quality.

Sky (ether), air, fire, water and earth are the five matter; other than these there is no sixth matter.

Except for 14 tiers, there is no 15th tier in this world and there are four types of Deluge (Pralaya). (1) Nitya pralaya (daily Deluge occurring in the form of death of living things on a daily basis), (2) Naimithik pralaya (the Deluge occurring at the end of one day of Brahma, in which all the worlds up to Swarga are lost), (3) Prakrutik pralaya (the deluge that occurs at the end of 100 years of Brahma when all worlds up to Vaikund are lost) and (4) Maha pralaya (the Great Deluge when everything manifest, *ie.* the entire universe disappears). Know it that other than these, there is no fifth pralaya.

Brothers: At the time of Great Deluge, when everything disappears, where would Paarbrahm be present?

Kanhjibhai: At the time of the Great Deluge, Paarbrahm in the size of a thumb (Ankust) would take refuge on the leaf of an undying Banyan tree (Akshayavad) floating in a sea of milky fluid (Kshir saagar).

Brothers: Master, when during the Great Deluge everything manifest

including the 3 qualities, the 5 matter and the 14 tiered world all cease to exist, then how can the ocean of milky fluid exist? Where is the question of Paarbrahm taking refuge on a leaf or a Banyan tree when no matter can exist?

On hearing this argument of the brothers, Kanhjibhai started squirming and became perplexed. He remained silent as he was not sure what answer to give. With great discomfiture he told Keshav Rai that the answer to the question of these boys is not there even with Brahma.

Seeing the divine wisdom of his sons, he became choked with proud emotions. Then he told his sons that now onwards they need not worry about matters of the house and that they are free to go anywhere of their choice for gaining divine wisdom and knowledge.

Chapter – 8

There was one disturbing thought which was continuously lingering in the mind of Mihirraj. And that was; “if the Aatmas (highest souls) within us have come from Paramdaam, then why is it that we are not able to see Paarbrahm and why are we not able to see our original bodies there?

He concluded that, probably, there is in our mind and senses some blemish or vice and that’s why we are not able to see Paramdaam. If I can cleanse myself of my blemishes/vices, surely Paramdaam would become visible.

He requested Sadguru Dhani Shri Devchandraji to cleanse his senses of any blemishes/vices that may be there. Devchandraji replied that when a soul of Paramdaam is within you, there is no possibility of any blemish or vice in your senses.

Since he was not fully satisfied with this answer of Sadguru, he started rationing his diet to control his mind. He started subsisting on very meager food.

He became very thin and while listening to the descriptions of Paramdaam during discourses, tears used to roll down his cheeks as he started experiencing pangs of separation from Paramdaam and his beloved Paarbrahm. Considering, money and wealth to be evils of this illusory world, he even took out the

ornaments of his wife and offered them at the feet of Sadguru Nijanandji and prayed to him to rid him of his imperfections within. Even while walking along the way, if he saw any friend coming, he used to side step him to avoid any disturbance or interference in his single minded devotion and love towards his dear Raaj ji.

Due to his steadfast concentration in the dual forms of Raaj ji and Shyamaji and Paramdaam, and by the mercy of Paarbrahm he did once get a glimpse of his abode and his original body. But in reaching this goal of his, he had neglected the well being of his body so much that he had become very frail. On seeing him so very weak and frail, Baal bai, sister of Gaangji bhai told Devchandraji that, Govardhanji had already left this world and even Mihirraj is on that path and so pleaded with him to put some sense into him.

So when Mihirraj came, Devchandraji asked:

Devchandraji: Mihirraj, whatever is the wish in your mind spell it out to me clearly.

Mihirraj: Master, tell me about my inherent inadequacy or defects.

Devchandraji: What have you recognized me as, so far? Why do tears well up in your eyes whenever you are listening to the sport of Braj?

- Mihirraj: Whenever you describe Paramdaam and the sport thereat, I can't control my tears. I get great happiness and pleasure listening to your discourses.
- Baal bai: Suddenly Baal bai interposed and said "Mihirraj, if you recognize the true form of Sadguru Dhani shri Devchandriji, then you would not move away from him even for a moment; instead you would have been circumambulating around him with reverence.
- Devchandriji: At this Devchandriji interjected "Mihirraj, if you had recognized me as the form of Dhaam Dhani (the opulent Lord of Paramdaam – Raaj ji) you would not have been away from me even for a moment. There is no blemish within you. Now tell me what is your inner wish?
- Mihirraj: When you can see Paramdaam why is it that I am not able to see?
- Devchandriji: That happens only with the order or command of the original form of Raaj ji. It is the force of Raaj ji that is residing within me and giving description of Paramdaam. When I leave this body, Paarbrahm would enter your body and play through it. At that time you would start seeing Paramdaam very clearly. In case you are in a hurry to attain that stage, I will have to

leave my body now. Do you want that?

On hearing this from his beloved Sadguru, Mihirraj became very sad. He realized that forcing his Sadguru to leave this world for getting to see Paramdaam earlier is very foolish and sinful. With this realization he left the path of rigorous penances.

Baal bai told Nijanand Swamy “Oh Lord, please give Mihirraj some worldly errand so that he remains involved in it. He is inclined towards serious and severe penances and relinquishments as long as he remains idle and without anything to attend to.

So Nijanand swamy asked Mihirraj to go to Ahmedabad to collect spiritual books like Puran Sanhita and Maheswar Tantra wherein there are apt and beautiful descriptions of Kshar (destructible one), Akshar (the indestructible one) and Aksharateet (the eternal supreme Parbrahm).

On receiving the order from his Sadguru, he proceeded to Ahmedabad and after searching and collecting the said spiritual books, he brought and placed them at the feet of Sadguru.

Gaangji bhai had a brother called Kheta bhai who had been doing business for the last 25 years in an Arab city. He had accumulated quite bit of wealth.

One day Nijanand swamy called Mihirraj and told:

Devchnadraji: Dear Mihirraj, if you can go to Arab country and bring back the wealth of Kheta bhai, it would be useful for the welfare of Sundersaath. By going there, you can also awaken the soul of Kheta bhai and this would bring you great credit and recognition among Sundersaath.

Mihirraj accepted the order of his Sadguru with great reverence and honour and set out to the Arab world to meet Kheta bhai.

Chapter – 9

Mihirraj left for Arab world in the month of Phalgun (a month according to Hindu calendar). He reached the shores of Arab after 40 days of voyage.

After locating Kheta bhai, he handed over the letter given by Gaangji bhai. Reading the contents of the letter Kheta bhai felt very happy and became highly emotional. Addressing Mihirraj, he said:

Kheta bhai: Oh dear Mihirraj, I came down to this place some 25 years back and started business. No doubt I have accumulated quite a bit of wealth but have always been deprived of intimacy, love and mental peace.
In this desert land, only with great luck can one find someone to be intimate with. With your coming I feel greatly relieved and refreshingly peaceful. The responsibility of my entire business now rests on your shoulders. I leave it to you to manage the affairs of our business as you feel appropriate.

Mihirraj: You have already earned enough money. It is the wish of all of us that you must return to Jamnagar and derive spiritual pleasure by being with our revered Sadguru.

Whenever they were free and at leisure, Mihirraj tried to enlighten Kheta bhai

with spiritual talks but, to no avail as, there was no effect on him whatsoever.

Just as the seeds sown on a fallow (barren) land do not germinate, so also the seedlings of spiritual knowledge do not take roots in an ineligible mind.

Four years after the arrival of Mihirraj, Kheta bhai left this world. At the time of his death, Mihirraj was away on a business trip. Taking advantage of the situation, Sheikh Sallah, the local administrator confiscated the entire property of Kheta bhai.

On his return, Mihirraj tried to recover the property and wealth by showing himself as the legal heir of Kheta bhai. Since Sheikh Sallah had vested interests of attaching the property of Khetabhai, he dismissed the appeal of Mihirraj. Since he found Mihirraj as a threat to his intentions, he started plotting to eliminate him. Mihirraj came to know of this and he left the house in the darkness of night and decided to meet the ruler of the place.

For two months he tried to get an audience of the ruler-Baadshah Imam. Though he visited the royal premises every day with his complaint, no body paid heed to him, nor did they allow him to meet the Baadshah. Feeling dejected and helpless, he was returning from the place knowing not, what to do? Suddenly the force of Paarbrahm manifested as a local Arab man and addressed Mihirraj:

The man: Oh stranger, who are you? Where have you come from? And

why are you looking so dejected and lost?

On seeing that the Arab man was very friendly and showing concern for him, he narrated his entire predicament.

Mihirraj: I have come from India. After the death of my brother Kheta bhai, I am the heir apparent of his property and earnings. But Sheik Sallah has forcibly taken over everything. I have been trying to get an audience of the Baadshah for the last two months but there is no one to listen to me and I have no hope of getting an audience of the Baadshah to register my complaint.

The man: There is no need to worry. I shall give you a letter for Baadshah and I am sure that after reading it he will definitely give you justice. When the Baadshah goes to the mosque this way for offering namaaz (prayer), boldly catch and pull at his apron and hand over this letter and tell “Baadshah, if you wont give justice to me now, then on the sport of the 7th day when Allah would sit on the throne of judgement, I shall hold your apron and get my justice done”.

Mihirraj took the letter and waited for an opportune moment to confront the Baadshah. Then one day he found the Baadshah coming along with his gaurds on his way to the mosque to offer namaaz. Without hesitation Mihirraj took long strides to reach the Baadshah and before any one could realize anything,

he caught hold of the apron of Baadshah and tugged at it so forcefully that a string of the apron broke.

The by now alerted soldiers took out their weapons and was about to attack Mihirraj when Baadshah forbade them and looking towards Mihirraj said:
“ You are so upset son, tell me without any fear whatever you want to tell”.

Mihirraj: By handing over the letter given by the Arab man, he narrated his story. Further he said “The responsibility that had been entrusted to me by my Sadguru to bring the wealth of Kheta bhai is now passed on to you”. If you wont give righteous justice now, then on the day of judgment I shall hold on to your apron and seek justice in front of Allah.

On hearing about Dooms day and the Day of Judgement, Baadshah became a bit nervous and shaken from inside. Looking towards the sky he said “Till today nobody had mentioned to me about Dooms day and Allah’s Day of judgment so specifically. From where can one hear of such real things now a days?”

Mihiraj: Baadshah, I have been treated very badly and greatly oppressed. That is the reason why I had to tell such harsh words. After the death of Kheta bhai, Sheik Sallah has attached all his property. I have been wandering around your place for the last two months to get an audience with you without success. That is why I had to take this step of tugging at your apron and drawing your attention.

Badshah: By the grace of Allah I would give full justice to you and I shall see that you get back all your property. Do not be worried about it even a bit.

Telling these comforting words Baadshah proceeded on his way for offering namaaz and Mihirraj returned to his place of stay.

The very next morning Baadshah remembered the promise that he had made to Mihirraj and announced in the audience hall that he shall do justice first to the man who tugged at his apron and sought justice in the name of Allah.

Public announcement was made in every street for Mihirraj. Accompanied by soldiers Mihirraj entered the audience hall.

Baadshah called Mihirraj towards him and started talking to him. He enquired of Mihirraj about the state of spiritualism in India. On hearing the opinion of Mihirraj on this matter, he was very much pleased. Then Baadshah asked Mihirraj as to why he did not talk to his minister about his predicament?

How could a body occupied by a divine soul of Paramdaam think of harming anybody? Because of this Mihirraj told Baadshah that he did not try to meet the minister but thought of directly meeting him.

It did not escape the shrewd eyes of Baadshah that the minister was distraught

and uncomfortable while Mihirraj was trying to protect the minister. The Baadshah was very pleased to see the goodness of Mihirraj. He recollected that yesterday only this man was tugging at my apron and complaining that for two month he had been running around my place for justice and that nobody heard him and that's why he had to take the extreme step of catching my apron. Then an inner thinking came to the mind of Baadshah "the people of India are really virtuous and kind hearted even to the extent of being merciful towards one who has done injustice and harm.

Baadshah was immensely pleased by this act of Mihirraj and asked him to explain to him in detail about all that had happened to him.

Mihirraj narrated the entire story and how Sheik Sallah has forcefully taken over the property of Kheta bhai and tried to cause harm to him.

After hearing out Mihirraj, Badshah wrote his decision thus: "Sheik Sallah, you are hereby ordered to return forthwith the entire wealth and belongings of Khetabhai to Mihirraj. If you fail to execute this order you shall not be spared and would be uprooted from your position".

He handed over the written order to a soldier and asked him to accompany Mihirraj to Sheik Sallah. On reaching Sheik Sallah's place, the soldier handed over the written order of Baadshah to Sheik Sallah and told him that the order of Baadshah written herein be implemented immediately.

It is the assertion of moral philosophers that without the fear of criminal justice, the evil and wicked can never be made to tread the path of righteousness.

On the fear of royal punishment, Sheikh Sallah handed over the key of the warehouse as well as all other property of Kheta bhai to Mihirraj.

The news of the death of Kheta bhai had already reached Nijanand Swamy. To provide help and support to Mihirraj, he sent his son, Bihari and the son of Gaangji bhai, Shyam to Kheta bhai's place. Mihirraj handed over the entire wealth of Kheta bhai with complete written details to Bihari and Shyam and asked them to proceed to Navtampuri. He said that he would return to the feet of Sadguru a little later after collecting the remaining money from other sources.

Both Bihariji and Shyamji were bitter minded and used to harbour jealousy against Mihirraj. So on return to Navtampuri, they profusely criticized Mihirraj in front of Sadguru and even alleged that he was embezzling money. Shri Nijanand Swamy kept mum. He had so much trust in Mihirraj that he knew that to accuse him is akin to trying to sully the sun by splashing dirt at it.

By now even Baal bai had developed some ill feelings toward Mihirraj and so as soon as she heard that he is returning back, She rushed to the the King of Jamnagar and lodged complaint:

Baal bai: Honour! Mihirraj has usurped all the wealth of my brother, Kheta bhai, who was in an Arab country. So whatever wealth that Mihirraj has should either be given to us or be deposited in the royal treasury. In no case should it be allowed to be retained by Mihirraj as he is an usurper of my brother's money.

Like it is dangerous to appoint a fickle minded monkey as a guard by arming him with a sword, to give importance to a man or woman, afflicted with fickle mindedness, impulsiveness and emotional instability, is also very detrimental. The slanderous complaint of Baal bai proved very costly.

As soon as Mihirraj alighted from the boat, he was taken into royal custody and was subjected to questioning. He told very clearly that he has nothing to do with even a penny of Kheta bhai and that it belongs rightfully to either Sadguru or Gaangji bhai. Due to the foolishness of Baal bai, the wealth of Kheta bhai instead of going for the welfare of Sundersaath went into the royal treasury.

It is the irony of human nature that in order to hide one crime, it commits another crime. When Baal bai realized that her complaint to the king has become futile, she approached Sadguru with mala fide intention. Baal bai with her womanly viciousness and adamancy could do, what Bihariji and Shyamji could not manage.

Baal bai told Sadguru clearly that, Mihirraj has committed serious offence and that if you accept and return the greetings of Mihirraj, she would be forced to take the path of suicide.

Nijanand swamy was very clear in his mind that Mihirraj is innocent and that the accusations of Baal bai, Bihari and Shyam are baseless, but yet he was rendered helpless and weak in front of womanly stubbornness. The throne of judgement was shaken.

After a separation of five years, when Mihirrajji enthusiastically rushed to meet Sadguru, not only was his greeting not accepted but, the Master even refused to see him by covering himself and his face with a sheet. This type of behaviour from, some one so dear and beloved can, unnerve even a strong willed person. By this response of Sadguru, Mihirrajji was totally shattered and crestfallen.

One can talk of spots of blemish on the brightly shining full moon but one can never find out a blemish in the entire life of Mihirraj. It is the nature of this imperfect world that, falsehood and personal worldly relations, have the power to outweigh the supreme inner bonding of a master and his disciple.

The seat of judgment should be always resting on truth and unbiasedness. Great and enlightened persons should not allow themselves to be surrounded by flatterers and sycophants or else even the smallest mistake committed by the enlightened seers can prove very costly to the society.

Poor Mihirraj returned with a greatly disturbed mind. He thought that at least my Master should have accepted my greeting. It was only at his command that I had spend 5 years at is service in the desert land.

He could not even reveal to anybody his inner pain. Illusion (Maya) had succeeded in erecting a wall between him and his Sadguru. And then arose, a painful determination in his mind “Oh my Sadguru, just as you did not accept my greeting, so shall I not come to have an audience of you till you summon me”.

For the next two years he stayed at his elder brother, Shyamalji’s house. Many a time he felt like seeing his Sadguru but his determination held him back and thought that it is not right to go till he called for him.

The painful period of separation appeared longer and every passing season or occasion, seemed to present itself with painful tears but no meeting with his beloved Sadguru. He accepted it as the will of his Lord and two years passed like that.

Denuded forests can turn green again and, physical wounds caused by sharp weapons can heal but, the wounds of scathing words are difficult to heal.

One day Mihirraj had to face heart piercing scurrilous words from none other than his sister-in-law. His brother Shyamalji’s wife said with sarcasm “see Mihirraj, the very Master for whom you had tried to attack your own brother has now refused to accept your greetings. If your brother was not here today, where would you have stayed and got your meals from?”

Mihirraj felt the thrust of innuendo behind these words and decided to leave the place. He went to Dharol and met the ruler, Kalaji and accepted the position of minister. He served there for 2 years.

Meanwhile he had to go to Ahmedabad for collecting some taxes. He had to remain there for nearly eight months to complete the task. It was during this time that his inner conscience started pricking. The thought came that, instead of wasting life engaged in these mundane worldly matters and keep pleasing the Kings and Baadshahs, it is better to be at the feet of Sadguru and be at his mercy.

On returning back from Ahmedabad, Mihirraj told Kalaji clearly that from now onwards he will not be interested in getting involved with worldly matters and that he would like to spend the rest of his life only in spiritual activities. Then Kalaji offered him any position or responsibility of his choice in his State.

The time for Devchandrajji to leave this mortal world was coming closer. So he was constantly telling that “please get Mihirraj here, I want to meet him. Without his coming I cannot leave this body because the remaining sport of awakening is to be continued through his body.”

Baal bai went to Mihirrajji and told him that Sadguru is remembering you every time. So you better come.

Mihirraj replied that he would be coming soon to the feet of Sadguru after

finishing some pending state works.

In aspects of spiritual knowledge as well as norms of conduct, Bihariji was very much shallow. His friends had impressed upon him that, he should see to it that Mihirraj never meets your father, otherwise he would succeed your father to the spiritual seat and you would be left high and dry.

As Nijanand Swamy kept insisting with Bihariji to get Mihirraj, he had to at last go to Mihirraj. Mihirraj welcomed him with open hands and enquired of the well being of Sadguru. It is my wish that I should come to his feet at the earliest.

To this, Bihariji said that his health is not good. He has sent me to you to collect musk perfume from you. It would not be proper for you to come and meet Sadguru at this time, as even now, your name is sullied and not looked upon well due to the incident regarding the wealth of Kheta bhai.

On seeing that Mihirraj has still not come, Nijanand swamy told Bihariji:

Sadguru: Bihari, please go and fetch Mihirraj quickly. And he was the one who used to sing a devotional song with the meaning:

“If we had crores of body, each body had crores of head,
each head had crores of mouth and each mouth had crores of tongue
and with those we count your qualities and greatness,

even then we cannot describe more than one grace of yours”.

Bihariji: Ok, I shall go once again and try to bring him.

With reluctant willingness, Bihariji went a second time to Mihirraj and repeated the stereotyped statement.

Bihariji: My father’s health is not good and he has send me to you for some medicines.

Mihirraj: (After handing over the medicines) I shall hand over the responsibilities of the State to somebody else and come soon to see my Sadguru.

Bihariji returned back with the medicines and reported before Nijanand Swamy. Once again not seeing Mihirraj with him Sadguru asked:

Sadguru: Why hasn’t Mihirraj come? Is there nobody who can go and bring dear Mihirraj to me?

Enraged and irritated by the insistence of his father, at last he gave vent to his feelings.

Bihariji: You keep remembering him all the time and he is least interested in meeting you. I got tired pleading with him to come and see you

but, he remains totally unmoved and, he is adamant in not coming. And still you keep chanting his name. It appears that I am nothing to you.

Sadguru: Bihari! in spiritualism, neither blood relation nor worldly relation has any importance. You may be my son but to inherit the spiritual mantle, only Mihirraj is eligible. Till the time he comes, I cannot leave this body. After leaving this body I have to take abode only in his heart. So you go and get Mihirraj somehow or the other.

Baal bai was listening to the entire conversation and so went running to Mihirraj and said:

Baal bai: Mihirraj, I want to beg pardon for the foolish wrong that I did to you. Our Master Sadguruji is restless without seeing you. He keeps repeating again and again that “ I cannot leave this body, till Mihirraj comes, as, in future I have to continue the sport of awakening only by entering his body. Can't you leave your ego for his happiness? What happened to the quality of surrender that you had for him? Where is it gone?

Mihirraj: Nobody has informed me so far that Sadguruji is remembering me. Bihariji came twice and told both times that my father's health is not good and that merely medicines are required. Now after hearing from you that, Sadguruji had been remembering me all the

time and that, I could not go and meet him, is making me feel miserable and heart broken.

Immediately, Mihirraj handed over the responsibilities and duties of the State to somebody and left with welled up heart to meet his beloved Sadguru in whom the Dual Form of Raj ji and Shyamaji was dwelling and with whose grace all the Aatmas were to be awakened.

Chapter – 10

When Mihirrajji reached sadguru's place he found him lying on the bed. He touched his feet and bowed with respect. In the lying position only Nijanand swamy enquired who is there?

Mihirraj replied “me, Aatma of Mihirraj.

On coming to know that it is Mihirraj, his happiness knew no bounds. With great affection he said “Mihirraj, I am very delighted by your coming. I had always known that you are spotlessly clean and without any blemish. The pain of nine years of our separation will be soothed by our meeting. I always used to remember you and that's why I had send one or other Sudersaath all the time to call you”.

Mihirraj then said “I was burdened with some worldly responsibilities. I have entrusted those to others and have now come at your feet. Unfortunately nobody told me so far that you are seeking me. But as soon as I heard from Baal bai that you are remembering me, I have come running to be with you master”.

Then Sadguru continued “I don't think that you have to go for any worldly errand now. Or do you want to go and come? I have been remembering you again and again because The force of Aksharateet Paarbrahm which had been residing within me will now enter into you. But as long as you carry within you,

the sadness of false blames heaped on you by ignorant people, it would not be possible. I am very relieved that you have come. Now I want you to take charge of the spiritual responsibilities and I order you to assume the same.

Then food was served for all and, Mihirraj with love and affection requested Bihariji to share food with him from the same plate.

To this Bihariji replied rudely that “I can never take food with you under any cost”.

Mihirraj again requested Bihariji to share food with him, but Bihariji was adamant and unrelenting. Seeing this Nijanand Swamy interfered and forced Bihariji to share food with Mihirraj.

After finishing lunch, Mihirraj filled Devchandraji in with all that happened from the time of his visit to Kheta bhai in the Arab city till his last engagement at Dharol. After listening to Mihirraj, Nijanand Swamy was very happy and satisfied and expressed his pleasure that, now onwards Mihirraj would be ridding himself of all worldly duties and committing himself at the service of Dhaam Dhani (the Opulent Lord of the Eternal Abode).

For 22 days thereafter, there were confabulations between Nijanand Swamy and Mihirraj ji in seclusion. Nijanand Swamy explained in brief the main events that are to occur in future. He emphasized on awakening of two of the souls (Aatmas) of Paramdaam, Shaakundal and Shaakumar and also about his

responsibility towards the spiritual well being of all Sundersaath. After explaining all these, the soul of Shyamaji and the force of Raaj ji entered the body of Mihirraj, leaving the body of Devchandraj.

Just as the rays from the sun, the light from the moon and the waves from the sea are inseparable, so is Sat-Chit-Anand Paarbrahm inseparable from His Aatmas.

Since the Eternal Knowledge had not been revealed, Sundersaath and all followers thought that, with the departure of Devchandraj, their beloved Aksharateet has also left them. All gradually drifted into their worldly pursuits and the customary regular discourses got discontinued.

To stem this tide of loss of interest in spiritual awakening and to find some solution, Baal bai went to Mihirraj for discussion in the matter. On meeting him she said:

Baal bai: All Sundersaath have stopped coming for discourses and they are all stuck to their houses getting lost in their worldly activities. The entire programme of service and discourses has stopped and no body comes nowadays.

Mihirraj: For the growth and spread of spiritual consciousness if you have proposal or suggestion of any sort, I am prepared to accept it.

Ball bai: The glory of the seat of Devchandraj is great and it should not remain unoccupied. But the question is, who could be made to occupy the seat?. Customarily, it is always the son who has the right to inherit the mantle or property of father. So sooner the seat is occupied, better for the well being of the spiritual development and, that would make Sundersaath to return to the path.

Mihirraj: Yes, it would be a matter of great pleasure. After putting Bihariji on the spiritual seat of honour, when, I myself would offer greetings at his feet, all Sundersaath also would give him respect. I shall get all sundersaath ready for this occasion.

After the fruitful discussion with Mihirraj, Baal bai came back home very pleased by herself. She was a believer of inheritance by blood relations and was happy that Mihirraj had accepted her suggestion.

Inheritance of positions by blood relations without being deserving or eligible for it, is a system of practice which would not only hinder the progress of spiritual practice but also push the followers in to an abyss of darkness.

Soon after finding an opportune time, Mihirraj installed the son of Master Devchandraj on his seat of glory and wisdom and, offered his obeisance at his feet. All Sundersaath also came on the occasion and joined Mihirraj in offering greetings to Bihariji.

Chapter – 11

Most of the Sundersaath, were not much pleased by the ascension of Bihariji to the seat of Devchandraji as, they knew that Sadguru Dhani Devchandraji had entrusted Mihirraj-ji with the entire wealth of spiritual wisdom. But due to the insistence of Mihirraj-ji, Sundersaath were made to respect and accept Bihariji most unwillingly.

Bihariji was hardly gifted with any spiritual wisdom. Since he was occupying the seat of spiritual leader, Sundersaath were expectant of enlightening discourses from him. But his discourses had hardly any rewarding spiritual content except for mundane fiction. In taking recourse to patriarchal inheritance in the spiritual sphere, the community of Sundersaath had to suffer utter spiritual poverty.

Shri Mihirraj used to sit ahead of everybody for hearing the discourses of Bihariji. However, Mihirraj-ji used to take the disappointed Sundersaath to a different place and enlighten them on the mysteries and secrets of Paramdaam. These discourses used to put Sundersaath to raptures. Listening to the recitals of Mihirraj-ji, gradually all Sundersaath could realize that Sadguru Devchandraji was definitely speaking through Mihirraj.

There was a certain Sundersaath, who was residing at a place some 6 km from Jamnagar. Despite the distance, he used trek both morning and evening to attend the discourses of Bihariji. But due to some family problems which he was

facing, he requested Bihariji that he may be granted permission to attend discourses only once a day.

“It is indeed an irony of this illusory world that, ordinary mortals or hollow persons when given to occupy positions of power and stature undeservedly and unqualified, tend to lose control of themselves under the euphoria of self assumed importance and, usually turn autocratic”. This was so true of Bihariji that he ordered the above Sundersaath, not to come either of the time. He further announced that, anybody who would support the cause of the Sundersaath would also be banished from the community.

The poor Sundersaath spend nine days outside the residence of Bihariji without any food, expecting Bihariji to be reasonable and just. Finding Bihariji unmoved, he managed to reach the residence of Mihirraj-ji on the tenth day with great effort. Seeing his pitiable condition, Mihirraj-ji's wife made him to eat some food to save his life.

Infuriated by the act of Mihirraj-ji's wife feeding the Sundersaath, Bihariji announced his dictatorial verdict that from now onwards even Mihirraj-ji be not allowed to come to him. On being asked by Mihirraj-ji for the reason of his order, Bihariji said unashamedly that, he will have to choose either him or his wife, Phool bai. He was told that if he wants to continue coming to Bihariji's place, he will have to disown his wife.

For the sake of unity and integrity of the community of Sundersaath and, for

protecting the stature of Bihariji as the spiritual leader, Mihirraj-ji left his wife with a heavy heart. Stricken with grief over separation from her beloved, Phool bai left this mortal world. As per her wish, Mihirraj-ji placed both his feet on the ashes of his wife's funeral pyre. The soul of Paramdaam, Amlavati, who was in the body of Phool bai attained her beloved, by entering into another body who was to become wife of Mihirraj at a later date.

No individual can be above the covenants of a spiritual or religious organization; however, Bihariji was out to destroy this edifice and project himself as above the organization by his cruel, unrestrained and coarse mentality.

Mihirraj-ji was ever-interested in the welfare and upliftment of Sundersaath. Since monetary requirement is also involved, Mihirraj-ji, after much discussion and deliberation with Bihariji, decided to take up the position of minister under the Prime minister of Jamnagar.

Despite being burdened with the duties of a minister towards the State, Mihirraj-ji did not neglect the needs of Sundersaath. By 4-o'clock in the morning, his daily chore used to start. After attending to his duties as minister, everyday in the evening at 4-30, he used to make Sundersaath do chitwani of Paramdaam. By this, all Sundersaath used to get lost in the spiritual joy and bliss.

Mihirraj-ji was not satisfied by doing only this much. He was aware that Sundersaath were not able to attend spiritual discourse and take part in

discussions, due to their preoccupation with their family and worldly needs. So he wanted to personally take care of the needs of food and clothing for Sundersaath. By doing this, he was sure that, the interest of Sundersaath in spiritual proceedings can be kept up.

For the fulfillment of this idea of his, he got made beautiful clothing and ornaments for Bihariji. He even presented Naagji bhai, brother-in-law of Bihariji, with a gold studded dagger. And for Sundersaath, to meet their needs, he collected sufficient quantity of clothing and food items.

But Bihariji was not much enthused by these services of Mihirraj-ji and was in fact feeling very despondent. He was filled with a fear that if Mihirraj-ji impresses Sundersaath with these worldly services as well as by his spiritual wisdom and knowledge, Mihirraj-ji would become popular and he (Bihariji) would be relegated to being a mere ceremonial head. Smitten with suspicion and jealousy, Bihariji met the Prime minister surreptitiously and fanned the fire of suspicion in his mind by instigating that Mihirraj is pilfering state exchequer and misusing it.

It appears that God has given two ears and one mouth so that, double of what one speaks should be heard. Giving an ear on each side of the head is in itself for hearing both sides ie. for, and against, of any matter and then only make a decision through mouth.

But history is witness to the fact that rulers and ministers have weak ears. Just

by the words of Bihariji and, without investigating the truth or clarifying the matter, the Prime minister imprisoned Mihirraj-ji along with his brothers, Shyamalji and Udhavji.

In the prison, the soul of Mihirraj (Indravati) felt the pains of separation from its beloved much more. Being completely innocent all the time in life, and yet, having to face slings and arrows and, encounter thorns as reward, is really something very painful. After suffering from disquietude and agonizingly painful pangs of separation from the beloved for six months, Mihirraj-ji's body had got emaciated and turned into almost a skeleton. His body had become so frail due to the pain of separation that, it appeared as though the disquietude of mind acting as fire had dried out his muscle and blood.

Mihirraj-ji had turned 40 by that time and, his sighs of separation compelled Sat-Chit-Anand Paarbrahm to appear before his senses and relieve him of his agony and pain. Suffering from the pangs of separation is the real test of sublime love and, one who bears the pain unflinchingly will be rewarded by the grace of beloved.

When Aksharateeth Paarbrahm manifested himself in front of the soul of Indravati within Mihiraj's body in its glorious dual form seated on throne, strangely, Mihirraj could see Shyamaji and Devchanraji alternately with Paarbrahm.

The message was so clear that Mihirraj-ji started feeling remorse for not having

recognized the real form of his Sadguru Devchandrajji. The realization struck like lightening that, for the attainment of whom,, he had been enduring physical and mental agonies for such a long time had all the while been enshrined within his Sadguru Devchandrajji.

Now Aksharateeth Raaj-ji, entrusted Mihirraj with the complete task of awakening and took residence within him. Since then, he was not Mihirraj but the beloved of all types of souls, Praan-Naath or Dhaam Dhani (the opulent one of Eternal), Shriji or Shri Raaj.

Now started emanating from, Mihirraj-ji, the Eternal Wisdom of Paramdaam. The first revelations of Eternal Wisdom was, later to be compiled as the book of Raas. At the time of flow of Eternal Wisdom from Mihirraj-ji, brilliantly lustrous light used to emanate and, along with the vivid descriptions of the sport of Raas, even some scenes from this Eternal Sport used to manifest. These scenes were witnessed not only by Mihirraj-ji but even by the brothers, Shyamalji and Udhavji. Udhavji used to write down all the words of Eternal Wisdom flowing out from Mihirraj under the motivational power of Paarbrahm in the form of verses. While in the prison itself, compilations of Raas, Prakaash (light), Shatrutu and two verses of Kalash emanated.

The scenes of the divine sport of Raas manifesting in the prison were witnessed by the wives of Prime minister as well. They immediately realized that this is not an ordinary person but some divine personality. By putting such a person in prison, they realized, they have committed a grave mistake.

After putting Mihirraj and his brothers in prison, the Prime minister had gone to Ahmedabad and, it took him nearly one year to return. As soon as he reached his palacial house, his wives started spitting harsh words against him.

“The one you have been considering as your subordinate minister, is not an ordinary man but a divine personality. In him resides, the actual force of Poorna Brahm Paramaatma. We have seen with our own eyes, the divine sport of Raas through the crack of the prison door. If you want to save yourself from divine retribution, fall at the feet of Mihirraj-ji and, seek his mercy and release him by respectfully honoring him in front of all”.

On making enquiries, Prime minister became aware that Mihirraj had purchased all things from his salary and not touched the state exchequer. He was now remorseful of what he had done and, started feeling terribly sorry. He asked Mihirraj-ji to forgive him for his folly and, send him off reverentially by honoring him with new clothes and ornaments.

Shri Praan-Naathji went to Bihariji with all the 3 books and enlightened him of what happened in the prison and, as how after suffering the emotional pains of separation for six months, Paarbrahm in his dual form gave him vision and took residence within him. Also how since then, divine wisdom has been issuing forth from him.

By listening to all what happened in the prison, Sundersaath were very thrilled

and, it came to their mind that, their spiritual awakening and well being rest only in the hands of Shri Ji.

On the other hand, after reading the verses of Shatruti, Bihariji became quite agitated and restless. It was clearly mentioned therein that, Aksharateeth Dhaam Dhani has graced only Mihirraj-ji and none else. Bihariji's mind worked fast and realized that, if this information becomes public, the importance of the seat of spiritual leader occupied by him would become obsolete. So he decided that the spread of this divine wisdom had to be stopped at any cost.

It is the absolute truth that the seat of Aksharateeth is in the heart of the souls of Paramdaam and not on a throne of cotton. Not being able to disseminate true knowledge or wisdom pushes the society to blind beliefs and practices. A federal structure is more beneficial for the spread and growth of spiritual wisdom than an individualistic structure which is in- conducive for the due and proper spread of spiritual knowledge.

Then Bihariji, the occupant of the hollow seat of spiritual head, asked Mihirraj-ji thus:

Bihariji: Mihirraj, What do you consider me as or, look at me as?

Mihirraj-ji: You are our Dhaam Dhani.

Bihariji: If you consider me as your Dhaam Dhani, then why have you expressed in this book about pains of separation from me? If you had felt so much restlessness to meet me, then why didn't you come and meet me in person? When Sadguru Devchandraj did not feel the need to write any book, why are you then composing some poems and starting a new trend? Therefore there is no need to propagate this compilation of yours.

Sundersaath thirsting for the sweet nectar of divine wisdom were, left unquenched by the act of the wicked and shrewd occupant of the seat of spiritual leader, Bihariji.

In Vikram Samvat 1716, Mihirraj-ji left for establishing a new communion of Sundersaath near Junagadh. On the way, he was taking rest near a river at a village called Dhoraji.

Tej kunwari, the daughter of a Rajput called Veer Ji Bhaan, had come to the river to collect water. Immediately on seeing Shri Ji, she drew her veil to cover the face.

Surprised by the act of his daughter, Veer Ji Bhaan asked her daughter thus:

Veer Ji Bhaan: Dear daughter, what is this strange behavior of yours? I have been consistently asking you about your marriage and you had been steadfast in your decision not to get married. But

now, how come that after seeing that stranger you have drawn the veil over your face? I am not able to understand the mystery.

Tej Kunwari: The divine person, after seeing whom I have covered my face is, none else, but the husband of my previous birth, the Master of my soul, Shri Mihirraj-ji. I was, in my previous birth, his wife, Phool bai. I was refusing to all your proposals of marriage because, I cannot take any one as my husband except him, who is my beloved. You can go and confirm the truth from the stranger.

Veer Ji Bhaan went to Shri Ji who was resting on the bank of the river and, clarified all that his daughter had told him. On realizing the truth, he decided to get her married to Shri Ji and requested him to accept his daughter as his wife. “No doubt true love is immortal and the eternal love of the soul helped it attain its Praan Naath through another body”.

Shri Ji accepted Tej Kunwari as his wife and the news of his marriage generated great happiness all around amongst the Sundersaath.

Chapter – 12

Shri Ji reached Junagadh in vikram samwat, 1716, to establish a new communion of Sundersaath. Kahnji bhai was a local Sundersaath who used to offer services to Harji Vyas, a renowned exponent of shastras (religious scriptures). After the arrival of Shri Ji, Kahnji bhai paid his obeisance to him and, used to visit Shri Ji regularly to listen to and, gain benefit of his divine discourses.

Suddenly, Harji Vyas fell ill and, his health continued to deteriorate and was almost on the brink of death. His near and dear ones fearing his end near, started distributing alms and indulged in charity in his name so that, he might attain heaven on his death. On coming to know of this, Harji bhai felt very much distressed. He expressed his anguish in no uncertain terms and told his relatives that they are trapping him in the mudane cycle of birth and death. “I am not from this world of 14 tiers. Why are you harming me by indulging in traditional acts of ritualistic practices? I am dying with a clear conscience on two counts. On matters of scriptures and religious percepts, whenever I have said ‘yes’ to anything, nobody could ever say ‘no’, and whenever I had said ‘no’, nobody had dared to say ‘yes’.

Listening to these utterances, Kahnji bhai was amused and thought that, this type of statement “I am not of this world of 14 tiers” can be said only by a soul of Eternal Paramdaam and not by a jeev of this illusory world. If Harji bhai

survives by the grace of Raaj Ji, I am sure that his pride can also be grounded.

With these thoughts, he reached Shri Ji and narrated the entire event. Shri Ji said that, with the grace of Aksharateeth Dhaam Dhani he will survive and, after making him listen to the divine wisdom, I shall clear all his ill-found ideas. But make sure that you remain witness to his statement that once I said ‘yes’ to something, nobody could say ‘no’ and, once I said ‘no’ to something, nobody ever dared to say ‘yes’.

After getting assurance from Shri Ji, Kahnji bhai continued to offer services to Harji Vyas with renewed vigor and sincerity. Till now, he was discharging his duties only on a formal basis.

Without devotion and dedication, service in the real sense cannot find fruition. Discharge of duties and services with devotion and ardor is not something which is easy to come even for ascetics. The service that is done with devotion and dedication carries a sweetness which is not obtainable with the service acquired on monetary basis.

Now, Kahnji bhai committed himself to dedicated service to Harji Vyas and, fed him on fresh vegetables collected personally from fields. Harji Vyas survived the serious illness with the grace of Shri Ji but then, his speedy recovery was due to the devoted service of Kahnji bhai.

Pleased with the service of Kahnji bhai, Harji Vyas said “even if somebody gives me a thousand rupees as offering, I will not be delighted with that as much as

your service with fresh vegetables. Whatever is your wish, please do ask of me without hesitation. I shall try my level best to fulfill your wish”.

To this, Kahnji bhai used to say that the time has not come and that when the time comes “I shall definitely ask of you”.

One day, when Harji bhai had fully recovered and, was his usual self, Kahnji bhai told Vyasji that, he wanted a favour from him. He wanted Harjibhai to give the benefit of his spiritual knowledge to a pious man known to him by having discussions with him.

Kahnji bhai complimented Harji Vyas and said that, he was extremely pleased first, with his devoted service to him and now, with his wish of his, which is nothing but spiritual discussion. “What can after all a scholar like me do other than discourses and discussions? I am extremely happy with this demand of yours. You can call that virtuous person of yours, as early as possible, for listening to my spiritual recitation”.

Kahnji bhai brought Praan Naathji and introduced him to Harji Vyas. Harji Vyas was immensely pleased to meet Praan Naathji and asked him:

Harjibhai: Oh, virtuous person, Where do you come from?

Shri Ji: I am from outside Junagadh. Hearing about your ocean of wisdom, I was eagerly drawn towards you.

Harjibhai: It is very good you came. Tell me, what would you, like to hear from? Geeta, Upanishad, Bhaagwat, Puraan or anything else? Choose anything and, I shall be happy to make recitals on that and make you contended.

Shri Ji: I would like to hear from Shrimad Bhagwat.

Harji Vyas made arrangements for Shri Ji to stay in the garden. Then he started his recitations from Bhaagwat. For two months, Shri Ji like any other earnest listener was all ears to whatever Harji Vyas was delivering.

Humbleness is the trade mark of greatness. Branches of a tree laden with fruits always remain bent downwards. Shri Ji, the One in whom the unfathomable ocean of Eternal Knowledge is enshrined, was listening with such rapt attention as though he was an ignorant novice.

One day, suddenly during discourse on the 10th chapter of Bhaagwat, description of the abode of Naarayan came up. It was said that there is a temple of diamonds with a dimension of 8.4 million kilometers.

Shri Ji asked whose abode is this? Harji Vyas said with great elation that, it is the abode of Akshar Brahm and is so said in Bhagwat and other scriptures.

Then with great humbleness Shri Ji told Harjibhai by bowing to him:

Shri Ji: you are the only person who can give such unworldly knowledge of whose abode it is. This unworldly palatial structure is, above, below or, in between this world? Or, is it outside this world? You have already told during the discourse that the five matter, three qualities and the mool prakruti (fundamental nature) will all be destroyed during the Great Deluge (Mahapralaya). So the question is, how can the abode of Akshar Brahm be in this world(universe)? I request you again and again, please do not hide the secret of this from me.

Harji: This is the abode of Aadi Narayan who resides in Kshir Saagar (milky ocean). So is mentioned in scriptures.

Shri Ji: Kshir Saagar is then in this universe of 14 tiers. But when during the Great Deluge all the 14 tiers with Kshir Saagar would disappear, where will Aadi Narayan or Akshar Brahm exist with the temple of diamonds? Nobody other than you is clever enough to make me understand this, and that's why, I am requesting you not to hide the secret of this vexed question.

(Harjibhai having got softened by this line of questioning by Shri Ji had become nervous and uncertain)

Harji: Why are you asking me this question? What answer can I give

When, even in scriptures nothing is spelt out clearly?

A, saying in Hindi, means something like this “ To one who does not know dancing, the stage is uneven”. Like the contention of this dancer, Harji Vyas also started criticizing the author of Bhaagwat as well as those of other scriptures. He also mouthed some bad words against them.

Less knowledgeable and weaker persons when confronted are prone to express their mental state by using rough and foul words.

Then Kahnji bhai interjected with excitement and told Shri Ji “Dhaam Dhani, ask him about Aksharateeth and see what answer he gives?

At that time, Shri Ji got possessed by the Eternal force and, by pushing aside Kahnji bhai said “The person who has got stuck in Kshar itself cannot have any inkling of Akshar. How can such a person be expected to know anything about Aksharateeth?”

Listening to these words of Praan Naathji, Harji Vyas got totally confused and lost. He realized that this type of Eternal Knowledge can be only with Brahma Munis (Eternal souls).

Shri Ji: O’ Vyasji, I have not come to listen to your recital of Bhaagwat.
Try to remember that moment when, you were almost on your death bed and you had said “I am going from this world with

pride on two things, and that is, whenever I had said 'yes', nobody had the guts to say 'no' and, whenever I had said 'no', nobody ever dared to say 'yes'. Sat-Chit-Anand Paarbrahm has send me only to kill your false ego and vanity.

Harji: Filled with emotion, O' greatest of devotee, it is true that I uttered those words under the intoxication of being the most knowledgeable. The fig tree bears many fruits. The worm infesting one of the fruits is not aware of anything about a worm infecting a nearby fruit. Like that worm, without realizing the depth of the ocean of knowledge, I lived like a frog in a well falsely taking it to be the ocean. Till now, I had always won over all scholars of scriptures on discussions of religious texts. I had never lost to any one but, today, I would like to pay obeisance at your feet. I realize that my knowledge was hollow and incomplete. Kindly show me the path to eternal abode. I am sure that you have been send by Poorna Brahma Paramatma for my emancipation and deliverance.

Shri Ji: The temple of diamonds, finding mention in the tenth chapter of Shrimad Bhaagwat is, not the lifeless diamond of this illusory world but, is the eternal and lustrous temple. This 14 tiered world encased by 8 layers, the void (shoonya), Aadi Naaraayan and the great illusion (Moha Tatwa or Mahaamaaya) will all undergo dissolution at the time of the Great Deluge. In Moha

Tatwa (the primeval cause or primeval nature), the mind of Akshar Brahm (Avyakrut) gets reflected as a dreamy figure and, manifests as Aadi Naaraayan (Maha Vishnu). The word 'Bhooma' (in Bhaagawat) is used for Akshar Brahm. Same way, the word 'Paaraavar jyoti'(limitless radiance) is used for the eternal luminosity of Akshar Brahm.

Moreover, this is the experience that was given to Arjuna through Shri Krishna and, that's why Aadi Naaraayan has been mentioned in Bhaagawat. Arjun could not comprehend beyond Aadi Naaraayan and Moha Tatwa. Since a reflected image is considered a replica of the original, that's why the description of abode of Aadi Naaraayan is likened to that of the Original Avyakrut Brahm. That's exactly the reason why, in Bhaagawat at some places, there is mention of Akshar (Avyakrut) Brahm and. at places there is mention of Aadi Naaraayan.

O'Vyasji! Without the Tartam Knowledge (the true eternal knowledge), you can never know the answers to the questions of, where would the entire universe and the created (jeevs) go at the time of the Great Deluge (Dissolution) and, where do they manifest from at the time of the New Creation? Do you think that The Eternal Ocean of Bliss, Sat-Chit-Anand Paarbrahm, is manifest in every particulate matter of this illusory sorrowful world?

Beyond this destructible (impermanent) universe or Kshar Brahmaand (of 14 tiers, Aadi Naaraayan and Moha Tatwa), is the

boundless (infinite) universe or Akshar Brahmaand, wherein, the four aspects of Akshar Brahm (Avyakrut, Sablik, Keval and satswaroop) are enacting their sport as the inner conscience. Even beyond this, is The Eternal Paramdaam, wherein, resides the Nondual Singular sport form of Akshar and Aksharateeth Poorna Brahm, 'The Sat-Chit-Anand Paarbrahm'. For the awakening of Your Soul, you should concentrate or meditate only on Paramdaam and 'The Form of SatChitAnand'.

Chapter – 13

After tasting the sweet nectar of the spring of Eternal Knowledge (Brahma Gyaan), Harji Vyaas with an euphoria of satisfaction submitted himself, body and soul, at the feet of Shri Ji.

Days after the deliverance of Harji Vyaas, Shri Ji felt a premonition of, impending situation of crisis over Jaamnagar and possible suffering for Sundersaath there. He decided to go there to assess the situation.

Soon he left junagadh and reached Jaamnagar. The Muslim ruler of Gujarat, Kutub Khan had issued a warning of attack if, the state of Jaamnagar did not pay the due revenue in time.

After detailed deliberations on the situation with Bihariji, Shri Ji sought permission from him for taking up the position of Minister of Jaamnagar, so that, he can oversee the payment of tax in time and, save Sundersaath of possible hardships. There was every possibility that once Baadshah Kutub Khan attacked Jaamnagar, the Hindu community may suffer great harassment at his hands.

To stop the attack of Kutub Khan, an understanding was reached between the two parties. As per the agreement, the condition was that, if the state of Jaamnagar failed to pay the tax in time, then Mihirraj ji will have to face the

noose of hangman.

Despite all out efforts, complete payment of tax could not be met. As a result, Shri Ji had to surrender and he was put in detention in Ahmedabad.

The language of love and surrender is always expressed in silence. Everybody is known to live for self or for the welfare of once own family. But blessed are those, who would sacrifice their lives for the cause of great men, who are engaged in the welfare of humanity in general.

The imprisonment of Shri Ji was not something bearable to Kahnji bhai. How can he, a symbol of devotion, service and dedication (surrender), bear the thought of Shri Ji being hanged? He met Tej Kunwari (wife of Mihirraj) and, impressed upon her to give her attires to him. Now, as per a plan he had worked out, he wore the attire of Tej Kunwari and impersonating her went to meet Shri Ji as his wife. In the prison cell, he forced Shri Ji to wear the attire of Tej Kunwari and get away while, he, himself remained in the cell wearing the attire of Shri Ji.

It is well neigh impossible for a person to be hanged to death, in whose body, the motivational force of Paarbhaam is present. But in the sport of this illusory world, Brahmashrishtis are being put to strenuous test on counts of sacrifice and surrender.

By the appointed day of hanging, Kahnji bhai had a long growth of beard and he

was more looking like a Muslim seer or saint. As he was being brought out of his cell for execution, his energetic and fearfully booming voice reverberated all around “intoxicated with power, you stooges of Baadshah; You will all definitely pay for, and face, severe punishment for the way you are sucking the blood of innocents and, torturing them under the guise of Religious law. On the, day of judgment, when Rabbil Aalmeen Al-Rahim Al-Rahamaan Allah-Tallah will sit on judgment for all, you shall be burnt again and again in the fire of repentance. All your crimes or offences will be open to all, and under no circumstances, shall you get pardon”.

By the grace of Paarbrahm, there was so much of commanding power in Kahnji bhai’s voice that, there was stunned silence all around. Hearing of the Doomsday and Allah’s judgment, Kaaji (enforcer of Muslim laws or a Muslim priest), the hang man and the soldiers, all started trembling with fear. They all felt to themselves that, this not an ordinary man but a representative seer of Allah. And if we hang him, his curses would completely uproot us from our base.

As a result, Kahnji bhai was let off with unanimous understanding. Kahnji bhai came to Tej Kunwari with uncontrollable laughter and narrated the entire incident. There was no limit to the joy of Tej Kunwari after knowing how narrowly Kahnji bhai had escaped from the jaws of death, totally unscathed.

This event, is clear testimony to the saying in Sanskrit “Dharmo Rakshati Rakshitaha” meaning - one who protects righteousness is in turn protected by

righteousness.

After coming out from detainment in Ahmedabad, Shri Ji went to Deepbandhar (Dieu). Dieu was home to a Sundersaath called Jayram Ji. Filled with immense joy and pleasure after seeing Shri Ji, he said:

Jayram Ji: Tell me Mihirraj! How are you? What has brought you here?

Shri Ji: I have come here for you only and, I have been send by Dhaam Dhani Raaj Ji. It is time that you left worldly pursuits and tried to remember your own abode.

Brother, Jairam! You have been staying at Dieu for quite some time now but, how many people or souls have you awakened? Even at the time of departure of Devchandraji from this world, you could not find time to come to Jamnagar. You have so got lost in this illusory world and its illusions that, you have forgotten totally about your own permanent abode.

Old age is already on you and, still you are burdening yourself with the task of making vessels and selling just for the greed of money. Has anybody till now got satisfaction from worldly pursuits? The whole world is trapped in the pursuit of enjoyment of the senses and you should have at least been different from the ways of the jeevs. You do not seem to have any craving for knowledge of the Eternal and discourses or, longing for Paramdaam.

These words of Praan Naathji stirred up emotions in the mind of Jairambhai and tears welled up in his eyes. Charged with emotion he said;

Jairam: Oh my Shri Ji, I am cursing myself again and again. Getting lost in the worldly pursuits, I totally forgot about my beloved Aksharateeth and Paramdaam. I was really overpowered by this Illusory world. It is the mercy of Dhaam Dhani that, He has send you to bail me out.

As the discussions continued between them, all the family members of Jairambhai also gathered around them and they all paid obeisance at the feet of Shri Ji and felt blessed.

Later after bath and other routines, Shri Ji was offered food with love and affection. When after meals, Shri Ji was asked to take rest, irrepressible words of unearthly revelation in the form of sweet nectar started flowing from Shri Ji. "I have not come to take rest. My sole purpose is to awaken you and get you out from the grip of this illusory world and lead you towards Shri Raaj Ji.

Try to remember the sport of Braj, in which, your soul was in the body of a milkmaid (woman of cowherd class). Despite staying in your worldly home, your unflinching concentration was on beloved Aksharateeth only. You had no interest in the world around you.

As soon as you heard the sweet notes of flute, you relinquished your body and,

the world, to reach the universe of yogmaaya (in Akshar Brahmaand) and enjoyed the sport of Eternal Raas. During the sport of Raas, even a momentary separation from your beloved Raaj Ji, was not bearable for you.

Now, after coming to this third created world, how come that, your soul instead of being awake, is lost in a deep slumber of ignorance? Being a soul of Paramdaam, it does not behoove of you well to remain stuck in the illusory matters of this world”.

The never heard of discourses on Eternal Wisdom of Praan Naathji started drawing bigger crowd of people. Nearly sixty people took Taartam (initiation) and became Sundersaath.

There were a few narrators of the mythological fable of Puraans in Dieu in those days. The attraction of people towards Shri Ji's discourses created quite a bit of discomfort amongst them and they were very much perturbed. The crowd gathering to hear their recitals started thinning while, more started thronging the venue of Shri Ji's discourses.

When the disciples of the reciters of Puraans, after listening to Shri Ji, used to question their masters about Aksharateeth, His abode, His form, His sport and the Eternal Sports of Braj and Raas, they had no answer except to remain mum.

When jealousy and hatred gripped these reciters of Mythological fables uncontrollably, they enticed a slanderer with monetary bribe to carry a tale to the local Portugese ruler. They wanted him to go and tell the Portugese

administrator that, the new stranger named Praan Naath who is holding discourses, is vilifying their tutelary deities. So he should be exiled from the city.

The Portugese ruler was known to be harsh towards Hindus and, the slanderer was a friend of the ruler. After a few days, when the slanderer reached the royal court of the Portugese ruler, the motivational power of Raaj Ji itself, appeared in the disguise of a friend of the slanderer. He asked the slanderer;

Friend: Friend, why have you come here?

Slanderer: I have come here to meet the ruler. He is a good friend of mine.

Friend: What is the errand on which you are going to meet him?

Slanderer: A new saint has come to this city who is vilifying the deities and beliefs of all. I want to get him driven out of this city.

Friend: Have you heard him speak, ill of the beliefs and deities of others with your own ears?

Slanderer: No, I have not heard myself but some people have told me so. As Such, I have not met this saint personally but, if I can get him thrown out of this city, I can get a good sum of money as reward.

Friend: Only for some monetary gain why are you pushing yourself into a sinful act? Suppose the ruler listens to your fallacious complaint and tortures the saint, then what would happen to the curses of the saint and, the consequences that could befall you? At that time, remember, there would be nobody to save you.

Slanderer: Dear friend! You have cautioned me at the right time or else, I would have had already committed this sinful act.

Friend: I have only tried to fulfill my responsibility, and now, it is up to you to decide what you want to do.

With these words the friend walked away. Soon coming to terms, the slanderer looked all around for his friend but, he was not to be seen anywhere.

“How can the slanderer find him? After all, the form of his friend was taken by none other than, the motivational power of Raaj Ji, known as Gabriel.

The terror of Portugese rule was felt by all in those days. Fearful of torment by the regime due to the complaint of the slanderer, many Sundersaath took refuge in their homes and rarely stepped out. Some had crossed the gulf and got away while, some even went to the extent of saying that they had neither gone to hear the discourses of Raj Ji nor will they ever go even in future.

There would be many who would profess faith and dedication but the touch stone of

time would separate the true from the hollow. The true ones who are steadfast on faith and dedication would have their lips sealed. They would express their qualities not by words but by their deeds. No doubt, to manifest by deeds is always greater than to manifest by words.

But the situation was altogether different. When nothing untoward happened, as the complaint never reached the Portugese ruler, all started gathering quietly and, most of them felt ashamed of their folly.

Two years had passed since the time Shri Ji initiated discourses at Dieu. Whenever Praan Naathji expressed his desire to take leave, Sundersaath used to stop him with emotional persuasion. Praan Naathji was aware that, awakening of the souls spread all over the world would not be possible by being stationed at one place. So he had taken a firm decision to leave at an opportune time.

Once at that time, the insane people of Arab raided Dieu and, took many Hindu women, children and and men, as prisoners and, took them to their country. Though they used to release the impounded people by collecting money, by the power of the sword they were bent upon spreading the dictates of Islam.

Coincidentally, even Tej Kunwari was amongst the imprisoned. This gave a strong *alibi* for Shri Ji to leave Dieu as, he had to get Tej Kunwari released from the clutches of the Arab.

After leaving Dieu, Praan Naathji reached Mandvi via Porbandar, Patan and

Kutch. There were many sundersaath like Praagmal, Kunwarbai and others. To get them out of the worldly entanglements, Shri Ji was even forced to use some harsh words during the discourses. He said that:

“it is because you have forsaken discourses and chitwani that, you are all lost in illusions. Illusion and riches have never remained with anybody. Forgetting your abode, Paramdaam, you have all got trapped in the false pleasures of this illusory world. Please try to remember the reason for which you have come here.

After leaving Mandvi, Shriji reached the house of Harivansh Rai in Kapaaiye. Being an elder brother by worldly relation, he awakened him by using some rude words. Harivansh Rai owned up his folly and launched himself on the path of awakening.

No doubt that, the initial taste of the fruit of myrobalan (aanvla or aamla) is bitter to begin with but, the aftertaste is sweet. Likewise, even words of true admonishment said for the benefit of others, feel bitter initially but, later prove to be sweet. Against this, insincere and hypocritical words sound initially sweet but, the later consequences are bad.

From here Shri Ji proceeded to Bhojnagar. Here, Vrundaavan, the son of Haridasji was residing. Even though the entire family of Haridasji had accepted Taartam wisdom, they had not undergone the process of awakening. Seeing Shri Ji, Vrundaavan became very pleased and he welcomed him and extended

hospitality to the best of his ability.

Shri Praan Naathji delivered his awakening discourses even here. He cautioned them about their guilt of forgetting their beloved Aksharateeth and Paramdaam in their worldly pursuits. All were invigorated by the discourse, which was, as sweet as nectar and, felt their minds cleansed of all blemishes.

After leaving Bhojnagar, Shri Ji proceeded via Naliya to Thattangar. There he met a Sundersaath known as Naatha Joshi. By the sight of Shri Ji itself Naatha Joshi's heart was filled with ecstasy.

Chapter – 14

After remaining at Thattanagar for 10 – 12 days, Shri Ji went to Laattinagar. There, he was met by Vishwanaat Bhatt who welcomed him respectfully. From there, he boarded a steamer to proceed to the Saudi Arabia.

As soon as the steamer left the shores, it was caught in the sea, with a cyclonic storm which raged for nearly 17 days. Since the direction of wind was reverse, the steamer was tossed back to Thattanagar.

“Baleeyasi kevalam Iswerecha”. What is hidden in the dark depths of future and past is smoothing which we can never understand. Our foresight is restricted to a fathomable limit. For the success of any task, human efforts are no doubt important but, its fulfillment is always dependent on the grace of Paarbrahm.

Naatha Joshi again welcomed Shri Ji along with Bandhan bhai and Jinda Daas and his wife. Thattanagar was again blessed by the enthralling discourses of Shri Ji. Spiritual conscience of people was titillated and, more people started attending his congregation. After listening to the intoxicating discourses, there was none, who did not thank the grace of the all powerful Benevolent Almighty, for giving them the opportunity of listening to such rare divine discourses.

Some of the Sundersaath discussed about, one Chintaamani, the spiritual leader of the sect of ‘Sant Kabir’. Chintamani was an exponent of the art of yoga and

had nearly 1000 disciples.

Shri Ji himself went to meet with Chintaamani. He was also accompanied by a handful of Sundersaath. Chintaamani was very glad to meet Shri Ji and, started conversing with great affection.

Chintaamani: Where have you come from? If you have higher knowledge with you then, please tell me, or else, listen to me. If it pleases you, I can give you the vision of the four handed form of Vishnu or Aadi Naaraayan or even of the Eternal Light. Other than this, I can also enchant you with the divine melody.

Shri Ji: I have come to acquire knowledge from you. I shall be highly pleased if, you can give me some knowledge of higher Eternal Wisdom.

Chintaamani: If you see like that, Kabirji was highly knowledgeable but, Kamaalji's knowledge was of a still higher level. Kabirji was only, half devotee of Paramaatma while, Kamaalji was a full devotee.

Shri Ji: It doesn't suit you Chintaamaniji, to speak like that. It is really surprising that, despite your occupying the seat of Kabirji, you have not recognized his form. The truth is that, Kabirji had the knowledge of Akshar Brahm but, since he had this worldly body, he was considered, one, with half illusory knowledge.

Since Kamaal was totally bereft of Eternal Knowledge, he was considered as, one, with full illusory knowledge. See how Kabirji had talked with great wisdom about Paramdaam!

“Ek palak se gang jo nikasi, ho gayo chahun dis paanee |
uhi paani do parvat taampe, dariya lahar samaani | |
Ud makhi tarvar chad baittee, bolat amrut baani |
us makhi ke makha naahin, bin paani garbhaani | |
Tin garbhe gun teenon jaaye, vo to purush akela |
kahe Kabir ya pad ko buujhe, so sadguru mei chela | |”

Shri Ji now tried to explain what is 'ek palak? Coming out of Ganga from that, the sinking of two mountains in Ganga and, what is meant by the waves of Ganga merging with ocean? By the revelation of the meaning of makhi, tree and, the secret of the divine verses, Chintamaniji became spellbound.

Shri Ji continued, “In Paramdaam, the sports of, absolute love and bliss, happen through the aspects of Chit (aspect of consciousness) and Anand (aspect of bliss) of Paarbrahm. The Chit aspect created desire (likened to the river Ganga) in which, both Sat (aspect of power) and Anand aspects (likened to two mountains) got sunk (meaning Sat wants to know Anand and Anand wants to know Sat). The waves of this desire form, Ganga, merging wholly with, Ocean of all embodiments is, in itself, the complete identity of Paarbrahm.

The immanifest Eternal Power of Paarbrahm (Aavesh), sitting atop this universe

(likened to a tree), has given the Eternal Knowledge.

This Eternal Power, has no master but, by its own volition, has borne the immanifest causal nature (Mool Prakruti), from which, issued forth the three manifest qualities of this world, Satv, Rajo and Taamas. The eternal Almighty, Paarbrahm, is quite distinct and separate, from this sport of creation. The secret of this eternal wisdom, was revealed by my Sadguru and, I am his disciple.

The stunned Chintamaniji told his disciples that, “my reverent master had told that, any one who explains the meaning of the verses of Kabirji, would be a soul connected to the Eternal Paarbrahm”.

Meanwhile, Shri Ji had already returned to his place and Chintaamaniji was left seeking Shri Ji's whereabouts. He realized that, being lost in the mystical revelations of Shri Ji, he had even forgotten to enquire about the residence of Shri Ji.

One in whom the Eternal Wisdom and love get kindled, becomes restless and disturbed. In him erupts the flames of separation which can get quenched only by the attainment of the Beloved.

Seeking out Shri Ji, Chintaamaniji reached the place of Kallu Mishra. After going through the formalities of exchanging pleasantries, Chintaamaniji asked Kallu Mishra:

Chintaamani: Do you know where I can find Praan Naathji?

Kallu Mishra: One day he had come to my place. He was with Naatha Joshi and Jinda Daas. It is likely that he might be staying at Naatha Joshi's place.

Chintaamani: That's good then. I have been searching for him since some time. I am now going to him only.

Kallu Mishra: yes, you can try him there.

When Chintaamaniji reached Naatha Joshi's place, he found Shri Ji engrossed in spiritual congregation with Sundersaath. With his disciples, Naatha Joshi also sat amongst the assemblage. A fountain of blissful Eternal Wisdom was flowing from him. Immersed in the recital, Chintaamaniji lost the sense of time and place. So far, he was proud of his complete knowledge of the perishable illusory world and, now, he was getting drenched in the spring of the Eternal Wisdom of Paarbrahm and Paramdaam.

Seeing Chintaamaniji lost so reverentially in the discourse of Shri Ji, his disciples were heard discussing in hushed tones, the necessity for their master to subjugate to somebody else when, he is fully equipped with great wisdom and the knowledge of yoga.

Unaware of this, Chintaamaniji attended the sessions of discussions and discourses continuously for three days and, on the fourth day, he subjugated

himself at the feet of Shri Ji with his disciples.

One day, during the course of discourse, Shriji used some sarcastic and chiding words. Chintaamaniji did not ask anything at that time but, after the discourse, in isolation he told Shri Ji “you are free to chide me as much as you feel it necessary but, please do safeguard and salvage my prestige amongst my disciples”.

To this Shri Ji said : “Why will not I protect your self respect? When I have to say something, I will be saying in such a way that only me and you would understand but none else”.

In one of the congregations at night, a set of hymns emanated. The meaning of it, was explained in the congregation next morning. The essence of it was something like this: “Oh, the followers of the path of truth, I want to tell you one thing. Everybody is entangled in the tentacles of illusion. People are so caught in the trap of multifaceted illusion that, they are not able to liberate themselves. All the 14 skies or tiers of this world are, enveloped by the darkness of ignorance. One cannot become a knowledgeable, without breaching the wall of ego and shyness. You have broken out of the shackles of illusory family bindings but, have imprisoned yourself in the pride of the inherited spiritual throne. Shed the ego and pride of knowledge because, it is a great illusory moat (trench). If you want to attain the Truth then, try to recognize it through words. Without complete surrender or dedication, it is not possible to attain the Eternal Truth. Try to please Sadguru by freeing yourself

from the false illusions of this world, by which, your soul can awaken”.

These words had a magical effect on Chintaamani. All of a sudden, he got up and said in emotionally charged voice “Oh Shri Ji, with the rod of your wisdom, I will hit on the head of my black dog (ego).

Then he looked towards his disciples and drew their attention towards Shri Ji and said “He is true embodiment of Brahm. I don’t have any wealth of the Eternal. I have already surrendered myself fully at his feet. For the good of yourself and your soul, better, all of you take shelter at his feet”.

Then Shri Ji open heartedly praised him by saying “I appreciate Chintaamani, that you have totally banished your false ego and vanity. To accept one’s weakness in front of one’s own disciples, is not possible for any one except, an Eternal Soul (Brahmashrushti).

Chintaamaniji then dedicated himself, along with his disciples at the service of Shri Ji and, requested Shri Ji to bless them with Tartamya wisdom and, help awaken their souls.

Shri Ji addressed everyone assembled and, specified in clear terms that, for their awakening they would have to take four vows and observe or practice them religiously.

1. Shun non-vegetarian food as, killing an animal or fish for satisfying one’s

own palate or taste, is sinful.

2. Taking alcoholic drinks or any other intoxicating drugs, is completely prohibited.
3. Evil eyes should not be cast upon other's women and, should be looked upon as mother or sister.
4. Should not indulge in stealing or tell lies at any cost.

All assembled there took pledge in unison that they would observe all these four virtues throughout their lives. Every one became consciously clear that Shri Praan Naathji is personification of Paarbrahm Himself.

As the all pervasive discourses of Shri Praan Naathji continued, the community of Sundersaath started swelling in numbers. The news that Chintaamaniji with his 1000 odd disciples had taken initiation from Shri Ji, could not remain hidden and, it spread like wild fire all around the city.

Chapter – 15

Chatur Daas was a Brahmin, who used to bring milk every day for Shri Ji, as a service towards him. The topic of discussion used to be, the sports of Bra j and Raas, when he used to come. With curiosity, he used to listen to these discourses of Shri Ji.

One day, Chatur Daas went to the place of a rich man called Lakshman Daas (also known as Laal Daas). Generally, in the courtyard of Laksman Daasji, religious recitals used to take place daily. While visiting him, Chatur Daas used to listen to the recitals here as well. But today, Chatur Daas had reached Lakshman Daasji's place just, after hearing the discourse on Eternal sports of Braj and Raas.

Chatur Daas entered into conversation with Lakshman Daas.

Chatur Daas: Where are Braj and Raas enacted and, how are they eternal?

Lakshman Daas: Well it is here in this universe (Brahmand) only, but to see them, one needs to get divine vision.

Chatur Daas: When will you get the divine vision? When the five matter, the three qualities and this entire universe would undergo dissolution at the time of the Great Deluge, where would

the Eternal Braj and Raas be enacted?

Lakshman Daas: Where did you get this unusual wisdom? I am really surprised to hear this from you.

Chatur Daas: In our city, one divine master of wisdom has come and, he gives discourses on Eternal Braj, Raas and Paramdaam.

Lakshman Daas: Kindly take me also to his divine presence so that I may also get the benefit of his grace.

Chatur Daas: Without taking his permission, I can not take you to his place.

Lakshman Daas: Ok, do whatever, but I need to meet him.

Next day, Chatur Daas approached Shri Ji and, after touching his feet said that “Lakshman Daas, who is a well known rich merchant of this city, is very eager to have your grace”.

Shri Ji told Chatur Daas to bring Lakshman Daasji to him if he so wishes.

There were other rich people sitting with Shri Ji at that time. Hearing Shri Ji giving consent to bring Lakshman Daas, they were a bit upset as, they had some animosity or grudge against Lakshman Daas. So they told Shri Ji “Oh

Dhaam Dani, Lakshman Daas is so proud that, he does not consider anyone worth and so, it is not advisable to call Lakshman Daas here”.

“Jealousy is that furnace, by burning in which, not only the jealous become miserably unhappy but, even make others miserable”

After gauging the ill feelings of these people he said “every seeker has a right to meet me. I feel great joy on seeing all those who come to me for, the awakening of their souls”.

As per the orders of Shri Ji, Chatur Daas brought Lakshman Daasji next day. As soon as Lakshman Daasji's eyes fell on the divine form of Praan Naathji, he felt highly elated and became free of all his mental lassitude.

Then Shri Ji started his discourse. He explained how, this illusory world (Brahmaand of Kaalmaya) had originated and, how this world made of 14 tiers and five matter would get annihilated at the time of the Great Deluge. Then, he talked about the Eternal Brahmand of yogmaya and beyond that, of Akshar, Aksharateeth and Raaj Ji and his Anand aspect. Then, he narrated how a desire arose in the minds of both, his Anand aspect and Akshar, to see each others sport. To fulfill these wishes, how he brought his Aatmas to this Brahmaand of Kaalmaya and enacted the sport at Braj for eleven years and fifty two days before, subjecting the Brahmaand of Kaalmaya to dissolution. Then he explained how, he took his Aatmas to the Brahmaand of yogmaya and, after creating a new Vrundaavan, he enacted the sport of Raas with his Aatmas and

subsequently made, both the sports of Braj and Raas Eternal in the mental plane of Akshar, so that, he could enjoy the blissful sport of his Lord. Again, how this third Brahmaand (in existence now) was made just to fulfill the unfulfilled desire of his Aatmas. He also said that, the beginning of this Brahmaand started with the duplicate or reflective sport of Raas, which had earlier occurred in the Eternal Brahmaand of Kaalmaya.

After narrating how, the Eternal and reflected sport occurred, he also said that Saint Vyaas could not explain this clearly, due to, the lack of Eternal Wisdom or knowledge. After hearing this discourse, Lakshman Daasji developed complete faith in Shri Ji.

Returning home after listening to the discourse of Shri Ji for more than one and a half hours, Lakshman Daasji's mind was still lost in Shri Ji.

Lakshman Daasji attended three to four discourses of Shri Ji subsequently and, though he was fully impressed by the divine wisdom of Shri Ji, nevertheless could not realize the true identity of Shri Ji. One day, his gardner, Jindha Daas, while attending to his chores in the garden, asked Lakshman Daasji "Oh sir! have you truly recognized the person from whom you are hearing discourses or, you have developed faith, without recognizing him? If I have your permission then, I can enlighten you about his true identity".

To this Lakshman Daasji said "Tell me clearly about whatever you know about him. I only know this much that, when I am in his presence, I feel a sense of great strength and absolute peace. I don't feel like moving away from him".

Then Jinda Daas said that “I shall try to help you to recognize him through the example of Maarkandeya.

The great seer Maarkandeya after doing Tapasya (a type of penance or self mortification in which the individual sits in the same position for uncertain period without food and water chanting the name of the deity whom he wants to propitiate and get wish granted), for long time in his hermitage near a lake , got the divine vision of Lord Vishnu. The seer asked to see Maaya (illusory nature of this world) without, being separated from the divine grace of the Lord. Hearing this wish, Lord Vishnu put over Maarkandeya, a veil of the sleepy state of ignorance. Immediately, the seer saw pralya (deluge) in which, the entire earth was under water. He saw in the water, a beautiful young boy floating on a boat of leaves. Smiling at the seer, when the boy took a breath, he found himself sucked into his body. Once inside, he saw countless number of Brahmaands (like ours). Maarkandeya saw himself passing through different life forms in those Brahmaands and, going through various types of hardships and sorrow. When Maarkandeya became very sad after experiencing the hardships of his various life forms and, was about to commit suicide in one of his assumed life forms, Lord Vishnu withdrew the veil of illusion. As soon as he came out of the sleepy illusion, he found himself near the lake, where, he had been doing Tapasya. And in front of him was Lord Vishnu.

“O sir! Just as seer Maarkandeya had expressed the desire to see illusion from Lord Vishnu, similarly in the Eternal Paramdaam, the Aatmas of Aksharateeth

also expressed the desire to experience illusion of this world. To fulfill this wish of his souls, Paarbrahm send their minds (though physically seated in Parmdam) in wave form to this world, to experience the illusory nature of this world. After coming here, the souls of Paramdaam have completely forgotten their beloved Aksharateeth, under the heavy spell of Maaya (illusion) of this world. So Paarbrahm, himself, has come to awaken his souls in the form of Shri Praan Naathji”.

As soon as Lakshman Daasji heard this narration from Jinda Daas, his entire mental outlook changed. He could now clearly perceive the hidden secrets of the scriptures like Gita and Bhaagawat. He became oblivious of the existence of this world and his body.

After spending nearly 10 months at Thattanagar, Shri Ji decided to embark for Muscat. All Sundersaath in unison pleaded with him not to leave them and go. They conveyed to him that, they shall take upon themselves, the task of tracing out and bringing Tej kunwari.

Shri Ji replied that, his going to Muscat is only an excuse, and that, the real urge that he is getting to visit Muscat is only for awakening some Brahmasrishtis stuck there.

Though Sundersaath tried their best to convince Shri Ji not to leave them, the task of awakening that he had taken upon, cannot be stopped or abandoned.

One who is not steadfast in his avowed task, cannot be counted upon to achieve great task. There is a great difference between firm decision and adamancy like, that between heaven and hell. To achieve the highest and greatest ideals, it is firm decision which works while, to achieve selfish and sinful purposes, it is adamancy that works.

Shri Praan Naathji left for Muscat through a steamer from Laattibandhar.

Chapter – 16

As soon as Shri Ji reached Muscat, he came across one Mahaavji bhai. He had a shop very close to the port itself. Mahaavji bhai had worldly ties with Shri Ji and his family. Due to this, he extended great hospitality to Shri Ji.

Mahaavji bhai made arrangements for Shri Ji's stay at a good place near to his residence and, took good care of him.

Who would not want to listen to the nectar like discourses of Praan Naathji? and hence, Mahaavji bhai also availed this golden opportunity.

As the sessions of discourse went on, attendance of people also started increasing. Including Mahaavji bhai, many of them got initiated and accepted the Taartam knowledge.

One day during a discourse session, Shri Ji used some critical words for Mahaabji bhai. He felt bad about it and, decided that he would not attend Praan Naathji's discourses henceforth.

Though tolerating insulting words is like a sweet potion and, flattery is like poison, it is to be remembered that, once self respect and spirituality are lost then, there is no significance of either.

Next day during discourse, Mahaabji bhai absented himself and, went to the shop under the pretext of work. Without even returning home, he slept in the shop itself. But what to say! Mahaabji bhai felt two thudding slaps on him. Trembling with fear he got up and started thinking, who slapped him at the dead of night? The doors of the shop are all tightly shut and, there is no question of anybody coming in from outside. And, it is also not a dream as, he could still feel the pain of the slaps. He was totally confused.

He thought that “today I did not go for attending the discourses. Because I was rebuked in front of the whole assemblage, I had developed some bitterness against Shri Ji. I feel that I have been punished for my sin; I have no option left except to fall at the feet of Dhaam Dhani and seek his forgiveness. With these thoughts, he could not control his tears and, he cried bitterly.

Very early in the morning itself, Mahaavji bhai came and waited outside the door of Shri Ji. Falling at the feet of Prann Naathji, he started crying uncontrollably. Simultaneously, in broken words, he started expressing his misery.

“O Dhaam Dhani! I had failed to recognize you. I had felt bad on your rebuking me. Please do pardon me”

Now, with renewed vigor and utter dedication, Mahaavji bhai started attending the discourses. Other than listening to the recitals and discourses and, attending to the needs of Shri Ji day and night, he had no time for anything

else.

Worldly relations and duties are essentially bound together by a knotted thread of selfishness. When it gets broken, it is natural to develop bitterness against false worldly matters.

As Mahaavji bhai got involved totally in spiritual matters, all his family members started picking quarrels with him. His wife also aired some, so to say, poison tainted arrows (words) at him “if you had wanted to become a mendicant, why did you have to marry me at all? Now, you are not even bothered about how we are going to look after ourselves?”

Instead of getting agitated or, respond to such chiding remarks, he preferred to play deaf and, did not allow himself to be intimidated to the least, and kept up his dedication towards Shri Ji unflinchingly.

The weapon to shield against irrational and meaningless arguments is tolerance. And it is in this pure water of tolerance that, the fragrance full flower of greatness blooms.

The leader of the marauders, who had invaded Deep Bandhar and, taken people as prisoners, came again and again and said that, the imprisoned Indian men and women can be taken away by paying ransom money.

After listening to these words again and again, Shri Ji asked him, why is he saying such things to him? The responsibility of getting the imprisoned people,

relieved is, of the ever capable Paramaatma. I don't have to worry about getting them released.

Since the leader of the marauders was aware that, the wife of this preacher is also in the imprisoned lot, he was totally nonplussed by the attitude and words of Shri Ji.

Then he thought, how great is this preaching man who has freed himself of all worldly relations and attachments! Under the pretext of seeking ransom, he used to visit Shri Ji to get his audience and, also used to listen to his preachings and thank his almighty for the opportunity.

When a rich merchant of Muscat, Bhairav Thakkar came to know that all except the Kshatriyas (Raajputs or warrior class) of Lohana sect (a sect in Gujarat) have been released from imprisonment, for the sake of performing a virtuous task and, for social status and reputation, he decided to get them released. He deposited a sum of Rs.70000/- through his servants and got all released.

Chapter – 17

When Bhairavji had the privilege of meeting Shri Ji he was immensely pleased. He invited Shri Ji to his house in full faith and started to offer regular services to Praan Naathji. When Bhairavji enquired of the well being of his relations in India, Shri Ji provided complete information.

Now the discourses of Shri Ji started at the residence of Bhairavji in Muscat. Bhairav used to sit right in front to listen to the discourse. He felt great pleasure listening to the Eternal sports of Braj and Raas.

After the lunch break, Shri Ji again commenced his discourse. At night fall, Sundersaath started congregational singing of hymns in glory of Paarbrahm. The congregational singing used to end well after midnight. Then Bhairavji used to retreat to his home. This routine of daily programme went on for a long period.

Two members from Multaan also joined the congregation of Shri Ji. Both of them were believers of the spiritual sect of Guru Nanak Ji. They were not able to understand the meaning of the verses of Kabir Ji. By listening to the discourses of Shri Ji, they were able to understand the meanings now. They became fully convinced that Praan Naathji is definitely a divine form. They dedicated themselves completely with everything at their command at the feet of Shri Ji.

At the port city of Abbasi, there was an old woman named Tej bai. She came

with her family to get audience of Shri Ji. By listening to the discourse, recital and congregational singing of hymns, she got so enthralled that, she lost all interest in worldly acts. Along with her, many other ladies of the place also took initiation from Shri Ji and acquired the Taartam knowledge.

She used to be so engrossed in discourses and discussions that she had no sense of her house.

Shri Ji noted that, many Sundersaath had got awakened fully, but for Bhairavji. No doubt, he used to take full interest in recitals and discourses and used to sit in front but, yet, there were reasons for not getting fully awakened. One day, Shri Ji had a private conversation with Bhairav.

Shri Ji: Oh Bhairv!, You got the imprisoned ones released from the clutches of the kidnappers. You brought me to your place and have been serving me with utmost dedication. You also listen to my discourses enthusiastically and yet, why is it that your soul is not getting awakened?

Bhairav: Oh Dhaam Dhani!, It is because of your divine grace that I have the fortune of knowing about the Eternal Paramdaam from you.

Shri Ji: It is my wish that you forsake five things for just a month.
1. Chewing tobacco 2. Non-vegetarian diet. 3. Consumption of alcohol and other inebriating items. 4. Visiting other women. 5. Cheating and stealing.

If you don't get the feel of Aksharateeth within one month, I shall go away from here and, you can continue with your worldly pursuits.

Bhairav: If I can get the vision of Aksharateeth that simply, what else do I want? I shall definitely follow your advice and practice what you have asked me to.

At that very moment, Bhairav broke the hukka (a type of tobacco smoking device) in front of him and, took a vow in front of Shri Ji that, he would observe all what Shri Ji has said for a month with control.

Wife of Bhairav was not pleased with his vow of observance as, she did not want any ill effect on his health. Hence, she started commenting loudly.

“I don't know from where such saints come who prevents people from even eating non-vegetarian food! How can my husband live without it when, he is so much accustomed to it? If health goes bad, how can one enjoy the pleasures of this world? God only save one from such saints.”

When these bitter words fell on the ears of Bhairav, he got annoyed, and looking at the direction of his wife, said in stern words “There is no need for you to show your tantrums. I have not taken a vow of observance of these things for my whole life. If I don't realize Paramaatma within a month, I shall go back to my old ways”.

Listening to such plain speaking of her husband, she was pacified but, yet, harbored bitterness against Shri Ji.

Controlling his mental urges fully, Bhairav started listening to the discourses earnestly. On the third day, Shri Ji was explaining “beyond Kaalmaaya and yogmaaya is Paramdaam and, in Paramdaam, ahead of the sea of sarvaras are, the 7 ghaats (developed areas of river bank used for bathing and other human activities) on the river Yamuna, and, ahead of which is Chaandni chowk. Ahead of this, is Rangmahal (10 storied blissful abode of Paarbrahm) on whose first floor is the gorgeous hall supported by 64 pillars, the Mool Milawa, where, Eternal Sa-tChit-Anand Paarbrahm is seated with his Anand aspect, consort Shyaamaji, and her 12000 companion souls (Aatmas or Brahmashristis). All are divinely beautiful and charming and in a perpetual youthful form.

Shri Ji was just continuing the description and, all of a sudden, Bhairav stood up and said “Oh, Dhaam Dhani! With your grace I have had the privilege of having a vision of Sat-Chit-Anand Paarbrahm. Henceforth I shall never in my life partake non-vegetarian food, tobacco or alcohol or visit prostitutes.”

Faith is the edifice of knowledge. It is only with faith one can achieve the ultimate or Eternal Truth. Faith is also the basis of spiritual progress. Faithless can never succeed in life. It is only faith which enabled Bhairav to rise to the pinnacle of spiritual awakening.

When Bhairavji received the Tartamic knowledge at the feet of Praan Naathji, the whole city came to know of it. People started expressing their dismay, at the sudden sprout of spiritual awakening in Bhairavji.

At the port city of Abbasi, there were quite a few members of a business community of Hindus, known as, Bhansaaris. There were many women Sundersath of this community at the congregation of Shri Ji. Their husbands used to be quite displeased because of this as, they felt that, they were neglectful of the duties towards their husbands. They thought that, the women are all the time busy hearing the discourses and hardly find time for any other chore. They felt, they were being deprived of warm food as, their wives used to cook food early and go for discourse.

All of them joined together in going to Bhairavji and admonishing him as, it is at his house that their women keep sitting for such long time.

Bhairavji said “I don’t go to houses to invite people to come to my place. They are coming with the longing for their own welfare. If you want, you stop you wives at your own house. What do I have to do with anyone? Neither do you want to listen to discourses on Eternal Knowledge nor, do you want others to listen to.”

When they heard such plain speaking words, they returned with a sense of shame and started quarreling with their wives. They said “Why do you all go to Bhairav’s house at night?”

All of them replied that, they are going to listen to the discourse on Poorna Brahm Paramaatma. As such, in this Islamic world, we never get any privilege of spiritual discourses. Now that we are, to our good luck, getting an opportunity to listen to discourses on Eternal Wisdom, why are you causing hindrance in our path like enemies? You are only husbands of our body and. not of our soul. Now, if you people try to stop us from going there, then in no time shall we leave our bodies.

Then all these men went to the house of the old woman, Tej bai and started fighting with her saying:

Husbands: Don't go to Bhairav's house for the discourses.

Tej bai: Why are you people stopping me from going there? Don't you people have any respect for my age that, you are putting such blame on me?

Husbands: O'our mother, we don't blame your going there but, our wives after all, follow you to that place. If you won't go then their going would also stop. So for our sake, you desist from going there.

Tej bai: If I won't try even at this old age for Eternal Peace (salvation), when would I then? For your selfish worldly needs, you are trying to be an hindrance in the path of my spiritual pleasure. I

would definitely be going there. You have right, only to stop your wives and, not me. Rest is all up to you people.

At Abbasi, along with discourses, there also used to be sessions of Chitwani and, many Sundersath got awakened during this process.

After about 2 to 3 months, Shri Ji expressed his desire to leave Abbasi. The sudden expression of desire to leave the place came like a thunderbolt and, was very painful to all Sundersaath. All of them together with Bhairavji expressed their feeling:

“Why do you want to leave us like that and go? All of us are totally subjugated to you and, our solace is only at your divine feet. We have no other purpose in our lives except, being dedicated to you and your teaching”.

Shri Ji was sure that, if he stayed here for about a year, many Sundersaath could be awakened, but then, he was stricken with the thought of what would happen to the many other Aatmas who are spread all over the world; how would they be awakened?

Shri Ji's dilemma was solved by the divine intervention of Aksharateeth Raaj Ji as, in the city of Abbasi, a new governor was appointed, who was very much inimical towards non-Islamic religions and their leaders. Though, Bhairav Thakkar had tried his level best, to prevent the appointment of this man as Governor in Abbasi, it was of no avail. In this helpless situation, all Sundersaath

then told Shri Ji “Our Dhaam Dhani, the new Governor who is appointed for Abbasi, is very cruel towards Hindus in general. If he causes any harm to you in our life time, it would be intolerable to us. Looking to this, we feel that, your idea of going away from here would be wise and hence, we reluctantly agree for your departure from Abbasi.

In the end, all Sundersaath presented Shri Ji with clothing, ornaments and cash, as per their capacity, as their affectionate gifts and, put him and Bai Ji (his wife) in a steamer headed towards Basra.

Chapter – 18

From Abbasi, Shri Ji came to the port town of Kog. From there he took another steamer to reach the port of Laatti. After halting there for 3 – 4 days he came to Thattanagar.

On hearing about the coming of Shri Ji, all Sundersaath became very much elated. All could experience a relief from the pain of separation they were suffering. Seeing Shri Ji with their own eyes in their midst, all felt contented and peaceful. Many Sundersaath accompanied by Naatha Joshi came to receive Shri Ji and escorted him with great joy.

Shri Ji stayed at the house of Jindadaas Thakkur. Jindadaasji prepared food for Shri Ji with great love and feeling. Even other Sundersaath brought with them with love the food prepared in their house. Not to displease anybody and to respect their love, Praan Naathji partook a little from all of them. Slowly, more and more people started coming from Thattanagar for an audience of shri Ji. Many Sundersaath also came from a nearby place called Matthari and their souls also got awakened in due course.

From here, Shri Ji wrote a letter to Bihaariji. In the letter he described all what happened at places like Muscat, Abbasi, Thattanagar etc. He also wrote that he is coming to Kutchh and made a request to Bihaariji to come to Kutchh so that they could meet.

When Shri Ji wanted to leave for Kutchh, all Sunderaath expressed their anguish and did not allow him to leave. Discussions continued for many days on this topic and ultimately Shri Ji persuaded them to agree to his going.

Shri Praan Naathji reached Nalia from Thattanagar. On hearing of his coming, Dhaarabhai reached Nalia. He welcomed Shri Ji by touching his feet and started narrating his despair:

I was staying at Khambaaliya. When Soorjibhai came to Khambaaliya from Muscat, spiritual discourses and discussions got a boost and started in right earnest. I started getting the Aavesh (exalted power) of Raaj Ji and even Sundersaath were getting the vision of Raaj Ji. Under the influence of Raaj Ji's Aavesh, I started describing Parmdaam. Then Sundersaath seated me at a higher position and also started paying respect to me."

On coming to know of this, Bihaariji felt very bad. He thought that if this sort of freedom is given, people of Shudra (considered as the lowest cast of Hindus in those days) class would start occupying the exalted spiritual seats and get themselves worshipped. The result would be that, people of higher caste would be hesitant to join the communion of Sundersaath. Then Bihaariji wrote a letter and, summoned Soorjibahi from Khambaaliya. After ascertaining the facts, Bihaariji gave his verdict in very stern voice:

"You go and exile Dhaarabhai and his family from the community of

Sundersaath. If you fail to do so then, I shall ordain your expulsion from the community”.

Soorjibhai became nervous after hearing Bihaariji and said: “Oh Dhaam Dhani! Your decree is unchallengeable. Why would I keep Dhaarabhai in the community of Sundersaath against your wishes? I only wish that, you don’t exclude me from Paramdaam and, I may please be counted among the 12000 Sundersaath. Please don’t deprive me of your grace”.

After meeting Bihaariji, Soorjibhai returned to Khambaaliya and immediately proclaimed the draconian order of exilement of Dhaarabhai and his family, not only from the community but, also from the city.

Wife of Dhaarabhai went to every Sundersaath, pleading to know why the entire family is being removed from the community as well as city? What crime have we committed for which such severe punishment is being meted out? We have not given discourses, then, why are we being banished? Then Soorjibhai said: “We cannot do anything in this matter. We have been ordered to do so by Dhaam Dhani Bihaariji. If you wish to remain in the community then, plead at the feet of Bihaariji”.

After acquiring wealth, position and power, one should never trouble innocent people, else, the consequences of the sin would pursue the guilty for ages. History never forgives such a guilty person.

Dhaarahbai continued on: “then I went with my family to meet Bihaariji at Jaamnagar. I wept at his feet many times and pleaded with him not to shun me from his grace and to be kind enough not to exile us from the community. Probably, my fate is so destined, it seems that, my sorrow and my tears had no mellowing effect on our Master Bihaariji. It is almost a year since then that I am out of the city and moving round helter-skelter. The news of your coming has excited me very much. “O’my Praan Naath, you’re every thing to me. I will not leave your divine self and go anywhere. Now, it shall be as you wish, and, leave to you all my worries”.

In the brightness of Sun, the sun stone can be made to melt and, in the light of the Moon, the moon stone can be made to melt, but, in the eyes of wisdom, the unlettered masters, with no rationality and austerity but with passion for position and recognition, cannot be moved by anybody’s tears.

Consoling him, Shri Ji said: “Dhaarahbai, don’t be worried of anything now. Bihaariji is coming here and I am sure that on my request he would definitely take you back into the community of Sundersaath.”

Shri Ji’s letter was responded to, by the answer that, Bihaariji is unable to come to Naliya.

Then Shri Ji send Vishwanaathji to Jaamnagar, with the errand to convey to Bihaariji that, Shri Ji wants to deposit whatever he has received as gift from Sundersaath in the form of clothings, ornaments or cash.

Now the reply came that “Mihirraj, I know that you cannot remain for long without me. So I am coming soon to Nalia to meet you”.

Bihaariji took a steamer and reached Mandavi. His arrival was reported to Shri Ji by Dhaarabhai. Shri Ji thanked Dhaarabhai and blessed him. Dhaarabhai expressed the only wish that he may be permitted to offer his obeisance at the feet of Bihaariji, and that, he may be reinstated with his family into the community of Sundersaath.

At this time, eight Sunderssath from Surat were at Naliya and they had keen desire to meet Shri Praan Nathji.

All met at Naliya ultimately. All Sundersaath, with the expectation of meeting Bihaariji moved forward hastily. All welcomed him with great fanfare.

The officer of Naliya was known to Shri Ji and with his help a nearby mansion was made available for the stay of Bihaariji. All Sundersaath then joined in offering services to him.

Being innocent and straightforward, Shri Ji filled in Bihaariji with all what happened at Abbasi and Thattanagar. No doubt, listening to the narration of Shri Ji, he was burning in the fire of jealousy but, put up an outward show of happiness.

When many Sundersaath gather together at one place, their sense, of joy and happiness, is something to be seen. And when they also get the privilege of divine discourses and discussions, it is something like getting scented gold. Listening to the discourse of Shri Ji was, like soothing balm and, all forgot the travails of their worldly existence.

Shri Ji called Roopa and Raadha in seclusion and conveyed to them that “you should offer services at the feet of Bihaariji by considering him as the divine form of Aksharateeth Paarbrahm. If you wont pay heed to this advice of mine, then consider that I have no relation whatsoever with you”.

Then Shri Praan Naathji met Bihariji in isolation and dicussed with him about the future course of action for the awakening of Sundersaath. He also offered clothes and ornaments to the sundersaath who had come with Bihaariji. Shri Ji then submitted all other clothes, ornaments and cash to Bihaariji. Even, he offered the clothes and ornaments of his wife, Tej Kunwari, for the welfare of Sunderssath. He retained only two pairs of clothes for each of them.

After that Shri Ji with great modesty requested Bihaariji thus: “O’Master, when Dhaarabhai intimated me about your arrival I had promised him that I would recommend to you, for reinduction of him and his family to the community of Sundersaath. So it is my humble request to you that, please take Dhaarabhai back into the fold of Sundersaath”.

Bihaariji turned red with anger on hearing this from Shri Ji. He said that he

would never accept this request. Dhaarabhai individually or along with his family would not only be accepted in the community of Sundersaath but I will not even take him to Paramdaam. The way he has professed to be in the grip of Aavesh of Paarbrahm and, conducted discourses despite belonging to the lowly shudra class is, highly intolerable and I am very saddened by that.

After another 3 or 4 days, Shri Ji again requested Bihaariji to reconsider his decision regarding Dhaarabhai. After all, by conducting discourses, what crime has he committed? Even it be considered, by doing that Dhaarabhai has committed a mistake, what is the sin of his wife and sister for which even they have been banished from community and city?

Bihaariji said rudely; “Mihirraj! When I have told you not to mention the name of Dhaarabhai, then why are you repeatedly pleading his case? Even if you tell me a million times to take Dhaarabhi, my answer would be – No”.

Some of the Sundersaath who had heard these exchanges between them met Shri Ji a little later and said; “O’Shri Ji, You know very well about his temperament. It may not happen that like Dhaarabhai, he may not expel you also from the community and Paramdaam.”

It is easy to break the twig of a tree but it is difficult to join them together. Narrow minded individuals will have the mentality of only separating or breaking. Their unkind and hard hearts can never have the spirit of healing or bringing together.

After listening to the fluent and profoundly divine discourses being delivered by

Shri Praan Naathji, Bihaariji was troubled, and feared his exalted seat of spiritual leader to be under threat. With the intention of keeping his seat of power safe, he decided it prudent to enter into dialogue with Shri Ji.

So, again they had a discussion in isolation about the future course of action. Shri Ji requested Bihariji:

Shri Ji: Why don't you help me in the matter of awakening of people?

Being used to a life of idleness and laziness, Bihariji said:

Bihaariji: It is not the way of our sect, that, we leave our house forgetting our worldly responsibilities and, wander around like mendicants. When Shri Nijanand Swamy himself never left Jaamnagar any time, why should I move around? It is my advice that you go to Kutchh and lead a happy life by taking up a job. Because of your style of life even the life of poor Tej Kunwari has become like that of a female mendicant. Why, do you want to impose on others, your habit of wandering from place to place?

Shri Ji: I am blessed with knowledge of the wakeful divine intellect of Aksharateeth Raaj Ji. When I awaken, even kings with that wisdom, they would all come at your feet. For me, the happiness or pleasures of all the 14 worlds are of no significance. My primary important task is the awakening of Shaakundal and

Shaakumaar. When false doctrines and sects are spreading all around and plaguing this world, why shouldn't we spread this Eternal Divine Knowledge of Paramdaam?

I am aware that you have no spiritual knowledge with you. There is no need to worry on that count. I shall make you revered and, keep you at the highest hierarchal seat of the community and, send people to you for initiation by giving the Taartam knowledge after, I have awakened them by my preaching and discourses. Everybody would give you respect as Dhaam Dhani.

Bihaariji: Mihirraj! Ok, I agree with you but, I have a big family with me. How can I afford to leave them and come with you? Whomsoever Dhaam Dhani wants to awaken, will come to Jaamnagar and get awakened.

The exercise of dialogues continued on in Naliya for nearly a month and a half. There were renewed pleadings to readmit Raadha, Roopa, Dhaarabhai and others whom Bihaariji had excommunicated, but Bihaarji did not budge even an inch. He rejected everybody's pleadings and requests contemptuously.

Even if sunlight can't melt a stone, it would at least warm it but, the heart of people like Bihaariji is so merciless that the sorrowful tears of others do not have any effect.

Though the attitude and behavior of Bihaariji had generated some bitterness in

Shri Ji, he forgave him for being the son of his Master. But the anger and jealousy of Bihaariji, like an uncontrollable fire, was raging in him.

After leaving Naliya, Bihaariji went to the king of Khambaaliya and informed him that Mihirraj is at Naliya and that he will be coming to Khambaaliya. This king had been nurturing feelings of animosity against Shri Ji. And Bihaariji found an opportunity to give vent to his suppressed anger towards Shri Ji.

Criticism and jealousy are like sisters. The one who has befriended them can never find peace. They no doubt keep making others unhappy but, in the process they also keep burning in their self created misery.

All Sundersaath boarded a steamer for Khambaaliya. When Shri Ji was about to board, a sneeze came out of him. He became cautious and did not board the steamer. Moreover, even before he could board, a powerful burst of wind came which swept the steamer off the coast into the sea. Since it had a sail tied to it, the wind took the boat farther and farther into the sea.

As soon as the boat reached Khambaaliya, the soldiers of the king arrested all Sundersaath and took them to the king and he started questioning:

King: Who are you people?

Sundersaath: We have come from Surat.

King: Who amongst you is Mihirraj?

Sundersaath: Neither we know of any Mihirraj nor is he here amongst us.

King: Who is this woman over here? Is this the wife of Mihirraj,
Tej Kunwari?

Sundersaath: No, she is our sister.

King: I have serious doubts about your answers. However if you
People would eat the food prepared by your so called sister,
then, I can accept that you are brothers and sister and that, she
is not Tej Kunwari.

Sundersaath: What is there in it? We have spent years doing it. We shall
do the same thing now in front of you.

Some time later all Sundersaath ate together with great love, the food prepared
by Tej Kunwari. Seeing that, the King was astonished. All his doubts were put to
rest and the very next day he released all Sundersaath. That way they were saved
from the grave danger that had come their way thanks to the mindset of
Bihaariji.

Chapter – 19

Travelling by land, shri Ji reached Kutchh. From there, under the guise of a monk he reached Dhoraaji. Even those Sundersaath, who had started from Khambaaliya, reached Dhoraaji. Meeting with Shri Ji, they all felt great joy. When Sundersaath narrated the incident at Naliya, Shri Ji felt very pained by, the callous act of Bihaariji. He realized that, there is not even an iota of grace of Shri Raaj Ji, on Bihaariji or else, he would not have caused such grave harm to Sundersaath.

Premji and Thaavarbhai had brought their bullock carts to transport, all Sundersaath and Shri Ji across the desert sand. The carts were moving only slowly as, the wheels were getting stuck in the sand and, the cart driver would then use the whip to goad the bullocks. The situation prompted some Sundersaath to create a popular hymn, the meaning in gist of which is something like this:

“Oh’bullock! Don’t leave your yoke. In spite of carrying and transporting such a huge load, you have to still bear the beating. You have swelling on your neck and yet, till the destination is reached keep bearing the load; likewise Oh’mý jeev! Bihaariji, whatever hardships may come your way, but never shirk or back out from the responsibility of services entrusted on you by Dhaam Dhani.”

Tolerance is the greatest weapon. Great saints are armed with, the shield of humility

and the great weapon of tolerance, with which they win the world.

From Kutchh, Shri Ji came to Dhodha along with sundersaath. After a sojourn of 3 days there, they reached Surat via Suhaali. As a result of recitals, discussions and, discourses for 18 long months, a big contingent of 500 Sundersaath had come together who, had all left their family ties and worldly deeds permanently, to offer services and obeisance at the feet of Shri Ji.

Shri Ji had taken residence in the house of Shivji bhai at sayedpura street. Shivji used to serve Shri Ji with great love and affection. Shivji and Raamji were brothers, and the contrasting difference was that, while Shivji bhai was rich and wealthy, Raamji bhai was very poor. Praan Naathji awakend both of them with the Eternal Wisdom and ordered thus:

“Both of you go to Jaamnagar and pay obeisance at the feet of the Spiritual Master, Bihaariji, enthroned there so that, your souls may get fully awakened.”

Shri Ji also gave them individual letters addressed to Bihaariji. Very first, Shivji bhai reached Jaamnagar. The servant went inside to inform Bihaariji.

Servant: O, Master, one Sundersaath from Surat has come for your audience.

Bihaariji: How is his appearance?

Servant: He appears to be very rich. He has come in his own vehicle. And, he is also dressed in costly clothes.

Bihaariji: Bring him in quickly.

By bowing and touching the feet, he greeted the master with folded hands and, placed before him five gold coins as his offering. Bihaariji became very very happy and blessed him thus:

“Doubtless, you are a pure and true Aatma of Paramdaam. I bless you that, your soul may be awakened and that, you may attain Eternal Bliss at Paramdaam. With that, he also instructed his servant to put up Shivji bahi at a good place and, take extreme care to provide him with all necessary comforts and hospitality.”

After the return of Shivji bhai, Raamji bhai trekked his way to Jaamnagar. The servant again informed Bihaariji about the coming of a Sundersaath and, the Master asked:

Bihaariji: How is he and from where has he come?

Servant: Master! He has also come from Surat but appears very poor. He has come walking all the way taking many days. He is a very frail looking man. He was telling that “if Master gives me an audience, I shall feel blessed and graced”.

Bihaariji: The audience of Dhaam Dhani is not for the hungry, naked or beggars. Under no circumstances should he be allowed to come in.

Servant: He has given me this letter which is send by Mihirraj Ji.

Bihaariji: I don't want to read the letter. You return back the letter to him; doesn't matter whoever might have send him.

Poor Raamji bhai remained at the entrance gate for three days and, went on crying and beging for mercy. He had not eaten even a morsel of food yet, nobody showed any compassion. At the end, the servant reported:

Servant: O'Master! since three days he has not had any food or water. He is weeping and telling that he would not take any food till Master gives him audience.

Bihaariji: I am not that cheap a Dhaam Dhani that anybody can get my audience. Tell him to leave this place immediately. I won't be giving audience to such beggars.

The servant came and conveyed the message of his master. Hearing it, Raamji bhai initially started sobbing vehemently but then, a fire of rebellion was ignited. He felt it better to go away from there.

On the way back, he was overwhelmed by a flurry of uneasy and disturbing thoughts. ‘Is this what religion or spiritualism is? I was not given an audience because I am poor. Is my poverty such a curse that even my three days of starvation did not generate any sympathy in the mind of Master? I don’t believe that in such a cruel and unkind heart, the grace of Dhaam Dhani would be enshrined. I had come trekking hundreds of kilometers for this treatment? I don’t think there is any need for me to have audience or get the grace of such masters. After returning from Jaamnagar, Raamji bhai narrated everything of what he went through. “For us, you are our Dhaam Dhani. Bihaariji is only a master of the cushioned seat. Now I shall never, ever go to have his audience or meet him.”

Listening to the whole incident, Shri Ji felt very much pained. He thought that, had there been even an iota of grace of Aksharateeth Dhaam Dhani, Bihaariji would not have behaved so cruelly and harshly. It is due to this behaviour of his that, Sundersaath are feeling suffocated.

Meanwhile, Bihaariji came to know that Dhaara bhai, Raamji bhai and Raadha and Roopa were all with Mihirraj and, this infuriated him. He decided that Mihirraj has taken up rivalry and competition with the official seat of Sadguru Devchndraji. That is why he is not obeying my orders and, is giving shelter to all, whom, I have removed from the community. He felt that Mihirraj is hungering to project himself as great.

When Shri Ji came to know about the mental bankruptcy of Bihaariji, he

conveyed to him that “any Sundersaath who is rejected, disgraced and weak will be welcomed by me with love and affection and, shall never be orphaned by me.”

Gutter water after merging with river Ganges comes to be identified as the water of Ganges and, after meeting with sea it comes to be known as sea water while, the water of ponds, which hate gutter water, gets dried up in summer. Our heart should be like the sea which accommodates everything and everybody.

Meanwhile, Govardhan bhai came from the port city of Abbaasi and, took upon himself the welfare service of Sundersaath. It is behind this type of service that, the meaningfulness of life is hidden.

The news about the pearls of Eternal Wisdom coming out through the discourses of Praan Naathji, soon spread all around Surat. The crowd of listeners started swelling. Even exponents of Vedaanta like, Bhim bhai and Shyam bhai also joined the congregation, to soak in the ocean of Eternal Wisdom of Shri Ji.

Shyam bhai was so impressed by the discourses of Shri Ji that, he told Bhim bhai -“Praan Naathji is opening out the knots of the hidden secrets of Vedaanta so easily, about which, nobody had any clue so far. Compared to him, we are nowhere in terms of knowledge of Vedaanta.”

Hearing this, even Bhim bhai thought that, so far we have been considering Aadi Naarayan, the dream form of the mind of Akshar Brahm as everything but,

Praan Naathji is talking about Aksharateeth, a form even beyond that of Akshar. There is no doubt that, the knowledge of Praan Naathji is very much in concurrence with that of Vedaas and Vedaanta, which we have not been able to understand properly.

With the grace of Shri Ji, the soul of Bhim bhai started experiencing the Divine Bliss of Paramdaam. Then what to say? It was something like, a thirsty getting to drink, the pure sparkling water of Gangotri. Bhim bhai with his entire family took to the feet of Shri Ji and acquired the divine knowledge of Taartam. Subsequently, even Shaam bhai had the privilege of being initiated by the Eternal Knowledge of Taartam. Both of them took leave of their previous master, sant Shambu Naath and, plunged into the divine ocean of wisdom of Shri Ji.

Amongst the sect of Vallabachaarya, there was a renowned scholar known as Govindji Vyaas. He was not getting answers to 40 questions raised in Bhaagawat. Vallab bhai Dalal wrote down all the 40 questions and placed them before Shri Ji.

Shri Praan Naathji handed over those 40 questions to Govindji Vyaas and asked him to read out one by one. Vyaasji went on reading out the questions one by one and, Shri Ji went on answering each one. In no time, Vyaasji got the answers to all the 40 vexed questions. Govindji Vyaas became spellbound and, his inner self cried out.....!

“O’Vyaas! The one who has given answers to the questions is not an ordinary man, and, Paarbrahm Himself is seated within him. Surrender at the feet of his divinity.”

He was so elated by this realization that, Govindji Vyaas fell at the feet of Shri Praan Naathji and begged for his mercy.

The news of, such stalwarts like Bhim bhai, Shyaam bhai and Govindji Vyaas getting initiated by Shri Ji with the knowledge of Taartam, created a furore in Surat. A huge mass of people started coming in groups to have a glimpse of Shri Ji and get his audience. If some were speaking ill of him majority of them considered themselves to be lucky to have got a sight of him.

The echo of the awakening process being enacted at Surat reached the ears of Bihaariji. He realized that, if the following of Mihirraj went on increasing unchecked, his existence would be in peril. So, considering it prudent to take the path of conciliation, he wrote a letter to Shri Ji.

He wrote : “Dear Mihirraj! To take the sect initiated by Nijanand Swamy to a higher pedestal, I am framing three rules. I am hopeful that you will also abide by these.

1. The Taartamya knowledge should not be given to people of low class.
2. Widows also will not be entitled for this knowledge.
3. Other than me and you, no third person shall have the right to give ordainment.”

Shri Ji replied to Bihaariji thus:

“Ever respectful Master!

Amongst the rules that you have framed, the first one is that, the knowledge of Taartam should not be given to lower class of people. I would like to make it clear to you that Sadguru Shri Devchandraji had never believed in the false notion of classes (caste, creed etc.) of people. The Aatmas of Paramdaam have descended on all classes of people and so, all classes of people have equal right to acquire Taartamya knowledge. Even the people who worship Lord Vishnu for attaining Vaikund, believe that, in whichever house a worshipper manifests, his caste or creed is not to be seen. The seer Maatang was a degraded person of the lowest class, the seer Jaabaali was a shepherd and, the seers Janshruti and Ravidaasji were both belonging to the Shudra class. All of them are to this date highly respected and revered. To see the Brahmsrushti Aatmas of Paramdaam in terms of caste or creed is, highly sinful.

Your second rule says that, The Taartamya knowledge should not be given to widows at all. This rule of yours is also baseless. You must be remembering that, Sadguru Shri Devchandraji had given the Taartamya knowledge to Khojibai, a widow. She was at that, a Muslim woman but, Devchandraji was not at all discriminative.

Then, you have written that, other than you or me, no third person would have the right of initiation; which is totally unacceptable. In this vast world of

millions, how far can, me and you reach out in spreading the wisdom of Nijaanand Swamy? This way, the wisdom would remain restricted to a small part of the world. There is a limit to our efforts and our reach. I think that anyone who has the knowledge and, is awakened, can initiate others and give the Tartamya knowledge.

Along with the letter, Shri Ji also sent the book of 'Kalash' (a collection of revealed eternal wisdom by the exalted power of Aksharateeth Raaj Ji through Shri Ji) which had materialized of late. After reading the contents of the letter, Bihaariji was very much dejected and despondent. He said in despair that:

"This is not 'Kalash' but 'klesh' (distress). In this, Mihirraj has taken the glory of Aksharateeth on himself. Any one reading this would consider Mihirraj as Paarbrahm; then what would be the importance of my occupying the seat of Spiritual Master?"

Bihaariji thought to himself that, Mihirraj has not accepted even a single rule of mine. This is an affront on my position and stature. He has, clearly established it by the book of 'Kalash'. Now to safe guard the importance of my seat, there is no other alternative except to disown him from the community of Sundersaath.

In the end, Bihaariji send a letter to Shri Ji:-

"Mihirraj! You have developed the art of writing poems and, because of which, you have started thinking of yourself as Aksharateeth. Whomsoever I exile, you

accept him or her into your fold. Now, there is no relation between me and you whatsoever. You don't have respect even towards the seat of your Sadguru Maharaj. Due to these reasons, I am throwing you out from Paramdaam as well as, excommunicating you from the community of Sundersaath."

When Shri Ji read this letter, he felt distressed and heavy hearted. He thought to himself that, to write a letter of this type does not suit the glory of a Brahmashrushti.

When Sundersaath became aware of the real contents of the letter, they felt agitated against the high handedness of Bihaariji, but then, also found it amusing. They said that, if Bihaariji had even an iota of spiritual wisdom, he would not have written that "I am throwing you out from Paramdaam." Paramdaam, is, Complete and Eternal. There nothing that can be added or removed there!

When all Sundersaath were together, they debated among themselves and came to the conclusion that, they have nothing to do with either the body of Mihirraj or with, Bihaariji and his position. We have to only see where is the Power of Aksharateeth enacting his sport? Bihaariji has never awakened even a single soul so far and, neither has he any spiritual wisdom. He has considered it his right to excommunicate people or harass people. On the other hand, The exalted power of Aksharateeth is definitely enshrined in Mihirraj Ji, as we can see. And, Eternal Wisdom is coming through him and, moreover, whenever he gives discourses, we feel as though Sadguru Dhani Devchandraj is speaking.

Under the leadership of Bhimbhai, all Sundersaath told Shri Ji: “Now we have nothing to do with either Bihaariji or his hierarchal seat of spiritual Master. As far as we know, you are our beloved master of souls, Aksharateeth. With all our body, mind and might, we would like to pay our obeisance at your feet. We request you to go forward with your mission of awakening souls. We are totally at your command.”

Saying these, all Sundersaath seated Shri Ji and Tej Kunwari on a pedestal and worshipped them and, raised slogans proclaiming them as their beloved Praan Naath, Master of souls.

Shri Ji replied to Bihaariji’s letter thus:

“Respectful Master,

I thank you for your act of throwing me out from Paramdaam and excommunicating from Sundersaath. I am now assuming the mantle of the sport of awakening as, ordained by my beloved Master, Sadguru Nijanand Swamy. I am sure that, I would definitely meet with success if pursued with unbiased dedication.”

Shri Ji was aware of the need for Lakshman Daasji in the task of awakening but, unfortunately he was completely immersed in worldly pursuits. With the grace of Shri Ji, situations, so arose that, he had no alternative but to leave everything and come at the feet of Praan Naathji.

It so happened that all ships of Lakshman Daasji got sunk in the deep sea under calamitous conditions. Even before he could come out of this grave loss, a fire broke out in his warehouse and burnt down all stocked material.

His business came under great stress and, money lenders started putting immense pressure on him. Even after selling all his property and ornaments, he could not repay all the loans. During this agonizing and shattered state of mind, he only found one source of succor and, that was, the divine feet of Shri Praan Naathji.

The reality was that, even if one doesn't come joyously to the service of beloved Paarbham, in the end, one is forced to come when under distress or sorrow. Lakshman Daasji took a vow that, till he goes to Jaamnagar and meets Bihariji, he would not take even a morsel of food.

When he was on his way to Jaamnagar, at Mangrol – Patan, he was detained by a representative of his money lenders. He thought that if Lakshman Daasji is allowed to go to Jaamnagar, he might end up becoming a mendicant and, he will never be able to return the money.

Then, via the port of Deep, Lakshman Daasji reached Surat. At Surat, he met Shri Ji and fell at his feet. Shri Ji addressed him and told: "From today onwards, you are not the wealthy Lakshman Daas but, you will be known as Laaldaas. You were greatly needed here and that's why you have been freed from the clutches

illusion. Now you go and take food with Sundersaath.”

Laal Daasji said: “I have taken a vow that till I go to Jaamnagar and pay obeisance to Bihaariji, I would not take even a grain of food.”

Then Shri Praan Naathji himself said: “Laal Daas! Now you are at the feet of Dhaam Dhani only. Your vow is now complete and there is no need to go to Jaamnagar.”

Chapter – 20

Bihaariji was considering himself as Dhaam Dhani just because he was occupying the seat of Master. And, the significance of that seat was because, it had been adorned by Sadguru Dhani Shri Devchandrajji.

The question is can any one become Aksharateeth just by occupying that revered seat? Ravan had dethroned his elder brother Kuber and taken over the throne forcibly but, that didn't make him Godly.

In the field of politics, the man who sits on the chair of position is considered the complete ruler of that stae or country. But, a man occupying the revered seat in spiritual domain though, may become the master of the sest but, does not become the spiritual Master unless and until he has evinced deservedness.

Bihaariji had been falsely imagining himself to be revered head, just because he was the physical occupant of the seat while, Mihirraj by feeling the pangs of separation in jail had succeeded in enshrining the Beloved Lord and, thereby in real sense, he had become the Praan Naath of all.

A motley crowd of 500 Sundersaath started off with Shri Praan Naathji to spread the light of Eternal Widom of Paarbrahm all over. Some members of the family of Sundersaath who could not accompany them were bid farewell before parting.

The group also included Tej Kunwari who was looked upon with devotion and reverence and, all Sundersath used to refer to her as Bai ji Raj. There was Bhim bhai the exponent of Vedaanta who, ultimately left this worldly abode serving Shri Ji all the time. Laal Daasji was there accompanied by his wife Laal bai and daughter shyam bai. A man, who owned millions had hardly a penny now. There was also Govardhan Daas from Abbasi.

Where Bihaariji had been all the while opposing and belittling Shriji, his own sister, Jamuna bai realizing the real identity of shri Praan Naathji, left her home with her only son, chabil Daas and joined Shri Ji. Both mother and son left this world serving Shri Ji.

With these 500 Sundersaath, Shri Ji left surat and reached Ahnedabad. After staying there for four days he reached Sidhpur. In Sidhpur, shri Ji was taken care of by one Rewa Daas Bhagwan Daas Upaadyay. When Shri Ji left sidhpur after a sojourn of 2 days, he gave Rewadaas a gold sovereign.

As per his materialistic nature, Rewa Daas said: “You are all so rich, why don’t you give me one more coin? You will be blessed.”

Govardhan Daas said “we can give you many coins instead of one, but they are worldly and illusory. In the form of Shri ji, Eternal Paarbrahm has come to you. Why don’t you seek some Eternal Wealth from him?”

As soon as he heard this, Rewa Daas fell at the feet of Shri Praan Naathji and prayed that his soul may be awakened.

Shri Ji then said that: “I had been here with you for 22 days but, you never took interest in getting any sort of Eternal Knowledge. Now when I am about to leave, how much can I tell you? So, I shall tell you something in brief but, make sure that you keep this closer to your heart all the time.

Beyond this 14 tiered world, covered with 8 layers, the 7 voids, Aadi Naarayan, the Incorporeal and even the Eternal Infinite is, the non-dual unitary Paramdaam, the abode of Akshar Brhm and Aksharateeth. At Paramdaam, there is the serene and blissful water of river Yamuna with 7 ghaats, ahead of which is the blissful square housing Rang Mahal, on the first floor of which is, Mool Milawa wherein is seated the ever youthful Eternal form of Paarbrahm. Sitting there, our souls have entered this world in wave form to see the illusory sport of this world. Now we shall awaken ourselves with the knowledge of Taartam and ascend to our permanent abode.”

Giving this knowledge, Shri Ji and sundersaath left for Medta. And, Rewa Daas went on recapitulating this knowledge silently within himself for six months without letting anybody get any inkling of this knowledge.

One day while talking to Keshav Bhatt, accidentally he blurted out that, beyond this finite world, is Paramdam, from where we have come to see the sport of illusion.

Keshav Bhatt was startled to hear this and, asked Rewa Dass as to, from where did he get this knowledge? You have been throughout your life worshipping Gods and Goddesses and had been making others to do so.

Rewa Daas: Six months back, a man of Kshatriya class had come and, he only gave me this information.

Keshavji: Whatever you heard, please tell me clearly and completely.

Rewa Daas: That captivating Kshatriya man told me that, beyond this 14 tiered world with 8 envelopes, the 7 voids, Aadi Naarayan and the primordial Nature, is the Infinite Brahmaand (Yogmaaya) and, even beyond is Paramdaam, from where we have come and enjoyed the sports of Braj and Raas and now, we are witnessing the sport of awakening and, then we will be going to Paramdaam.

Keshavji: From your expression, I am forced to say “How would a monkey know the taste of ginger?” The one, whom you have known as a mere Kshatriya man is, the real manifestation of Paarbrahm. You should consider it as your greatest luck that, you had the privilege of his presence here with you for 22 days. It is very unfortunate that, you did not draw any special benefit from him. Now, I am going in search of him.

Wherever on this earth he might be, by getting his audience, I shall feel it my fortune to get his blessing.

Saying these words, Keshav Bhatt left the place. He was not even aware, whereto Shri Ji must have gone, when he left Sidhpur six months back.

If there is gust and determination for searching and, the unquenchable thirst for attaining the goal, there is nothing called impossible.

After relentless search, ultimately, Keshav Bhatt reached Delhi where, he had the privilege of meeting Shri Ji. His eyes which were thirsting for a glimpse of Shri Ji, quenched their thirst and became contented.

After remaining in the company of Shri Ji and acquiring the complete Eternal Knowledge, he returned back to Sidhpur, and there, he awakened many souls including Rewa Daas. Because of his efforts, Sidhpur became a centre of Eternal Wisdom.

After leaving Sidhpur, Shri Ji had gone to Medta. Here, Laabhanand, a practitioner of occult had sway over people. He had spread such fear of him amongst the people that, nobody dared to go and meet any other saint or seer.

Shri Ji realized that, people are not able to come to him because of the fear for Laabhaanand. So, Shri Ji himself went to Laabhaanand. During the course of discussion on scriptures and, even on occult, he was silenced by Shri Ji. He had

no spiritual understanding and was only keeping people under bay, by his occult practices.

When Laabhanand realized that, if people came to know that he could not answer the questions of Praan Naathji, his hold over people would slowly wane and, his prestige and sway would be under peril. To safe guard his interest, he thought of only one way:-

He had control over certain evil spirits acquired through occult practices and so he ordered these evil spirits to rain a hail of stones at Shri Ji and Sundersaath and finish them off or, make them run away with fear. However hard the evil forces tried their might, they could not lift even small stones let alone big boulders, while, they were capable of lifting entire hills.

When all the divine forces of this mundane world are at the service of Shri Praan Naathji, what can the illusory evil forces do? When all attempts of Laabhaanand failed and proved ineffective against Shri Ji, he went into seclusion with shame and despair and became silent.

Shri Ji was housed in a mansion with all his Sundersaath. When people became free of the fear of Laabhaanand, and were no more afraid of him, hordes of people came like swarms of honey bees to get audience of Shri Ji. People started thronging the place for gaining the grace of Shri Ji.

Of those, who got intoxicated with nectar like discourses of Shri Ji, many

decided to acquire the Taartamya knowledge. Amongst them, Shri Raajaraam , Jhanjhan bhai and Makrandji, subjugated themselves totally at the service of Shri Ji. From Medta, till three years after arrival at Panna, all needs of Sundersath were looked after by Rajaraam and Jhanjhan bhai. This service of theirs would be eternally remembered till Paramdaam.

There are only three courses for wealth :- charity, enjoyment or complete loss. Whereas charity is indicative of Godliness, enjoyment is the representation of wantonness or indulgence. Blessed are those who consider wealth as a gift of God and spend it for the spread of knowledge or for human welfare.

People were witness to, a miraculous event as happened through Shri Ji in Medta. Just as, Shri Krishnaji during Dwaapar (a period in the time scale of life existence according to Hindu scriptures) cured the hunchbackedness and ugliness of a maid committed to worship of Krishana, a similar episode occurred by the grace of Shri Ji.

Raajaraam's daughter's name was Lalita. Not only were her looks ugly but, even she had a bodily deformity like hunchbackedness. One day while Shri Praan Naathji was taking bath, Lalita appeared there accidentally. Shri Ji poured a mug of water over her.

What a miracle.....! Lalita turned into a beautiful woman sans her deformity and ugliness. What is impossible, if the mercy of Sat-Chit-Anand Paarbhaam is there?

What then to say? Lalita who was a victim of this illusory world could, attain the master of her soul, Aksharateeth, sitting in this world. She got engrossed in her love towards her Lord. She left all her worldly relations and, submitted herself to the service of Shri Praan Naathji till Panna and, her soul left this worldly body engaged in his service.

One evening when Shri Ji was taking a small walk with Undersaath, he heard the voice of a muslim priest from atop the Masjid (place of worship of muslims) pronouncing ‘Laa Ilaah Illillah Muhammad Rasool Allah’.

Shri Ji expressed dismay and said, what is this priest calling out? The meaning of, what he is pronouncing, is that, whom we call as Kshar, Akshar and Aksharateeth, are known in Muslim recitals or prayers as La, Ilaah and Illillah. Both have surprisingly similar nuances

With the descend of Akshar Brahm’s Aatma into the body of Mihirraj Ji, his soul was enshrined by all the five powers of Paarbrahm; 1. Josh – the inspirational power of Raaj Ji, 2. Shyaamaji, 3. Akshar Brahm, 4. Aavesh – the exalted power of Raaj Ji and 5. Jaagrut Budhi – the intellect of Akshar Brahm. Because of these endowments Shri Ji was christened as Mahaamati, meaning, the Lord of Absolute Wisdom.

Shri Ji told Laal Daasji “Laal Ddaas! Whatever is told in vedic and ancillary scriptures, the same thing is said in different words in Kateb Scripture

(Khoraan). The saga of violence and killing in the world is mainly due to differences in language, attires and rituals.

It's just because the original truth is not realized that, people are indulging in blood shed and, in the name of religion they are putting entire humanity to shame. It is only because of ignorance and blindness towards understanding of religion that, Mohamed Gazni, Mohamed Gori, Taimur Lang, Sikhandar Lodi and others have broken many temples and massacred hundreds of innocents turning the earth red. In Meerut alone, Taimur Lang killed nearly one lakh Hindus which included children, the old and women. This cruel act according to him was to please his Khuda (Almighty or Allah). Is this what is called religion?

At the present time, this sequence is being carried forward by Aurangazeb. He wants to convert the entire country of India into the fold of Islaam. By breaking the temples at many places like Banaras and Mathura, he has built mosques. The Hindus are trying their best to protect their religious edifice. It is only because of the bigoted, fanatical training that, Aurangazeb has become such an intolerant tyrant.

If Aurangazeb is given knowledge of the real principles of Islam, he would desist himself from committing such atrocities. He is very much in search of Imaam Mehndi, the one proclaimed in Khoraan. If he is made aware of my true form, he would definitely come under the umbrella of, true religious order, because, within him, resides an Aatma of Paramdaam. So we have to proceed to Delhi, keeping aside everything else."

By this time, Shri Praan Naathji had spend nearly four months in Medta. Before leaving Medta for Delhi, Shri Ji send Govardhan Daas across the border (to Rajasthan) to meet Jaswant Sinh with the idea of awakening him.

(In those days, three kingdoms were famous. 1. The Shishodias of Udaipur, 2. The Katchvaahas of Jaipur and 3. The Raathods of Jodhpur in Marwad). This is the same Jaswant Sinh, whose 13 year old son Prithvi Sinh, had torn apart one Kishori Sinh by catching hold of his jaws. Witnessing this scene, even Aurangazeb had jitters. Instantaneously, a thought came to his mind that, if this boy lives, one day it could prove detrimental even for him.

He hatched a plot and, accordingly, he send Jaswant Sinh to Afganistan for invading that country and, in his absence Aurangazeb got Prithvi Sinh killed by poisoning him. Hearing this unbearable news, even Jaswant Sinh left this world. All these Rajput Kings were from the surya Vanshi line of descent and, Jaswant Sinh Rathod was well known for his valor.)

The discourses and discussions of Govardhan Bhatt on Eternal Knowledge, had, no effect whatsoever, on Jaswant Sinh and so, he had to return back with no success.

One Mukund Daas had taken Taartam from Shri Ji at Surat. He had got married only a few months back. He requested his wife to accompany him in the service of Shri Ji. When his wife refused in clear terms, he bid farewell to her and came to Delhi to be in the service of Shri Ji.

Shri Ji reached Delhi with his Sundersaath passing through Gokul, Mathura and Agra. He stayed at the mansion of Vittal Gaur for six months. Sundersaath from Thattaanagar, Medta and other places came and met Shri Ji here.

After coming from Rajasthan, Govardhanji stayed with Gangaraam in his shop at Laal Darwaaza. While staying there, by his discourses, he awakened Gangaraam and Aashajeet Vakil. While moving around Urdu market, he had an opportunity to strike acquaintance with one Gareeb Daas. It was through his help that Shri Ji later could use the mansion of Saiyad.

Govardhan then reached Shri Ji accompanied by Gangaraam and, explained to him about all what happened at Jodhpur. After coming to Laal Darwaaza from Sayad's mansion, Shri Ji and Laal Daasji together wrote a letter addressed to Aurangazeb in which they had addressed 22 questions related to Khoraan. These questions were in reference to the day of judgment and the coming of Imaam Mehndi.

After writing this letter, a secret meeting of all Sundersaath was held under the direction of Shri Ji. At the meeting, the discussion was centered around on, how to deliver the letter to Aurangazeb? Aashajeet Vakil said "O' shri Ji! This letter is written in Hindustani and Devnagari scripts which, Aurangazeb won't be able to read under any circumstances. If the emperor even sees a Hindu in the morning, he is beheaded, as in his opinion based on false Islamic ritual, a Hindu is considered defiled. He considers himself to be Momin (Brahmasrushti) and,

Hindus as Kaafir (infidel). No benefit would accrue from this letter.

Shri Praan Naathji stayed at Laal Darwaaza for about two months in the house of a Rajput. Staying here, he had discussions and discourses on Vedaas and Vedaanta in a hush- hush manner. One Sufi (a muslim sect) saint used to come to attend the sessions of Shri Ji.

Hearing Shri Ji, the souls of both Dayaraam and Chanchal Daas got awakened. Sheikh Badal and Anand Raam had already gained the mercy of Shri Ji. Whenever Dayaraam, Gangaraam and Chanchal Daas used to come to meet Shri Ji, they always used to bring something or other to offer at his feet.

Meanwhile, Lakshmi Daasji came to Delhi from Surat with his whole family. He had great desire in his mind to be of service to Shri Ji. The sport of the Eternal Lord is sometimes very strange. It can never be understood with the mundane human mind.

Some strange and mysterious things started to happen at Lakshmi Daasji's house. Raaj Ji started giving vision of himself with his full majesty. Once, He manifested and said that, on the eighth day from today the soul of Aurangazeb would get awakened.

Lakshmi Daasji came to Shri Ji and told him: "O'Shri Ji! Every day Raaj Ji gives his glorious vision at my house. Today, Poornabrahm Aksharateeth had said that, through me, the soul of Aurangazeb would be awakened and this would happen

eight days from today.”

Shri Praan Naathji gave great respect to Lakshmi Daasji and asked Sundersaath to give a seat for Lakshmi Daasji adjacent to his. He said that, The Lord’s mercy can fall on anybody and, whosoever The Lord has graced should, take the lead in the sport of awakening and, he is prepared to follow him.

Or else, if anybody sits alongwith him, then also he is ready to walk alongside him. If the mercy of Dhani Shri Devshandraji is on me, then Sundersaath should follow me. But there should be no hindrance or interruption in the process of awakening.

Then Lakshmi Daasji said: “I cannot walk ahead of you but, as Aurangazeb is going to be awakened through me, I can be seated alongside you.”

At a sign from Shri Ji, Sundersaath placed the seat of Lakshmi Daasji next to that of Shri Ji. Everyday Sundersath used to pay their respects to Shri Ji and as usual, Bhim bhai and Shyaam bhai also came to pay their respects to Shri Ji. When they saw Lakshmi Daasji seated next to Shri Ji, they smiled to themselves but did not say anything. After bending at the feet of Shri Ji, they said turning their face towards Lakshmi Daasji “Lord of Paramdaam! Poornabrahm Sat-Chit-Anand! Shri Lakshmi Daasji, our salutation to you.”

Saying so, both left with a mild wicked smile on their face. All Sundersaath were witness to the incident but, none said anything. Lakshmi Daas felt that, both

Bhim bhai and Shyaam bhai were sarcastic towards him.

This went on for three days and, Bhim bhai and Shyaam bhai continued addressing Lakshmi Daasji in the same style. Lakshmi Daasji felt something amiss and, with a sense of guilt and shame, stopped sitting next to Shri Ji.

On the other hand, Raaj Ji continued his sport of giving his vision to all at Lakshmi Daasji's house. And on the eighth day, when Lakshmi Daasji requested Raaj Ji: "Oh my Lord of Paramdaam, I pray that now you awaken the soul of Aurangazeb through me", Raaj Ji just disappeared.

On that day, when Lakshmi Daasji came amongst Sundersaath, all had the same question: 'Did you meet with Aurangazeb? Have you awakened him?'

Lakshmi Daasji did not say anything to them but, afterwards went to Shri Ji and narrated the entire event and, as to how Raaj Ji performed the vanishing act. Shri Ji did not say anything but went on hearing Lakshmi Daasji with a smile. All Sundersaath burst out laughing at him.

Lakshmi Daasji had no option but to bear the sarcasm of Sundersaath with his head down.

This episode of mock sport, so to say, was played by the Lord, Raaj Ji with the express purpose of reminding Sundersaath to keep complete faith in the divine verses (Brahm vaani) coming through Shri Ji. When it was already said through

an earlier divine verse that, the credit and glory for awakening of souls is reserved for Mahaamatiji, how can then, the credit of awakening go to Lakshmi Daasji? Just to establish the truthfulness of his Divine Wisdom coming down through Mihirraaj, he even went to the extent of proving his own pronouncement, coming through Lakshmi Daasji, wrong. This episode of mock was essentially to educate Sundersaath to believe only in the reveled wisdom and, not on anybody or any other source. No doubt that Lakshmi Daasji had to face the sarcasm of Sundersaath, but then, he was blessed by Raaj Ji withn his divine vision continuously for so many days.

Subsequent to this episode, Shri Ji came to Boodiye in Shahjahaanpur. Unfortunately, the entire place was in the grip of an epidemic of epilepsy due to some infection. Even Naagjibhai contracted the disease and was facing certain death. But with the mercy Praan Naathji his life was spared and death could not touch him.

From here, Raaj Ji deputed Nirmal Daas along with four other Sundersaath to meet the king of Khadkari. Since he was a jeev of this perishable illusory world, he could not be awakened. After having tried in vain for 10 – 12 days, Nirmal Daas and other Sundrsaath returned back to Shri Ji.

The 22 questions from Khoraan prepared earlier in Hindi, was now rewritten in the Persian language. He summoned Bhim bhai and Laal Daasji and asked them to get it to Aurangazeb. Both made the necessary preparations and came to Delhi.

But, Aksharateeth Raaj Ji gave indication to Mahaamati that, no success will come and hence they were recalled. Shri Ji dispatched Kaahnji bhai to bring them back.

After reaching Delhi, Kaahnji bhai met both Bhim bhai and Laal Daasji and informed them not to proceed to meet Aurangazeb, as, Shri Ji feels that no success is likely at this time. He has told us to convey to you that, further course of action shall be decided upon after his arrival here.

Bhim bhai and Laal Daasji returned back to Boodiye. Shri Praan Naathji remained here for one month and then left for Haridwaar.

Chapter – 21

There is no human who, would not like to win over death and gain immortality. Every living being for that matter would like to thwart death.

It is recorded in Hindu mythology that, the ocean was churned by Gods and Demons for extracting Ambrosia which, if consumed is considered to give immortality. Once the pot of Ambrosia appeared, argument erupted regarding who would have it first.

The Gods ran away with the pot of Ambrosia while, the Demons gave hot pursuit. It is said that, as the Gods were running with the pot, few drops of Ambrosia fell at Haridwaar, Prayaag, Ujjain, and Naasik.

Like the Gods who after consuming the Ambrosia attained immortality, even humans think that, if they get to partake a few drops of the Ambrosia they can also attain immortality.

It is with this belief that, the custom of taking bath in, Ganges at Haridwaar, at the meeting point of three rivers- Ganga, Jamuna and Saraswati- in Prayaag and, in the rivers of Chhipra at Ujjain and Godaavari in Naasik, started and is continuing even to-date.

The question is, whether the drops of Ambrosia are available at these places?

The event of churning the ocean is supposed to have taken place millions of years ago. Are the drops of Ambrosia still present in the flowing rivers? If an arrow of Raam is supposed to have dried out the Ambrosia present in the navel of Raavan, how could then the drops of Ambrosia still remain preserved in these waters? Is it possible to get the taste of Ambrosia just, by taking bath in these rivers on the occasion of Kumbh Mela (Kumbh = pitcher or pot; Mela = fair or festival)? How much of the Ambrosia would any one of the thousands of people who aggregate there with the hope of immortality really get? The Gods who got immortality after consuming the Ambrosia live in Swarga (paradise, the abode of Gods also known as Indra lok). When even the Swarga and Vaikunt would undergo annihilation during Mahapralaya (the great deluge or annihilation), what is the use of the Ambrosia?

It is said in Yajurveda that, with knowledge, one gets elixir or ambrosia. Actually, the description of consumption of ambrosia is only figurative or metaphorical. By gaining Eternal Knowledge or Brahm vidhya, the virtuous (saatvik) Gods attained the bliss of Brahm (Brahmaanand). This is ambrosia or salvation for Gods as against which, the non-virtuous and ignorant (Tamoguni) Demons remained busy drinking spirituous liquor not gaining Eternal Knowledge and did not attain bliss of Brahm. As a result they are ever trapped in the cycle of birth and death.

It is in the remembrance of this attainment of elixir by Gods that, the Kumbh Mela is held and, Shri Praan Naathji along with his Sundersaath reached Haridwaar for one such Kumbh Mela being held that year. Various Hindu

spiritual sects were present there like, the followers of the 4 communities or religious orders of Vaishnavites (worshippers of Lord Vishnu) – Raamaanuj, Nimbaark, Maadhva and Vishnu Shyaam - , the scholars of the 6 schools of Hindu philosophy (Shat Darshan) and the members of the 10 classes of ascetics (Dus Naami).

During the Mughal rule many temples, monasteries, hermitages and centres of learning of Hindus were targeted and destroyed. Even during fairs and festivals, there used to be the constant worry and fear of attack.

The attires and their colour worn by Shri Ji and Sundersaath were not in keeping with the traditional Hindu styles. None of them had either necklace of beads adorning their neck or a mark of sandal wood or vermilion on their forehead nor, saffron coloured clothes. So, all present there were skeptic and suspicious of them and, thought of them as probably the emissaries or spies of Aurangazeb. Since their attires were very strange, there was curiosity to know about them.

Thinking so, some of the people asked Shri Ji: “Who are you? Kindly give your introduction. We feel that you are not the followers of any of the traditional sects of Hindu faith or philosophy.”

Shri Praan Naathji replied them thus: “Kindly establish the validity of whatever traditional principles or beliefs you follow based on the testimonies or attestations of Vedaas. Kindly clear all my doubts so that I can become a

follower of one of your sects. I would like to know about the place of salvation of jeev and, where and how is Brahm?”

As soon as Shri Ji said so, the leaders of all the 4 community of Vaishnavites started exposition of their beliefs. All of them mentioned their personal or desired deity to be either Lakshmi or Rukmani. The place of salvation was referred to as Vaikund, Dwaarakaa etc. They all believed in Vishnu as their Paramaatma or Ultimate.

To this Praan Naathji said that, according to Vedaas, the entire 14 tiered world along with prakruti (nature or the original or primary cause) would undergo dissolution at the time of Mahapralaya. In that situation where would be your Paramaatma and, how would the place of salvation remain safe and intact? All your wisdom is only of this world.

No one had any answer to this query of Shri Ji and, they started looking at each other.

After this, the leader of the Dus Naami sect came forward. He gave an introduction to their 7 accreditations and the 4 monasteries. According to him also, the place of Brahm and the place of salvation were within this universe. Only in their 6th accreditation, there was some hint of Akhand Dhaam (Eternal Land) but no clarity of purpose was there.

When Shri Ji wanted to know about the Eternal place free of the three qualities,

nobody had any answer.

The entire episode of deliberations on scriptures was very lively. Many people had assembled around, to hear and enjoy the deliberations between Shri Ji and, the leaders of Hindu philosophy and spiritualism. Whenever Shri Praan Naathji asked about the Eternal Abode of Brahm, His form and His sport, all the exponents were speechless and maintained silence. All the assembled people were watching the entire proceeding with bewilderment. Lastly, the exponents of the 6 schools of Hindu philosophy came forward for explaining their faith.

First of all the leader of Nyaay Darshan said: “Jeev, Iswar (Paramaatma) and Maaya (illusion) are all distinct from each other and are eternal. When the 21 steps of the staircase (6 senses + 6 subject matter of them + knowledge + happiness + sorrow and body of the 6 subject matter) are broken, then Jeev attains ultimate salvation.”

Shri Ji asked, beyond the 21 steps of sorrow where is the Eternal Form of Brahm? To this they had no answer.

The Mimaamsa Darshan Masters projected Karma (actions,doings or deeds) as the form of Brahm. To this Shri Ji said that that Karma manifests due to the communion of ego and senses. Since Brahm is pure and free of all these illusory elements, Karma cannot be considered as the form of Brahm. The Mimaamsa Masters also were silenced thus.

The exponents of Saankhya shaastra said that, creation manifests by the communion of 'Purush' (the creative force for form) and 'nature'. Shri Ji asked, what are the forms of these and where and how do they meet? Being devoid of the Taartamya knowledge (Eternal Wisdom), they were not able to answer these questions.

When all the above sects were silenced, the Masters of Vaisheshik Darshan came forward to put forth their concept. They said: "Kaal (time) alone is the form of Brhm. From this only, creation and annihilation of everything occur."

Shri Ji said: "It seems that you have not reflected well on Vaisheshik Darshan. The seer, Kanaad had never considered the lifeless illusory Kaal as the form of Brahm. All scriptures have considered the form of Brahm to be, beyond Kaal."

Now the Yog Darshan people said that: "Brahm is like a luminous flame and is omnipresent in every thing that is created. And he is attained by the knowledge of the 8 aspects of yog."

Shri Praan Naathji said: "Brahm is the form of Sat, Chit and Anand while, the world has false, lifeless and sorrowful form. So the Eternal Form of Brahm cannot be present in every particle of this world. Both have separate forms."

At the end, Shri Ji had, exchanges with the followers of Vedaanta. The experts of Vedaanta said: "Everything is the form of Brahm only. There is Maaya (illusion) within Brahm and within Maaya there is all pervading Brahm."

Hearing this Shri Ji said: “if everything is the form of Brahm, then nobody should be ignorant at all. Then what is the need for the knowledge of Vedaas and other scriptures? Just as there cannot be darkness within Sun and presence of sun in darkness, so cant Maaya be present within Brahm and Brahm within Maaya.”

Looking to the sharp arguments and the clear understanding of the concepts of Vedaas and scriptures, the experts of Vedaanta became helpless and they accepted their defeat.

All the experts and exponents of various sects went into confabulations and they were all impressed by the personality of Shriji and thought aloud as to who, could this great seer be who single handedly made all of us to bite the dust? We need to know about him.

When all of them together asked Shri Ji about himself, he said that: “If you people want to know about me then I would request you to have a perusal of ‘Puraan Sanhita, Maheswar Tantra, Brahad Sadaashiv Sanhita, Budh Geeta and Harivansh Puraan. It would be clear from the above scriptures that I am that SatChitAnand Paarbrahm who has been prophesied to appear during Kaliyug as the Budh Nishakalank form along with Brahmaatmaas.”

To test the veracity, they asked Shri Ji about the abode, form, sport, Shikha (), Sutra (aphorism), Sadguru etc. With the evidences from spiritual scriptures

Shri Ji gave appropriate and satisfactory answers to all. After that, all experts and exponents accepted that Shri Ji to be the Shri Vijayaabinand Budh Nishkakank form.

The same night Hailey's comet appeared on the sky. The same year was short of one month. According to scriptural pronouncements, these were the two marks given with reference to the appearance of Vijayaabinand Budh Nishkakank form.

Both the evidences being proved correct, all the seers, saints and experts and exponents accepted Shri Ji as Shri Vijayaabinand Budh Nishkalank form, started a branch or sect of Budh Ji, hurled a flag in his honour and paid homage to him ceremoniously.

The distribution of work in those days was such that the overall arrangements or management was with Garib Daasji and the responsibility of maintenance of all scriptures etc. was with Laal Daasji. Four months after the incident at the Maha Kumbh Mela at Haridwar, Shri Praan Naathji reached Delhi and met all other Sundersaath, including women, children and old, who had been left at Daud Paande's mansion before proceeding to Haridwar. It had been almost 4 months since Shri Ji had left them and gone to Haridwar.

Chapter – 22

Keeping the safety of Sundersaath in mind, Shri Praan Naathji decided to shift children, ladies and the old, to a safer place. He took them to the town of Anoopshahar and put them up in a big bungalow. After that he returned back to Delhi and wrote a letter to Bihaariji.

He had discussions with Aashajeet Vakil and educated him about certain spiritual facts. When he realized the identity of Mohamed and Naaraayan, he was unnerved and said: “You people have no fear of death at all. To challenge Aurangazeb about spiritual facts, much against his Islamic ritualism is, certain to invite his wrath and more of an open invitation to death. So I will not be able to meet your expectation in this matter.”

Thereafter, Shri Ji met Sheikh Sulaimaan who was a member of the council of ministers in the court of Aurangazeb. Sheikh Sulaimaan had already met Shri Ji twice and was under his influence and, was wanting to know the art of turning iron into gold.

Sundersaath gave in writing to Sheikh Sulaimaan that “if you would arrange for us to meet Aurangazeb, the art of converting iron to gold will be made known to you and, moreover, with the grace of Allah you shall get the vision of Rasool Mohamed Sahib when Hindus and Muslims stay together peacefully.”

When Sheikh Sulaimaan received these in writing, he was overtaken by a bit of fear and, was struck by the thought of ‘how could these people be so confident in what they are saying?’

Hiding his emotions he asked them: “What would happen if Aurangazeb takes to Shri Praan Naathji? Who would rule this huge land?”

Sundersaath replied that Shri Ji has no interest whatsoever in a land, state or country and his only mission is the spread of spiritual wisdom.

Sheikh Suleiman was more disturbed on hearing this and thought to him self “If the control of the entire land of Hindustan is also dirt to him, his talking to Aurangazeb could prove to be the death knell of the entire Islamic practices.

Shri Ji then ordered Laal Daasji and Govardhanji thus: “Both of you go and find out from any Muslim priest, what evidences are there in Khoraan about us?”

They went around and located a Mosque nearby and had discussions with the Muslim priest there. During the course of discussions they realized that there are enough evidences in support of what have been revealed through Hindu scriptures. Corresponding to Braj, Raas and Jaagni, there is description of Lail-tul-kadr ki raat (meaning 3 parts of Allah’s night). Just as the description of Madeeyam Saraha in Chhandhogopanishad, there is description of Hauz kausar in Khoraan. And the description of Jamuna as given in Puraan Sanhita is there in the form of Joyee in Khoraan.

Laal Dasji was highly elated by the similarity of descriptions of events and places between Khoraan and Hindu scriptures and, the existence of definitive evidences in Khoraan of, what is described in Hindu scriptures. But Govardhanji was upset with fear of the thought that, availability of proof in Khoraan would make Shri Ji determined to contact Aurangazeb and that could prove dangerous to their lives!

Govardhanji and Laal Daasji had an exchange in this connection.

Govardhanji: I think that we should never tell Shri Ji that evidences of Paramdaam are available in Khoraan.

Laal Daasji: The form of Shriji is, to us, the representation of Aksharateeth. We cannot keep anything hidden from him.

Govardhanji: Don't you understand? If we tell Shri Ji that, all evidences about Paramdaam are available in Khoraan, then, shri Ji would tell us to carry the message to Aurangazeb. And you know what the end result would be ; our necks would be under the mercy of Aurangazeb's sword.

Laal Daasji: (Trembling with rage) I really pity you on your faith. You don't have any faith on Dhaam Dhani Shri Praan Naathji. You think that he will get us killed?

Govardahnji: How dare you question my faith? If I had no faith within me
Why should I have come from Abbasi at all?

Saying above words Govardhanji rushed out and went to Shri Ji. Laal Daasji was left behind to trace his steps back to Shri Ji.

It was about quarter past five in the afternoon and Shri Ji was sitting in a room with thatched roof on the first floor when Govardhanji reached. He rushed towards him, touched his feet and said: “Dhaam Dhani! Khoraan has all evidences of Paramdaam. There is description of sacred Jamuna, Hauz Koshar and Rang Mahal (the mansion of Raaj Ji). I think that its time that we challenged Aurangazeb with the evidences and told him that your rule of repression based on misinterpreted principles should stop now, and that, you have in the name of religion caused too much.....!

His voice trailed off as Laal Daasji entered in. Laal Daasji had already overheard most of what Govardhanji had been saying. After paying his respects, Laal Daasji said: “Oh Dhaam Dhani, you should not trust us completely because, our faith is something when in front of you and something else when not in front of you.” Hearing this Govardhanji lost his cool and said furiously “Laal Daas! This is your ego that you consider yourself to be the only faithful follower of Shri Ji. It is only to belittle me in the eyes of everybody that, you are making such allegation that I am trying to keep Shri Ji in the dark.”

Laal Daas: The guilty always feels affronted. It is only your guilty conscience that is making you so upset; I never took your name.

Govardhan: (shouting) It makes no difference whether you have taken my name or not. Don't think that I am a fool or, I don't understand what you are hinting at.

Laal Daas: Didn't you say while returning from the Masjid that, we should not tell this to Shri Ji or else, we would be compelled to go to Aurangzeb to give the message at the cost of our lives?

This made Govardhan Bhatt seeth with fury but, could not say anything further because of Shri Ji.

You should never trust a non-trustworthy but also should not over trust a trusted one as, it would be calamitous, if he breaks your trust.

Hearing the serious exchanges between the two, Shri Praan Naathji thought to himself 'as to what would happen to the process of awakening, if the people whom I trust most are, themselves so vulnerable!'

As Shri Ji was lost in this thought, a sudden change occurred and, his face

became so bright that it appeared like a sky brightened by lightening. At that time nobody had the courage or capacity to look at his face.

Soon they heard the deep powerful voice of Shri Ji say: “Laal Daas! I give you the responsibility of bringing out the hidden meanings and secrets of all religious scriptures. Bheem Bhai and Mukund Daas! Both of you go to Udaipur. I give you people the responsibility of bringing out the concealed secrets of Jaagrut Budhi (the supreme intellect of Akshar Brahm) and Mukh Vaani (the eternal wisdom as being spoken through Shri Ji). Govardhan Bhatt! You go to Surat and stay there comfortably as the Head Priest. Sheikh Badal! You shall have with you, the power of Lord’s supreme command. Now I am proceeding to Anoopshahar. I don’t think you people can be depended upon for carrying forward the process of awakening (Jaagni).

All remained silent with their heads down and none had the courage to say anything.

It was raining heavily as, it was the month of Aashaad. On early morning next day, Shri Praan Naathji left for Anoopshahar on a camel cart.

Shri Ji was overcome by a bout of Dirrhoea on the way. Though Maanik bhai had given some medicine, it was of no effect and, in the next few days his condition became bad and had become weak. Seeing the worsening condition of Shri Ji, Laal bai, wife of Laal Daasji started crying. Shri Praan Naathji comforted her by saying: “Don’t worry even a bit. Much sport is left to happen through this

body.” As soon as Shri Praan Naathji reached Anoopshahar, he was overtaken by the exalted power of Paarbhaam and, through Lord’s inspirational power, Eternal Wisdom started issuing forth.

The hidden meanings of 30 items of Khoraan came out in the form of 30 verses of the book on Sanandh. It was joined with 12 verses of the book of Kalash so that both Hindus and Muslims could be made aware of The One Supreme Truth.

With the advent of the verses of Sanandh, the real meaning of the verses of Khoraan became available in Hindustani language. This, enabled Sundersaath to clear their doubts and reservations and, gave a new direction and purpose to the sport of awakening.

Now Shri Ji summoned Sheikh Badal to Anoopshahar and told him: “Sheik Badal! if you can somehow get Aurangazeb to hear the verses of Sanandh, I am sure that his soul would be awakened because, the mysteries of Khoraan are explained in clear and simple terms. Moreover, it would help people to practice Islam in more meaningful ways than the present ill informed ritualistic way.”

By promising to do the needful, sheikh Badal took leave of Shri Ji. His mind was loaded with the verses of Sanandh and his heart was filled with the enthusiasm of transmitting the message to Aurangazeb.

The next Friday, Sheikh Badal went to the place where Id prayers were being held and started singing the verses of Sanandh.

All assembled Muslim brethren heard it very attentively but, brushed it off by saying: “What is being said is all correct but, since it is in Hindustani language it is not acceptable as, the Muslim Shariat (ritualistic teaching) does not permit us.”

Sheikh Badal was totally distressed to hear this and felt very helpless. He thought to himself “Is the ritualistic practice more important to them than even Allah-Tahla? Is The Almighty and His descriptions, the propriety of a single language or a single sect of people? I really pity the intelligence of these people, that they can’t believe even the words of Aksharateeth just because it is in Hindustani language.”

It is a fact that Sun’s rays can only melt ice but, not hard black stones. In fact the black stones turn still darker on exposure to Sun’s rays.

The very next week, Shri Praan Naathji came to Delhi from Anoopshahar. He summoned Sheikh Badal and apprised himself of the happening. Sheikh Badal said :“Dhaam Dhani, I recited the verses of Sanandh at the Id congregation but, they consider it contrary to Islamic faith. They have nothing to do with Allah -Tallah and, they are Muslims only for namesake. They are not ready to listen to anything in Hindi.”

Then shri Ji asked Laal Daas and Govardhan Bhatt to contact Sheikh Sulaimaan and talk to him. They met Sheikh Sulaiman and discussed with him about the matter. Since he had some mental reservations, he tried to side step the matter

every day by giving lame excuses like “you people wear dhoti (a white cloth tied around the waist and covering the lower half of the body) and Aurangazeb does not like such attire and hence he wont talk to you people. Today I shall try to arrange your meeting with Aurangazeb and, then change his stance and say, not today but tomorrow I shall try and so on”.

Like that, he dragged on for nearly two months. Ultimately, when they realized that Sheikh sulaiman is not wanting that they should meet Aurangazeb, Shri Praan Naathji with all Sundersaath left Laal Darvaaza and shifted to Sarai Rohilla Khan area.

Then after detailed discussion, it was decided that, the realities of Khoraan should be written in Persian language. With the help of Dayaraamji, Kaayam Mullah was called in. On instructions from Shri Ji, the Sheikh – Meeraji dialogue was written in Persian language and the real facts of Khoraan were highlighted.

Once the writing in Persian language was completed, many pamphlets or bill boards were prepared and they were dispatched to different people in the area. It was like breaking ones head against a wall, as the believers of false Islamic practices could neither understand nor, accept the truth.

Chapter – 23

Sheikh Nizaam was the religious master of Aurangazeb. After contacting him, Sundersaath held confabulations for many days, regarding the real meaning of the verses in Khoraan and, about coming of Allah as Imaam Mehndi. But, Nizaam had neither any great spiritual wisdom nor, any inclination or interest in understanding what Sundersaath were trying to convey.

A business man from Surat used to live in Chaandani Chowk. One day, he came to meet Shri Praan Naathji. While talking to Shri Praan Naathji, he talked of a book in his possession called Dajjaalnaama.

Laal Daasji visited his place regularly for a few days to collect the book. But he was not willing to part with the book and so started giving excuses. Finally, he refused to give the book but, mentioned about a book called Tafseer-e-Husaini.

When enquired about the contents of the book by Laal Daasji, he said that it is a Persial translation of Khoraan. When Shri Ji was informed of this, he instructed Laal Daasji to get a copy of the book from anywhere.

Laal Daasji then visited the business man at least four times to get it but, as usual he again started giving excuses. Ultimately Laal Daasji got disappointed and reported to Shri Ji that, the man is evasive this time as well, and so, going to him every day would not serve any purpose and that, he would concoct new

excuses every time.

Giving false excuses is unrighteousness or sinful but, speaking plainly is more meaningful.

Dayaraamji was present when Laal Daasji was narrating his experience. Since he was familiar with every nook and corner of Delhi, he requested Shri Ji: “Kindly give this service to me. I am aware of the mentality of people here but, with your blessings I shall accomplish this job easily.”

To this Shri Ji said: I have great need of Tafseer-e-Husaini. If you can, please bring it at the earliest.”

He told shri Ji “as you wish” and left the place. Dayaraamji himself was a business man and, he had business relations with Muslims from different places. He reached Urdu Baazaar where Tafseer-e Husaini was being sold.

He approached a book seller and taking the name of a Muslim business man from outside Delhi said that: “I have received a letter from him and he is in need of a copy of Tafseer-e-Husaini. He has requested me to procure a copy for him”.

The book seller said that it would cost Rs. 40/- to which, Dayaraam asked for some concession.

After some bargaining, the seller gave him the book for Rs. 38/-. On the way, he

thought that, for procuring a copy of Tafseer-e-Husaini he had to take recourse to a lie. But, if I had not told a lie, with my Hindu attire it would have been next to impossible to procure a copy of this book. He was happy and proud of this unselfish act of his which was done essentially for the protection of religious principles.

Dayaraamji then placed the copy of Tafseer-e-Husaini at the feet of Shri Ji. Shri Ji became very happy to see the copy of the book. Now he asked Kaayam Mullah to read the book and, when he reached the 30th section and read the verse on 'Inna Injulna', Shri Ji got the evidence for the sports of

Braj, Raas and, Jaagni. When the verse on 'Inna Aatena' was read he got evidence for the Eternal River Jamuna of Paramdaam and Hauz kosher(Madeeya saraha). Shri Ji was so happy to hear them that, he went on listening the same for the next three days. The description on Paramdaam indicated in Khoraan, was send to different parts in the form of pamphlets.

The information that, at the Kumbh Mela of Haridwaar, all Hindu spiritual and religious leaders had proclaimed Shri Praan Naathji as The Budh Nishkalank incarnation and that, a new order has been started as Budh shaakha, had reached Bihaaraji already. His mind went into action and thought that: "The same Mihirraj whom I had excommunicated, is gaining popularity and is being worshipped by more and more people while, I am at the same limited sphere despite occupying the Master's seat. No doubt that Mihirraj has reached this exalted position only by the grace of Devchandrajji. Though I am occupying the

seat of Devchandraji, he is continuously growing bigger in stature. How long can I allow things to continue like this? But, opposing or crossing sword with Mihirraj will also be of no benefit. Even to sustain myself and the activity here I am facing financial problems. In this situation, it would be prudent to establish rapport with him and, some how convince him to carry out his awakening activity under the umbrella of the hierarchal seat. This would kill two birds with one arrow, as on one side I shall continue to enjoy the position of Master and, on the other, monetary crunch can also be taken care of.”

Man should be driven only by spiritual dedication which would lead to upliftment. But self dedication or, dedication to an exalted power or seat at the cost of Spiritual dedication, is a sure path to downfall.

With this in mind, Bihaaraji deputed Premdaas, Naagji and Saangji from Navtampuri to meet Shri Ji at Delhi and convince him. They met Shri Ji at the mansion at Sarai Rohilla Khan.

After exchanging pleasantries, they initiated dialogue in keeping with their mission. They had a mental ego that, they were more respectable as, they represent the official seat of Nijanand Swamy. Consumed by this ill founded pride, they addressed Shri Ji in an authoritative tone thus:

“Mihirraj! You are aware that Aksharateeth Paarbrahm had played His sport through the body of Devchandraji. The entire ocean of wisdom that you possess is after all due to the grace of Sadguru Devchandraji. Now that, the official seat

of Sadguru is occupied by Bihaarji, he should be revered as the representation of Sadguru Devchandrajji. You should carry out your Jaagni activity, remaining under the protective umbrella of the exalted seat, so that its respect and importance are enhanced.”

Shri Praan Naathji did not utter a word and just kept listening to everything patiently. And when the time for discourse came, the elixir of spiritual wisdom started flowing from his mouth.

“Whatever is said in the Vedaas, are there in the Western spiritual books in a different language. The averments of Prophet Mohamed are very much related with the truth that has been revealed by Devchandrajji through the Tartamya wisdom. It is only by ignorance that, people are fighting each other and killing in the name of religion.”

Premji, Naagji and Saangji were listening to the discourse with utmost concentration with all Sundersaath. Suddenly there occurred a strange and miraculous happening. Premji, Naagji and Saangji saw Sadguru Dhani Shri Devchandrajji in place of Shri Ji.

They could not believe their eyes and tried to rub their eyes to make sure that they were not dreaming.

Even then they could see only Sadguru Dhani Shri Devchandrajji .Yet again they rubbed their eyes to make sure and alas! still they saw only Devchandrajji

instead of Shri Ji. They looked at each other with dismay and whispered to each other that, they are seeing Dhani Shri Devchandraji on the seat. Struck with amazement, they continued to enjoy the vision of Devchandraji.

Now when the discourse ended, they saw only Shri Ji on the seat. It struck them as though Nijaanand Swamy had merged into Mihirraaj.

All three of them got up and went to Shri Ji and saluted at the feet of Shri Ji and said: “We had a vision of Devchandraji who is residing within your heart. Now we shall inform all Sundersaath through letter that, we had all been so far under the false illusion of the power of Nijaanand Swamy to be associated with the hierarchal seat while, he is actually residing within you.”

After staying with Shri Ji for 22 days, Naagji and Saangji left for Navtampuri while Premji remained behind, committed to the service of Shri Ji. How could Premji remain separate from Shri Ji, once he realizes his true form? Before leaving Delhi, they had informed all Sundersaath through letter that Nijaanand Swamy is ensconced within Shri Mihirraaj Ji. While leaving, Shri Ji gave quite a sum of money to be given to Bihaariji, to run the affairs at Navtampuri.

After reaching Navtampuri they met with Bihaariji. Since all three, Premji, Naagji and Gaangji had got initiation from Shri Devchandraji, they had not realized the true form of Shri Ji and, were considering all of them including Shri Ji and Bihaariji to be co-disciples of Sadguru. Their interactions with Bihaariji were of

a friendly mature though, giving respect to him merely as the official occupant of the seat of Sadguru.

They said to Bihaariji: “Master! Our hearts do not accept anybody other than Nijaanand Swamy. But the perplexing fact is that, we saw Nijaanand Swamy instead of Shri Mihirraaj at the time of discourse.”

As soon as he heard this, Bihaariji became furious and asked in anger: “If you are having the vision of Nijaanand Swamy within Mihirraaj then, what is there in this exalted seat? It means that I am nothing.”

Being intimidated by the anger of Bihaariji, they said mildly: “No Master! It was not our intention to say that you are nothing. You are the son of our Master and hence respectable. But, it is a fact that, we saw with our own eyes the form of Nijaanand Swamy in place of Mihirraaj Ji, at the time of his discourse. We are just saying the truth of what we experienced and nothing else.”

Further infuriated, Bihaariji got up from his seat and said with rage that; “Now I understand very well that by putting me on the seat of Sadguru, you people have just made me a mere namesake rubber stamp of Dhaam Dhani. Since all of your faith is on Mihirraaj, what is the use of my remaining here?”

Saying these he abruptly walked out. Other than Naagji and Gaangji even, some other Sundersaath were there. All of them rushed out after Bihaariji to persuade Bihaariji. When they reached Bihaariji, they fell at his feet and prayed “Oh

Dhaam Dhani, please do not leave us and go. Please come back and occupy the seat.”

Bihaariji burst out saying: “Your Aksharateeth is Mihirraaj. Bring him and put him on the seat. I have no relation with you people.”

The hard hearted Bihaariji did not relent and then, Naagji and Gaangji held on to his feet and said: “O’ Dhaam Dhani! We said those things only out of our ignorance. Please forgive us. How can there be another Aksharateeth other than you? You are not only occupying the exalted seat but, is also the son of Sadguru. What is the status of Mihirraaj in front of you?”

Paying no heed to all the pleadings, Bihaariji went forth and, after reaching some comfortable position he stay put there. He stayed on there for three days. All Sundersath were very unhappy with this act of Bihaariji. At the end of three days of continuous pleading with folded hands and subjugation, Bihaariji relented and agreed to reoccupy the hierarchal seat of Master.

Naagji and Gaangji then wrote another letter to all Sundersaath informing that, Nijaanand swamy is very much enshrined within Bihaariji, the occupant of Master’s seat and that, there is no need to change faith to Shri Ji. The earlier letter of ours may be considered null and void and that, this letter be considered valid.

Chapter – 24

Intense confabulation was held at the mansion in Sarai Rohilla Khan about, how to communicate with Aurangazeb or, get the information across to him.

They visited one Rizvi Khan, a courtier of Aurangazeb, for a few days and discussed with him about aspects related to Khoraan but then, there was no favorable effect on him and he could not be enthused.

Then for nearly one month, Sandersaath used to visit the spiritual master of Aurangazeb, Sheikh Nizaam and, engaged him in spiritual discussions. Like a slimy surface, to which nothing sticks and everything slips off, so was Nizaam, without any effect. They also went to a Muslim ascetic named Sheikh Waajid and, discussed with him about Kayaamat(The day of Judgement) for nearly 10 days but again, of no avail as nothing meaningful materialized.

They also tried to influence Saagar Mall, a Hindu courtier of Aurangazeb. For nearly ten days, they tried to enthuse him, in the name of religious and spiritual upliftment but, again met with no success.

Like this, Sandersath met many leading and influential courtiers of Delhi with the idea of bringing out the real spiritual truth and the identical principles encountered in both the religious scriptures so that, the bitterness based on religious differences could be annihilated. But, in the world of illusion, nobody

had an inclination or interest, in understanding the voice of truth.

Owl is considered to be the vehicle of Goddess Lakshmi. Just as the owl or bat cannot see during day time, even people who are intoxicated with material wealth and ever-indulgent in satiation and enjoyment, are also blind to the light of truth. And even those who are sighted, perceive it dimly.

Since the idea of conversation with and, persuasion of people did not yield result, it was decided that written medium is the only avenue to get the message across to Aurangzeb.

In Sarai Rohilla Khan, Shri Ji had stayed along with Undersaath for nearly four months. After that, they came and stayed at the mansion of Dulchand in Chaandni Chowk. Seeing Shri Ji give discourses on Khoraan, nearby Hindus became restless and, started rumoring that, though these people are Hindus in appearance they are nevertheless discussing Khoraan. They should not be allowed to stay in our premises, or otherwise, even our faith and beliefs would become corrupt.

For ritualistic people, untouchability is the only faith they understand, and are, way away from the real truth of faith and spiritualism.

The uproar forced Undersaath to vacate the mansion and take shelter in an isolated place. From here, they prepared five letters, in which, they had mentioned about the appearance of the seven signs of The Day of judgement

(Kayaamat), taking evidences from Khoraan. The contents of the letters were:

“One of the seven signs of Kayaamat is – the appearance of an animal called Dabhatul-Arj. No such unnatural animal, with eyes of pig, ears of elephant, chest of lion, back of jackal, neck of fowl, head with horns of a wild bull and, a height reaching from earth to sky, can ever be born. The very behavior of humans becoming like that of animals is, in essence the meaning of the appearance of Dabhatu-Arj. Manifestation of human behavior, like attraction towards bad and dirty things as with the eyes of a pig, eager to listen to non-truth and idle gossip and criticism about others as with the ears of an elephant, become merciless and cruel hearted as with a lion, weak to bear the load of true faith and spirituality as with the back of a jackal, always ready to pick up fight and remain restless and dissatisfied as with the horns of a wild bull and, most of the mankind all over becoming of this type likened to height reaching from earth to sky, is the real meaning of the said appearance of Dabhtul-Arj.

The second sign is the rising of Sun from the west (Magrib) instead of east (Mashrif) and would be without heat. The Sun would always rise from the east only, never from the west. The indication about Paramdaam (Laahoot or Arshe Ajeem) and Aksharateeth (Allah) first appeared or arose, in the Arab world but after that or, as against it, the exalted power of Paarbrahm manifested (Imaam Mehndi) in two Hindu bodies in India and revealed the Eternal Wisdom of Paramdaam, and, that is the meaning of the statement “Sun would rise in the west instead of east.” (Allah would not manifest in the original place where Khorran came *ie.* the Arab world considered as east, but at another place other

than Arab world or east, *ie.* in India or Bhaarat considered as west). The Sun can never be without heat. The very appearance of Aksharateeth as Imaam Mehndi (Budh-Nishkalank incarnation) and His revealing of Eternal Wisdom (likened to Sun) will, never be accepted and understood by Muslims in particular and, even by people of other religious faiths and so, said as Sun without heat or warmth.

The third sign is the appearance of ‘Kaana-Dajjaal riding a donkey’. It is said that, the donkey of Dajjaal is so big that, the entire water mass of all seven oceans put together, would only come up to its thighs.

What would happen to this world if the Dajjaal who is riding on such a big donkey would fall down? In reality, the donkey is nothing else but the Moh Saagar (Mahaashoonya or the ocean of delusion, the domain of creation by Aadi Naaraayan or La, of La-Illa-Allah) and riding on it is Ableesh, the satan (shaitaan). The mind of man, which has become corrupt by illusion (Maaya) and has got lost in material comforts and worldly pleasures and is overtaken by greed, power, lust, anger, jealousy etc, is the Ablees (evil) or Dajjaal. The jeevs (soul of this lesser world) whose inner conscience has become blind to goodness, righteousness and truth because of the corrupt mind are, considered to be Kaana (blind). The jeevs, originating from Kunn (the illusory power of Aadi Naaraayan or La), with their inner conscience blinded, would fail to recognize even Imaam Mehndi (Praa Naath) and His words.

The fourth evidence is the appearance of Aajooj and Maajooj (of 100 yards and 1 yard respectively) which will eat away humans from all sides. These names are related to the grandson of prophet Nooh and the son of Yaaphis. Why should they eat away the destructible human bodies? Human life is said to be worth 400000 breaths, also known as 400000 'kaumei'. Aajooj stands for Day and Maajooj stands for Night. The three periods of Day, morning, noon and evening, represent the three armies of Aajooj. Aajooj has been said to be of 100 yards because, during day time, people and their mind remain engaged in the acquisition of material comforts and worldly pleasures in hundreds of ways and directions respectively while, Maajooj has been said to be of 1 yard because, at night time, they do only one thing and that is they go to sleep keeping aside (or to one side) all their avocations and worldly pursuits. The life span of a human composed of eight materials is, likened to 'a wall of eight materials'. The statement that Aajooj and Maajooj are eating away the wall of eight materials is a 'metaphor' meaning, the cycle of day and night together, finishes off the life of man fully engrossed in worldly pursuits during day and enjoying the comfort of sleep during night, neglecting all the while the pursuit for Eternal Wisdom and salvation.

The coming of 'Rooh Allah' and the two Archangels, Gabriel and Asraapheil are also mentioned in the seven signs of Kayaamat. The time of Kayaamat is clearly in the 11th century, because, Khoraan has recorded Kayaamat to occur on Pharda Roze (kal or tomorrow). Thousand human years equal one day of Khuda

(Almighty) and, 100 human years equal one night of Khuda, and so, pharda Roze is 11th century.

Anyone who does not accept these words of Khoraan is an infidel and, at the time of death will have to get burnt in the fire of hell. We have discharged our responsibility of delivering the message.

The five copies of the letter so prepared, were delivered to five eminent persons through Kaanhji bhai. The letters bore the signature of Sayed Mohamed Ibn Islam. The meaning of this name is 'propagator of Islam'.

Kaanhji bhai first went to the leading Muslim priest, Sheikh Islam. The priest asked Kaanhji bhai:

Priest: Where is the ascetic who gave this letter and, who are you?

Kaanhji bhai: Your honour! I run errands for earning my daily bread and butter. Whoever pays me, I do his work. I don't know anything about that ascetic. I met him on the hill just for a little while and then I don't know where he disappeared. I don't even know where he stays.

Priest: Is this letter given only for me or even for others?

Kaanhji bhai: Oh no, there are four more addressed to Sheikh Nizaam, Aakil Khan, Rizvi Khan and Seedi Poulaad.

Priest: Ok. Deliver the letter to all of them and then come back and inform me what replies they have given.

Leaving that place, Kaanhji bhai reached the place of the religious master, Sheikh Nizaam, and delivered the letter to him.

Sheikh Nizaam asked: “Who has sent you to me with the letter about Kayaamat?”

“O’Master! An ascetic named Sayed Mohamed Ibn Islam has sent this letter. He stays on some isolated lonely place on the hills.”

“Are there even others to whom he has sent this letter or, it is only for me?”

“There are five people to whom this letter is addressed. I have just delivered one to the Priest, sheikh Islam Saheb. Other than that, this letter is also in the names of Aakil Khan, Rizvi Khan and Seedi Poulaad. Now I am going to them only.”

“It is ok. Go and deliver the letter to them quickly. Then we shall jointly give reply to this.”

Now Kaanhji bhai went to Aakil Khan, who was a teacher to many. He was very proud of his intelligence. He looked at the letter and then said in an irritated manner: “I don’t want to take this little scroll of paper.”

“Why do you say so sir? This is a matter of my bread and butter.”

“Why should I take it when this little scroll of paper does not bear my name at all?”

“Please sir! Take it! I am sorry for the mistake.”

“Nobody in this world can deceive Aakil Khan. I am not going to fall into your trap.”

“Just now only I have delivered this letter to both, the Priest, Sheikh Islam and the Master, Sheikh Nizam. Both accepted it, so kindly you also accept it.”

“I don’t follow or copy, what others do. When this letter does not have my name on it, then there is no question of accepting it at all.”

“O’Sir! Even if you don’t want to take it, at least read it once.”

“You are trying to teach me what to do? I don’t have any time for such useless things. You better go away from here.”

Except to leave the place, Kaanhji bhai had no other alternative.

Rizvi Khan was a courtesan and prime advisor to Aurangazeb. Kaanhji bhai delivered the letter to him also.

Rizvi Khan asked: “So far, to how many people have you delivered this letter and how many letters are still left with you?”

“Including you, I have already delivered the letter to four people. Now only Seedi Poulaad is left. And Now I am going to him only.”

“Ok then, go and give to him also. Whatever Khuda wishes, I shall reply accordingly.”

From there, Kaanhji bhai went straight to Seedi Poulaad’s place. He was huge in size with fearful look. He was the one who had succeeded in imprisoning even a strong figure like shivaji. Seedi Poulaad was the chief Police officer of Delhi. Kaanhji bhai handed over the letter to him and said:

“I have already delivered this letter to four other people. I wish that you give a reply to this letter.”

Seedi Poulaad said: “First bring reply from all others and then I shall give mine.”

Kaanhji bhai took leave of him and left the place. Within a short distance he

was met by other Sundersaath who had been always keeping close to him to give any protection if and when needed. All of them went running to Shri Ji and narrated to him all what happened.

The very next morning, Kaanhji bhai went to all four of them but, none had prepared any reply. “Every one said that when others give reply, I shall also give.”

Like this, for fifteen days, Kaanhji bhai visited them turn by turn but, none of them had faith in the words of Khuda. They were all Muslims for name sake only.

Kaanhji bhai went to Sheikh Nizam and said: Kindly give reply to the letter of that ascetic. He has asked me to get it.”

The reply of Sheikh Nizam was: “This is not something which can be done so easily. By declaring the coming of Kayaamat, that ascetic has proclaimed himself as Imaam Mehndi. This can be seen through completely only by Baadshah Aurangazeb. Only after discussing with each other, we will be able to give a joint reply to this. So you don’t make any haste.”

Then Kaanhji bhai went to Sheikh Islam, the priest, and sought his reply.

The priest replied: “This is not a task which can be handled by me alone, so how can I give a reply alone? Do you think that the claims about Kayaamat are

small matter? When I got tired reading the letter brought by you again and again and failed to understand it completely, I have quietly kept it aside. You can go and tell the ascetic that a reply can be given by all of us together only.”

Hearing this from the priest, Kaanhji bhai went straight to Poulaad and said to him: “Sir, you have not yet given me reply to the letter. The ascetic has told me that he will not give me the promised money for the errand till I give him the replies. So sir, you only tell me, how will I be able to meet my two ends?”

“See this is a matter for priests and spiritual masters to handle. I have no understanding of Khoraan. Oh good gracious, how do I know what Kayaamat is all about?”

“May I request you to send a message to Baadshah saying that, some ascetic has sent you a letter. I am sure that the Baadshah would send for the letter and will give the answer.”

“I don’t have the courage to inform or send message to the Baadshah. By mistake if I speak something which is contrary to what is in Khoraan, a shiver goes up my spine now itself, thinking of the consequences that I may have to face.”

From there Kaanhji bhai went to the place of Rizvi Khan and cried out loudly:

“Oh minister sir! I have brought for you the happy news of the manifestation of

both Kayaamat and Imaam. You should be celebrating. When would you give your reply to the letter of the ascetic?”

“You have not brought the message of happy tidings but, the message of certain death. Kayaamat itself means the end of the world. With that we will lose the entire happiness of home, wife and children. You should be killed for this sin of yours.”

Oh sir, what is the fault of mine in this? This letter of message is send by that ascetic. I am only interested in the returns that I get from what I am asked to do. At least write a few lines of whatever you think right so that, I can collect my promised returns for the task that I am asked to do.”

“This is not something that can be done by me alone, and so the reply can be given only after all five of us get together.”

When he was returning back to Shri Ji, Kaanhji bhai was lost in the thought of what type of Muslims are these people? They are all occupants of high positions and yet, they don't know the real meaning of Kayaamat!.

The saying “bigger the shop, the more insipid and tasteless its fried snacks” seems fully true looking at these people of power and position. After reaching the feet of Shri Ji, he apprised him of what all transpired.

Chapter – 25

For a few days Undersaath visited a lawyer called Ramchandra and tried to give him the knowledge of, Kshar to Paramdaam, but of no avail as, nothing was getting registered on him.

To receive The eternal Wisdom or Brahma Gyaan, eligibility is an important criterion. The milk of lioness can be kept only in a golden vessel and not in an iron vessel.

Uddhav Daas, bother of Gangaraamji served Shri Ji for two days and felt happy at that only. Similarly, a female mendicant named Sundari derived satisfaction by limiting herself to a single visit and audience of Shri Ji.

For about two months, Undersaath remained busy sending the message of Kayaamat to many people by letters placed in hollow bamboo shoot. Unfortunately, their efforts did not bear any fruit, as neither a Hindu nor a Muslim gentleman gave any support or help.

Having met with no success in their attempts to enlist support from men of standing, Undersaath and Shri Ji sat together in a garden nearby and, discussed at length about how the message of Kayaamat can be brought to the notice of Auragazeb?

Every one was given full freedom to express their opinion regarding the matter.

Ultimately, they came to a collective conclusion that, even if they had to forego their Hindu attire, as it was proving to be an impediment, they should be prepared to do so and not be afraid. Even if we have to lose our life in the process, we should not be worried as, our original bodies are at Paramdaam. Moreover as Shaakumaar, the Aatma of Paramdaam is within Aurangazeb, she would not allow us to be killed.

After deciding so, all of them returned to their place of stay by evening and, at night, all of them gathered together and started singing the hymns of Sanandh (set of spiritual verses of eternal wisdom spoken by Shri Praan Naathji) loudly at the steps of Jama Masjid. This was practiced as a routine ritual every night.

One Nand Laalji used to offer the service of ringing the bell at Jama Masjid. He had got himself initiated into the community of Sundersaath by accepting the Taartamya wisdom along with his family members. He considered it to be a privilege to offer services to Shri Ji whenever possible.

Having come to know of the predicament of Sundersaath, he discussed the matter with his brother. They came out with an idea that they should stick a written poster on the door of the bathing area at Jama Masjid.

Accordingly, a poster was prepared in which was written:

“This is a message for all those who are true Muslims. Please read and come to bear complete faith –

Rooh Allah (Shyaamaji) alongwith Momins (Brahmashrushtis or Brahmaatmas ot Aatmas) have already come from Arshe Ajeem (Paramdaam). They are also accompanied by the archangels Asrapheil and Gabriel and Mohmed Saheb. The time for incarnation of Imaam Mehndi (Shri Praan Naathji) as promised by Khuda (Allah or Aksharateeth Raaj Ji) is at hand. Whoever has the wish to meet me is free to do so. We are just fulfilling our duty lest, it may not be said later that, the message was not given. The curse of Khuda will be on all those, who enter inside for Namaaz without reading this message.”

Nand Laalji who had his duties at night, stuck the poster on the door of the washing cum bathing area after rounding off his responsibilities. Since nobody can go for Namaaz without washing their hands and legs, all coming for Namaaz started reading the message right from morning. This act of reading the message before cleaning themselves and proceeding for Namaaz continued till 9-00a.m.

The news of the message ultimately reached the ears of Aurangazeb. He asked for the poster and read it personally and came to know that Mohamed Imaam Mehndi has reached Delhi.

He thought that, it was the responsibility of Sheikh Sulaiman to give such information to him but, apparently he has not done so. He summoned him and said in anger:

“Sheikh Sulaiman! It was your duty to bring in all those who wanted to meet me. The reason that this poster is stuck, is because, they have failed to meet me. Obviously, they must have come to you many times with the request to meet and, you must have refused. Disappointed by your attitude they must have been left with no alternative but to stick this poster. You are a senseless idiot and you are being removed herewith from the services of royal court.”

In place of Sheikh Sulaiman, Abdullah, the son of chief priest Sheikh Nizam was appointed. Aurangzeb also gave the order to make public announcement that: “Whoever is the complainant who has stuck the poster can meet me on Friday when I come to Jama Masjid for offering Namaaz.”

But without the knowledge of Aurangzeb, a wrong public announcement was issued out thus: “Anybody with a complaint who wishes to meet Aurangzeb can do so at the time of Friday Namaaz at Jama Masjid.”

When Aurangzeb came out of Jama Masjid after offering his Friday Namaaz, he saw thousands of people pushing forward. He had expected the complainants to be 2 or 3 but, here he was witnessing something else and was totally nonplussed. But he had no way of knowing the fact that, a completely wrong announcement was circulated unknown to him.

Abdullah was delegated to collect all their complaint letters or notes. He was moving around the crowd collecting their complaint notes when Laal Daasji handed over the message poster. As soon as Abdullah saw what was in the

poster, he understood that, he is the one who had stuck the poster at Jama Masjid. After reading it, he tore it into pieces and put them in his pocket.

On seeing this, Laal Daasji and Nirmal Daasji went on pleading: “The Baadshah is waiting for us only and we are the ones who had stuck the poster on the door of the bathing hall at Jama Masjid. Why are you not allowing our message to reach the Baadshah? Don’t you have any fear of khuda for this sinful act of yours?”

By seeing beautiful flowers blossoming on a cactus, one should not be mistaken that the cactus is free of thorns.

Ignoring contemptuously the pleadings of Laal Daasji and Nirmal Daasji, Abdullah went about collecting the notes leisurely. Getting impatient of the wait, Aurangazeb told Abdullah: “I am getting late. You collect all the notes and bring them to me as I am leaving now.”

Saying thus Aurangazeb mounted his horse and galloped off at a fast pace. Poor Laal Daasji tried to run after the horse but, had to give up as, Aurangazeb and his horse vanished from sight in no time and, he had to return back totally dejected.

Now Undersaath wrote a letter to Shri Ji saying: “O’ Dhaam dhani! We tried our level best to get the message to Aurangazeb but, the bogoted ritualistic fanatics of Islam, are not able to understand us and are stonewalling all our attempts. As

per your order we shall definitely deliver the message. Now it is a question of do, or die situation, for us and, when the grace of the all knowing Poorna Brahm, in the garb of you is with us, we have no worry or fear.”

Kaanhji bhai delivered the letter to Shri Ji. After reading the letter he replied thus: “Don’t do anything in a hurry without thinking. Please stay cool and, don’t do anything in that direction till I come there.”

As per the wish of Shri Ji, Sundersaath decided to wait for his arrival. The next day Shri Praan Naathji arrived at Delhi. They all met at the mansion at Chandni chowk and deliberated on the matter. Shri Ji asked them: “To get the message to Aurangazeb what are you intending to do?”

With forceful enthusiasm they replied: “We are only waiting for your order and permission. We are least worried of anything now. For the success of the mission, we are ready to put our body and soul on the line.”

Seeing their enthusiasm and determination to deliver the message to Aurangazeb, Shri Praan Naathji was very much pleased. From amongst them he selected 12 of those who were truly subjugated to him. All of them changed their clothing and, took up true muslim attires and, started discussing animatedly about their future course of action.

It was the desire of these Sundersaath, to feed Shri Ji, with food prepared by them before they proceed for the task. As soon as Shri Ji gave his consent, they

prepared food and served to Shri Ji with great joy and enthusiasm.

Sundersaath jointly requested Shri Ji to stay at a secluded place and, they promised him that, with his grace they would be successful in delivering the message to Aurangazeb.

Praiseworthy and blessed are those 12 Sundersaath, who undertook the Herculean task of delivering the message to Aurangazeb without care or fear for their life and, willingly ready to sacrifice everything, for their Dhani and, for the success of his chosen path. Other than these 12, there were also some superficial and shallow willed ones, who tried to impress as though, there are none equal to them in terms of sacrifice for the sake of Dhani but, the fact was that, they were utter cowards and ever stricken with the fear of death.

Chapter 26

Admirable and praiseworthy are the 12 self sacrificing Sundersaath that, the banner or insignia bearing their valor is waved everywhere even today. Every piece of land which was graced by their sacred feet became blessed. Every waft of breeze that touched their bodies spread the fragrance of purity and sanctity.

The first amongst them, comes, Laal daasji of Thattanagar, every inch of whose body was totally dedicated to Shri Ji. Next comes, Sheikh Badal and Kaayam Mullah from Delhi, who, despite being Muslims, had raised the banner of revolt against the tyranny being perpetuated under the pretext of ritualistic and false teachings of Islam. The Master of Vedaanta, Bhim bhai from Surat, who had submitted himself to Shri Ji. Then there was Naagji bhai, also from Surat, who had also joined Shri Ji sacrificing all his comforts and family like Bhimbhai. Also from Thattanagar was Chintaamaniji, the master of the sect of Kabir. There were Somji bhai from Khambaat (Cambay), Khimaayi bhai from Bundelkhand and, Dayaraam, Chanchal, Gangaraam and Banaarasi all from Delhi.

All of them got together and decided that, they would go to Jama Masjid and sing the hymns of Sanandh praising the qualities of Mohamed Sahib. They thought that, by doing this, one or other opportunity may come their way to reach the Baadshah.

As per their plan, all of them went to Jama Masjid and started singing the hymns

of Sanandh with a forceful voice. When the high priest of the mosque heard the hymns highlighting the virtues of Imaam Mehndi, he came out of his room. He was so impressed that, he considered the 12 Sandersaath to be the protectors of Islam. By murmuring 'Devine Grace-Devine Grace' he prayed to Allah-Tallah to shower His divine benediction on these Momins. Of his own volition he said to the Sandersaath: "I shall arrange for you to meet the Baadshah."

So saying, he held the hands of Sandersaath and led them with love and affection into the Red Fort.

Going into the Fort, the Imaam (high priest) told Aurangzeb: "Some Momins with the message of Imaam Mehndi have come. Please do talk to them."

Baadshah came out of his inner chanber and stood on a balcony with a stick in his hand.

Sandersaath stood close to the Baadshah underneath the balcony. With a gestrure, Baadshah Aurangazeb enquired of their purpose of visit.

In response to this, Sandersaath recited the verse – "Laa-Ilaah-IlIillaah-Mohamed Rasool Allah."

Again Baadshah enquired about the purpose of their visit by gesture.

"We are the lovers of 'Deen-e-Islam. We don't want anything of this

impermanent world.”

“After all you have come to my court of audience, so ask anything of me.”

“We ask of you only one favour and, that is the opportunity to sit across you and discuss about Khoraan. Only you shall ask and listen to us with no one else’s interference,”

“That’s Ok. But, ask of anything from me; having come to my royal court of audience every wish of yours would be granted.”

“We have already informed you that we are not interested in any material thing of this illusory destructible world.”

Aurangazeb was very much impressed by their insistence. He kissed his stick three times and remembered Allah-Tallah.

Then Sundersaath said with powerful confident voice that: “we are the ones who had pasted the poster on the door of the bathing hall at Jama Masjid. We had also send letters to five of your chief officers like, Sheikh Nizam, Rizvi Khan, Sheikh Islam, Aakil Khan and Seedi Poulaad. Aakil Khan refused even to accept the letter.

Meanwhile, Sheik Sulaiman was trembling with the fear, worried of his name being taken. He remembered that, for many months he had rebutted their

attempts. He heard Baadshah asking them, whether they have brought any book with them?

Sundersaath said that whatever book he sought, they shall get it for him. Again Baadshah said: “After all you have come to my royal court, so ask for at least something.”

Sundersaath replied loud and clear in confident voice that: “We have already told you that other than the true Islamic principles enunciated by Mohamed Saheb, we are not interested in anything else.”

This was said by Sundersaath in such a powerful voice and forceful manner that, Aurangzeb felt a tinge of fear in his mind.

He thought to himself that, when even great kings and Nawabs (Muslim feudal lords or Provincial rulers) fear to talk in front of me, what could be the reason these people are talking so firmly and confidently?

As these exchanges were going on between Sundersaath and Baadshah, many of his courtesans watching from a distance were overtaken by fear and anxiety.

Looking to the gravity of the situation, they took the opportunity of interposing and told the Baadshah: “Your majesty! Five amongst these who are claiming to be the representatives of Imaam Mehndi are from Delhi only. This includes two Muslims, Sheikh Badal and Kaayam Mullah and, the other three are Chanchal,

Dayaraam and Banarasi.”

We fear that, this may be a deceptive scheme of some enemy Hindu King? The very fact that they want to talk to you alone, itself suggests that, there is something fishy. If they want to talk about aspects of Khoraan, why are they not talking to us? After all what are we for? If anybody had dared to talk so rudely during the time of Shahjahaan, he would have been immediately beheaded. When they are not hesitating to talk so loudly and rudely in front of all, your talking to them alone could be dangerous and, not worth taking the risk. Islamic practices do not permit you to do that.”

Hearing this, Aurangazeb ordered Seedi Poulaad to investigate about these people and find out who they are. But in the meanwhile, look after them well. I am entrusting you with the responsibility of taking care of their needs, food etc and also see to it that they are not put to any inconvenience.

After Aurnagazeb left the place, the priest, sheikh Islam told Seedi Poulaad contrary to what Baadshah had conveyed: “Officer! The entire world fears talking to Baadshah and nobody had dared so far to speak to Baadshah so harshly. So take care of them properly as required. Also make thorough enquiry of these people and find out who they are and from where have they come?”

Seedi Poulad addressing Sundersaath said that: “two amongst you are Muslims form Delhi and so, shall we make arrangements for meat to be served to you?”

Sheikh Badal and Kaayam Mullah replied:

“O’officer! We are the followers of Imaam Mehndi treading the path shown by Him. Eating meat is sin for us and so, we shall all be taking only pure vegetarian food.”

After serving food, Seedi Poulaad started a round of torture of Sundersaath which was as fearful as the darkness of night and, listening to that alone would make one shudder. At every whip that was rained on them, the only words that escaped from the mouth of Sundersaath were: Ya Allah! Ya Rasool!

Seedi Poulaad was interested in knowing the leader of their gang who was calling himself Imaam Mehndi? At last, Seedi Poulaad got tired of whipping them and, sat down with frustration and helplessness. The body of every sundersaath bore the marks of every whip he received but, they never uttered even one word about Shri Ji. They continued to say that they were Momins.

The list of those outrageous tyrants who had insulted mankind by their misplaced religious madness is quite long:- Mohamed Ghazni, Mohamed Gori, Taimur Lang, Ghenghis Khan, Sikandar Lodhi, Naadir Shah and Ahmed shah Abdali- all of whose swords have been tainted, with the blood of countless innocent people.

These very agents of religious fanaticism, had plastered alive on a wall, seven year old Fateh singh and eight year old Joravar Singh, sons of Sant Govind Singh, just because, he did not embrace Islam. Is it that the Khuda of Islam

becomes happy or glorified by such act of burying alive children behind walls?

Just by the crazy intention of unfurling the flag of Islam everywhere, Sant Arjun Dev was first thrown into hot water and then seating him on a hot platter poured hot sand from top. Torturing with hot iron rods, every part of the body of the poor recluse was cut one by one and, when he begged for water, his own son was butchered in front of him and his liver was thrust into his mouth. Is this what is inherent in the teachings of religion? And is this the way of practicing religion?

Even the present religion of Iran and Afghanistan is tainted with the blood of countless Paarsees and Buddhist monks. It was said that, even Aurangzeb used to have his daily supper only, after getting the news of conversion to Islam of certain number of Hindus, either by coercion or by the power of the sword. And in this, the sacrifice of Sant Teg Bahdur is part of history.

Seedi Poulaad then expressed his opinion to the priest through a letter send to him. He wrote: "These people, I think, are true Momins. Had I inflict same amount of pain on a Muslim, he would have readily cried out saying that he is not a Muslim to avoid torture. I am really repenting for having inflicted so much pain on them and, I am not sure how I can atone for this sin?"

After hearing thus from Seedi Poulaad, Sheikh Islam summoned all the Sundersaath to his court and questioned them in detail.

Showing the marks of torture to the Sheik, Laal Daasji and others asked him! “Is it said in Khoraan and Hadees that, those who bring true faith in Khuda and Rasool be, ill treated like this?”

After seeing the marks of the whip on the bodies of Sundersaath, even Sheik Islam felt saddened and said: “You are the people who have brought faith on our Prophet Rasool Mohamed Saheb. We are sorry we have committed a grave mistake.”

Laal Daasji further said: “Neither did we take anybody’s wealth nor did we commit any immoral act. We have also not stolen anything, then why were we subjected to the painful torture of whipping? Now we don’t have any interest in meeting the Baadshah even. We would like to stay with you only. You can ask of us anything related to Khoraan.”

The priest asked for the meaning of the aspect of ‘Inna Injulna’ from Khoraan. When Laal Daasji explained it clearly to him, Sheikh Islam became very much pleased. He made a request to Baadshah that he be allowed to take care of these people under his supervision.

Baadshah’s immediate reply was; “please keep them with you only and, feed them with good food and take care of them in such a way that, they don’t feel even the slightest discomfort.”

The next day, Sheik Islam called Sundersaath to him and conversed with them

for long. All of them went to the house of the brother of Sheikh. Struck by fear of the valourous and brilliant appearance of Sheikh Badal, he remained hidden in the house and never came out.

On the third day, the priest called Sundersaath to him. Laal Daasji gave a copy of Hadees (a scripture of revealed knowledge) to him. After reading about the descriptions of Kayaamat from it, the priest said: “This is made by you and all the descriptions are your personal creation.”

Sundersaath were very much amused and surprised by this statement of the priest. They said to him: “Being the chief priest it doesn’t suit you to say like this. We have purchased this book from Urdu Bazaaar. You can get it examined or can find out about it.”

When the priest heard the part, describing the praise about Mohamed and the episode of Dojak (hell or punishment on the day of judgement?) from the book of Sanandh, he became so pleased and happy that he told them to sing the hymns again and again.

The keeper of the warehouse was a Hindu who, belonged to the community of Naagar. The priest told him that these people are Hindus and still they have such deep knowledge of Khoraan. They have great reverence for Allah-Tallah.

He felt very much ashamed of them and wished that ‘the earth would open out and take him into its bosom’. He went away from there immediately and

thought; “What to tell of these Hindus who are discussing on Khoraan? They are really traitors of religion.”

Continuing the discussion, the priest asked; “where is mention of the coming of Kayaamat in 10th, 11th and 12th centuries?”

Sundersaath replied: “it is mentioned in the 30th section of Khoraan that Rooh Allah would appear in the 10th century and Mohamed Imaam Mehndi would appear in the 11th century and this is the time of Kayaamat. 12th century would be the century of the sport of Phajar (Jaagni) and, in the 13th century, this world will get the gift of ultimate salvation. More secrets on this will be opened by our revered Immam Mehndi.”

One, amongst those gathered there, asked them: “if you have so much faith in Khoraan and Khuda, why are you people then not doing Namaaz (way of offering prayer by muslims)?”

Sundersaath replied: “For us, this impermanent world of 14 tiers is like a corpse. We have adopted the path of, intimate love of the Lord for all times, and so, every aspect of our life like getting up, sitting down and walking etc. are all a type of Namaaz. Since you people want to enjoy the pleasures and happiness of this world, you are offering the ritualistic mundane Namaaz. It is not applicable to us.”

All sitting near to the priest were aghast and speechless on hearing this. They

felt quite ashamed and, looking at each other wanted to know why nobody was responding?

Now the priest said: “Fine, let me hear from the book of Sanandh about the episode when we shall recognize ourselves.” When Laal Daasji and Bhim Bhai recited the occasion of communion with Imaam, Sheik Islam had full realization and recognized the coming of Imaam Mehndi. But he said very clearly: “I accept that Imaam Mehndi has appeared but, you will have to keep it undisclosed, otherwise our Sultanate of practiced Islamic traditions would end. When He discloses Himself, at that time I shall also fall at his feet.”

Chapter – 27

After the audience with Aurangazeb when, Sundersaath were being tortured by Seedi Poulaad, Kaanhji bhai informed Shri Ji about it. He became furious on hearing this and immediately ordered; “Gabriel! Finish off this world immediately.”

But the enshrined Aksharateeth said; “Mahamati! The sport of Jaagni (awakening) has just started only. Complete Eternal Wisdom has not manifested yet and, moreover Shaakundal is also not yet awakened and so, the sport has to continue.”

The disturbed and saddened heart of Shri Ji cried out – “You power hungry and power intoxicated Muslims! I had sent my beloved Sundersaath of Paramdaam with the message for you all. In return, you have lashed them with a whip. In a way you have inflicted this outrage and persecution on me only. For this sinful act of yours, you shall be completely uprooted from the base.”

Shri Ji uttered these curses and, on the other side, clouds of ruin and destruction of Mughal empire started hovering above. Aurangazeb had understood by reading the message itself that, Imaam Mehndi has manifested but, he was not able to summon the courage to submit himself to His grace. He was very much worried that, if he ever tried to do that, his own ministers would assassinate him.

True to the thinking of Aurangazeb, the administrators of the Mughal empire, bound to the staunch Islamic traditions, had already taken a decision that if the Baadshah ever tries to accept the tutelage of the Hindu hermit (Imaam Mehndi), he should not be allowed to remain alive, as otherwise, all our Islamic heritage and our importance and the very existence would be ground to dust.

On one side, Aurangazeb had access to an ocean of spiritual happiness while, on the other side, he had the option of being the ruler of whole of India. Though he was eager to reach the divine feet of Shri Ji and submit himself to him, he was not able break free of the prevailing Islamic compulsions, mainly, due to lack of inner strength. Love for the illusory power and life prevented him from attaining the Eternal Bliss for which he had been thirsting.

When Sundersaath were being tortured at Delhi, at the same instant, two minarets (towers) of the Mosque at Mecca came down. The crumbling of the two minarets was a divine indication of manifestation of Imaam Mehndi in India. A testament was dispatched from there with the message that, Archangel Gabriel has carried away Khoraan and, the favour of saintly beings as well as, the prosperity of the world to Imaam Mehndi in India. Even after reading this testament which reached him from Mecca, Aurangazeb could not forego his ego and the greed for power, precluding him from catering to his inner faith.

One day, when Baadshah was about to sit on his peacock throne, he felt as though a lion was sitting on the throne. Seeing Aurangazeb shivering with fear and appearing pale faced, his courtiers enquired of him: “your majesty! Why are

you so stricken with fear today? Please be seated on the throne.”

“A lion is sitting there and it is growling at me”

“Honour! So many of us are here and we can see nothing there.”

“No, no! I will not sit.”

“Oh majesty of India! If you are seeing a lion on the throne, definitely the magic of the hermit, who send you the message, is working on you. You are the Momin of Arshe Ajeem, who does Namaaz five times a day. What can the magic of that mendicant do to you?”

With the goading of everybody, as soon as Baadshah tried to occupy the throne, he fell down with a thud. Seeing this, there was a furore all around. The entire countenance of Baadshah was a picture of paleness due to fright.

When the chosen Sundersaath were more or less under house arrest at Delhi, Shri Praan Naathji himself wrote a personal letter to give solace and encouragement to them. That letter was delivered to Sundersaath by Kaanhji bhai and Sheikh Badal. The contents of the letter were like this:

“Beloved of my soul! Life force of the life of my jeev! Guiding force and basis of my soul!

My beloved Sudersaath shri Laal Daas, Bhim bhai, Naagji bahi, Chintaamani,

Dayaraam, Chanchal, Gangaraam, Banaarasi, Somji bhai, Khimaayi bhai, Ananth Raam, Laal bhai, Shyaam bhai and Raam Rai!

I wish you all find peace and happiness, blessed with protection of the lotus feet of Shri Raaj Ji. Millions of salute from me, the Aatma of Indravati.

You have all crusaded well against the traditional Islamic practices with courage and valor. It has become possible because of the command and will of Shri Raaj Ji. Formerly we used to give messages clandestinely. Now you have become popular as followers of Imaam Mehndi.

Our Dhaam Dhani has blessed you with the ocean of wisdom. Please continue fighting against ignorance and tyranny. But keep in mind not to engage the satan of Maaya and ignorance directly but, only by wit, logic and ethics. Don't be upset or ashamed of your having had to sacrifice your Hindu attires and wear Muslim attires. You are all true followers of religion. At the command of Dhaam Dhani, you have shed your senses of decency and modesty. Your greatness shall be sung by people in every village and town. The Muslims who have become slaves to external and ritualistic worship are not able to recognize me. At every moment, I am with you only.

If you all agree, I think that, I should move to elsewhere and awaken a king. Only then can the sport of awakening move forward or get momentum. If you need my presence, I am most willing to come. Please reply after giving careful thought and consideration. I am sure that, with the mercy of Dhaam Dhani, everything would work out well in future.

Receiving a letter from Shri Ji, Sundersaath were very much elated and happy. They also wrote back to him and, the gist of it was thus:

“O’Dhaam Dhani! When we had the opportunity to talk to the head Priest, he felt very happy and informed Baadshah that we are true Momins with full faith on Allah-Tallah. The surveillance that was imposed on us has been removed. Baadshah sought for the message from Seedi Poulaad and we are fine as of now. You may proceed to any place as per your wish for the furtherance of the process of awakening.”

Chapter – 28

There is a saying that, cold kills cold or iron cuts iron. Similarly, people lost in misplaced fanatic religious practices and, have become slaves to power and wealth, can be made to see reason only by a king. Shr Ji moved over to Rajputana from Kaama Pahaadi with the intent of awakening any Hindu king, and readying him to fight against Aurangzeb.

On the way a poetic hymn took shape and the brief subject matter was something like this: “O’kings! Rajputs! Your religion and faith are sinking, come forward someone for saving it. O’ warriors! Come out of your slumber and be ready for preserving its chastity and sanctity. In the three worlds, Bharat is the best, and in it, the Hindu faith, but it is unfortunate that the Hindu kings are shying away from waging a war for their protection,”

From Kaama Pahaadi Shri Praan Naathji first came to Aamer. Seeing the people of the place propitiating Goddess Kaali with meat and alcohol, he left the place immediately and went towards Saanganer.

Just as, sowing in a barren land will not provide any yield, so is it, not possible to inculcate spiritual wisdom in people with Taamsik nature.

In those days, Mukund Daasji was residing at Udaipur. He used to visit Saanganer for the purpose of discourses and discussions. From there only he

came to know that, 12 Sundersaath were tortured in Delhi and that, Shri Ji has left Kaama Pahaad and come to Aamer. So he left for Aamer to meet Shri Ji.

But he learned after reaching Aamer that, he has already left for Saangaaner and so, he proceeded towards Saangaaner.

Meanwhile at Delhi, Sundersaath started repenting after, sending the reply through Kaanhji bhai concurring with Shri Ji that, he may go anywhere of his choice for the sake of Jaagni as, they realized that he did not have any money with him. They were worried how Shri Ji will be able to meet his daily needs.

As soon as they realized this, Sheikh Badal left with Rs.300/- in search of Shri Ji. While proceeding from Aamer to Saangaaner, he met with Mukund Daasji on the way.

No doubt, the land of Rajasthan was famous for religious devotion and valor as well as, for hospitality to guests but, was also infamous for the presence of bandits and dacoits in some places; just as the rose plant with beautiful flowers is also adorned with thorns.

When Sheikh Badal and Mukund Daas were on their way to Saangaaner, some dacoits tried to confront them but, somehow they managed to get away from the clutches of the thugs.

Ultimately after reaching Saangaaner, they traced out Shri Ji to a shop where he was seated on a cot. Sitting in front of him were Chabil Daas and Malook

Chand. Both were very hungry and, they had no money to arrange for food. Sheikh Badal recognized Shri Ji and went up to him and touched his feet. Mukundji also arrived by that time. Mukundji had about four hundred rupees with him and with that he arranged for getting grocery. Sheikh Badal also offered the entire money with him to Shri Ji.

At night Mukund Daas and Shri Ji had entered into conversation. Mukund Das said: “Dhaam Dhani! It was not good to confront a big emperor like Aurangzeb so directly. In that process Sundersaath as well as you have been put to lots of troubles. What has to be done in future now?”

“Those bigoted practitioners of Islam who inflicted pain and torture on my beloved Sundersaath will not be able to remain in peace. Their reign of terror will be completely annihilated.”

“Now please command us, as to what is to be done for carrying forward the sport of Jaagni? In this part, there is a religious sect called ‘Dhami Baaba’ where evidences are available about us.”

“I order you to go and give a discourse to them and, at the appropriate time or situation call me.”

“At your command” so saying Mukund Daasji left with Malook Chand. On the way, they were again attacked by a community of bandits called ‘Bhils’ in the hope of plundering some wealth but, somehow they managed to escape and

reach Udaipur.

Mukund Daasji had, separated from his wife, to be at the feet of Shri Ji at a young age itself but, he could not come out of all desire or wants, and so, was neither free of the lure for money nor had he recognized Praan Naathji's real form. Much later when he ultimately recognized the true divine form of Praan Naathji, he was very much repentant of his folly.

Cursed is the surplus wealth which could not be put to the service of Dhaam Dhani and Sundersaath and, also of the youth which in its prime could not serve Praan Naathji.

After reaching Udaipur, Mukund Daasji held his discourse at the place of Laadhu Masaani and gave the identity of Praan Naathji. Laadhu Masaani insisted on bringing Shri Ji to his place.

Many female Sundersaath accompanied by Shri Bai ji were staying at Agra at that time. Shri Ji summoned them all to Udaipur and, as per the command of Shri Ji, they left for Udaipur.

Laadhu Masaani invited Shri Ji and put him up at his bungalow. A series of discourses on similarities of Vedaas and Islamic scriptures commenced. This attracted many people from nearby areas to attend the sessions. By getting the real divine vision of Pran Naathji, the people felt blessed and contented.

At that time, a marriage party had arrived at Udaipur, nearby to Laadhu

Masaani's residence. Two members from the party, one Saiyad Mohamed and, one Noor Mohamed heard the discourses. Both got so enchanted that they took Taartamic initiation.

It was already six months since Shri Ji left and, so the Sundersaath at Delhi wrote a letter to him.

“O'Dhaam Dhani! Looking at the way these people are self-willingly trapped in a whirlpool of misplaced notions and traditional Islamic practices, it is clear that, they will not come out of the cocoon. We have come to the conclusion that, without receiving severe punishment they are not likely to change or accept the truth.

Now, we are waiting for your order summoning us to your divine feet so that, we can feel accomplished and satisfied by serving you.”

The letter was brought by Sheikh Badal and, in reply, Shri Ji wrote that, they can all come back to him. With Raaj Ji's will and command, when they will get punished, then only they will come on the right track.

When Sheikh Badal delivered the reply of Shri Ji, all Sundersaath were overjoyed. After all why not? They were going to get the audience and divine vision of Shri Praan Naathji.

All Sundersaath now met Sheikh Islam and requested permission for them to

take leave. They said that they now want to go back to their place. Sheikh Islam said: “All of you please come back day after tomorrow. By that time I shall inform Baadshah about your intent to go back.”

On the appointed day, Sheikh Islam took all of them to Aurangzeb and told him: “These are the Momins who had fought against the established Islamic principles and now they are seeking permission to go from here.”

Keeping his head down, Baadshah glanced at Sandersaath three times and murmured “O’ Khuda! Have mercy on them.”

Baadshah ordered his servant to give hundred rupees to them for expenses during journey. The servant went hurriedly and, came back with the money and gave to Sandersaath.

When Aurangzeb gave permission for them to go, Sandersaath took leave of him and left the place. After staying at Delhi for a couple of days, they reached Udaipur.

The moment of reunion after a period of separation is always very sweet. The tear soaked eyes at that moment always express the sweetness of the love filled heart.

Laal Daas, Bheem bhai, Gareeb Daas, Chintaamani and, all others, felt overwhelmed by getting to see Shri Praan Naathji and, for being once again with him. Their eyes got quenched of the thirst to see Shri Praan Naathji. After

that, they shed their Muslim attires and changed to their routine wear. Those Sundersaath who belonged to Delhi, remained at Delhi for a few days to fulfill some pending family obligations, and then, they also came to Udaipur.

A steady stream of divine nectar of Eternal Wisdom started issuing out from Shri Praan Naathji at Udaipur. Whosoever got a taste of it, felt highly satiated.

When Shri Praan Naathji was engrossed in discourse, the assembled Sundersaath started seeing the divine form of Raaj Ji with their worldly eyes. Such good fortune to get the divine vision of Raaj Ji, was not even enjoyed by Lord Shiva, after thousands of years of highest level of meditation. It becomes possible only because of original connection and the mercy of Shri Praan Naathji.

The description of the sport of Jaagni being enacted at Udaipur started reaching the mansion of the Rajput king. People used to give contradictory reports to the king about Shri Ji and his discourses. Some would sing praises of him while, some others made highly critical remarks. But, the king simply heard them out without making any comments or remarks.

One would report that: “He is a great and enlightened saint and he is the ultimate in spiritual wisdom. Nothing is hidden from him and it appears as though he has multiple eyes.”

Another would report that: “He is a big fraud. Just to hoodwink the world, they

are posing as ascetics of the highest order.”

A third one would say that: “He is a Muslim to the core. Probably he is sent by Aurangzeb. He is trying to convert the sons of Bappa Raval into Muslims. That’s why they have the mind of Muslims and attires of Hindus. We have to be cautious of these people.”

Fourth one would come and say his story: “They talk about Khoraan though, they are dressed as Hindus. It is not possible to understand their psyche or mental make up.”

A fifth one says: “He reads and talks about both type of spiritual scriptures. He quotes from Gita and Bhaagwat, as well as, from Khoraan and Hadees. His spiritual outlook is quite different and uncommon.”

Having got tired of listening to so many comments and opinions, King, Raaj Sinh summoned his royal religious scholars and said: “Please go and find out who this Praan Naathji is? How deep is his religious and spiritual understanding and, what is the purpose of his coming?”

The royal scholars went to meet Shri Ji. They were welcomed open heartedly and, seated with respect by Shri Ji. During the course of discussions, Shri Ji broached about 40 questions from Bhaagwat and 15 questions from Vedaanta and, asked them politely to give clear explanations to them.

The tree of spiritual wisdom can grow only in an environment of devout austerity and sacrifice. That's why the explanatory compositions on Vedaas, like the scriptures called Aaranyak were created in an environment of ascetic peace and tranquility. The buds of spiritual wisdom would never blossom in the regal surroundings of a royal palace.

Alas! How can the so called scholars who, talk about Gita and Bhaagwat for their livelihood, give answers to the vexed questions from scriptures without access to Taartamyā (eternal) knowledge? They broke their head over them for quite sometime, but of no use.

The royal scholars thought: “These recluses have no bother about looking after their family etc. If the king comes to know that we could not give answers to the questions posed by Shri Praan Naathji, we shall definitely lose our position as royal scholars. Ultimately we will be stalked by poverty and starvation. So the only way to save ourselves and our interests would be, to criticize him and show him in bad light.”

One is qualified to be called a Brahmin only by the virtues such as knowledge, love, modesty and contentment and, not simply by birth. What is the right of one to be called a Chaturvedi if he has, forget reading but, has not even set eyes on Vedaas? Prominence being accorded merely by descent or, hierarchy is, something akin to digging a grave.

“Grapes are sour’ so goes the saying and, the disgraced royal scholars, as though to justify this saying, reported to the king thus: “This recluse is

worthless and, even to see his face, is a great disgrace.”

Not having the connection with Paramdaam, King Raaj Sinh came under the influence of the scholars, and thereby, could not avail the benefit of the grace of the divine feet of Shri Praan Naathji.

The significance of the rising Sun is felt only by the lotus plant but not by the bat or owl.

One day Shri Ji and Sundersaath visited the lake of Udaipur. He availed a mansion there and put up all Sundersaath together. As the sessions of recitals and discourses started, many people of the area started thronging and, an atmosphere of peace and joy prevailed over.

It is difficult to make people tread the path of both Eternal and, of this world (Haqiqat and Maarfat or spiritual and scientific). In the present days of Kaliyug (day of judgment), it is only the external ritualistic knowledge and practices (Shariyat) which have pervaded all over. Such people have neither inclination nor interest, for the ultimate pursuit of spirituality. They are more interested in enjoying worldly pleasures of food and clothing and, are infested by a mental conditioning of discrimination and untouchability. If any one, whom they shun, touches their food or clothing, they would talk of religious sacrilege. They are even plagued by the idea of ever sitting near to such untouchables defined by them.

In the Indian tradition which loudly proclaims 'Aatmavat sarvabhooteshu' the mental outlook of untouchability is a blot on spiritualism and spirituality. The unfortunate situation is that, all these ritualistic practitioners of faith, consider themselves to be no less than a highly attained seer, the moment they take the elementary steps of spiritualism.

In the middle ages, the Hindu community was, so to say, being swallowed by an alligator of untouchability. Women and people of the Shudra class were denied the right of reciting the hymn of Gayatri. If even a part of Vedic hymn falls in the ears of a shudra, his ears are to be blocked by a mirror and if a woman ever utters any vedic verse her tongue is to be cut; these were the misplaced norms practiced on those days. These are to be considered as, acts of foolishly ignorant satans, bereft of true vedic knowledge. These were the very people who were in the forefront in making India a slave country. They must have never seen or even understood the second hymn of the 36th chapter of Yajurved, where, it is spelt out clearly that, everybody including Brahman, Kshatriya, Vaishya, Shudra, women etc., has the right to all Vedic knowledge.

There were some Sundersaath who, were also bitten by the bug of untouchability and, were secretly nurturing the thought that, they should not cohabit or share food with those Sundersaath who had been under house arrest at Delhi for 4 months and, who had shared food with Muslims.

The Brahma munis (souls of Paramdaam) like Bhim bhai, Laal Daas, Chintaamani,, and others who were ready to sacrifice their worth at the call of

Shri Ji are, ever respectable role models. Those who ever think of them as, untouchables are, really guilty of a sinful thought. It will never be acceptable to Shri Ji that, those Sundersaath who went to Delhi with the message, should, at any cost be looked at with revulsion or, be considered as untouchables.

But the disease seemed to persist rather than wane, and so, Shri Praan Naathji decided to root it out completely. In one of his discourses after starting off with words of rebuke, he shaved off his head first and took up the garb of an ascetic.

Then Shri Ji ordered with a serious and stern voice; “Whosoever wants to stay with me will also have to take up my style. I will not permit any type of discrimination to exist among Sundersaath.”

Due to compulsion and, with sad countenance, Mukund Daasji and others shaved their head and adorned the attire of mendicants while, Laal Daasji, Bhim bhai, Naagji bhai and others, followed the order with happy countenance and most willingly

Now all were looking the same. When seen from the back nobody could distinguish and say who was Mukund Daas or Laal Daas. The discriminatory attitude started to disappear and the feeling of ‘Vaahedat’ (Ek Dili or oneness) started permeating.

Chapter – 29

Mean while, all Sunderdsaath of Delhi ie. Dayaraam, Chanchal, Gangaraam and Banaarasi, had also arrived at Udaipur. A small regiment of Muslim soldiers arrived at Udaipur on their horses. This included Avval Khan, Saudaagar Pathaan, Mughal Khan, Iliyas Khan, Mihin Khan, Noor Mohamed and others.

Seeing Shri Ji and other Sundersaath, they also came to have an audience. Avval Khan was aware of the fact that, Noor Mohamed had already taken Taartamya knowledge from Shri Ji. His coming to have an audience with Shri Ji was, also under the motivation of Noor Mohamed.

Avval Khan asked Noor Mohamed: “Noor Mohamed! You give me the complete information about who this recluse is and from where he has come? If you hide his identity then, I would shake your body and seek judgment from Allah-Tallah.”

Noor Mohamed said: “He has the true knowledge of Islamic religion. And he can also bring out all the hidden meanings of Haqiqat and Maarfat of Khoraan. He is none but Mohamed ImaamMehndi.”

On being told so, Avval Khan came with Noor Mohamed and others to meet Shri Ji. A discourse was on at that time and, when Shri Ji explained his form as mentioned in Khoraan – Hadees, Avval Khan became very emotional. As an act

of atonement, he started lashing him with his own whip and went on murmuring “My beloved Allah-Tallah is sitting right in front of me as Imaam Mehndi, as a recluse and, where all have I been wandering in this illusory world? For this fault of mine, there is no atonement.”

Shri Praan Naathji stopped him from doing so and, made him sit near him with great love and affection. Along with Avval Khan, even Mihin Khan, Iliyas Khan and others also became aware of the true form of Shri Ji.

In those days, the map, depicting the worlds extending from the nether or lower world (Paataal) to Paramdaam, was being prepared. Shri Praan Naathji was dictating and, Mukund Daasji was the main one who was noting down things.

Some Pathans came to meet Shri Ji and had discussions with him. They said that, they will join Shri Ji if, he can narrate to them the prayer/confessional words of Rasool Mohamed Saheb.

At that time Shri Ji was overtaken by the force of Gabriel. He now said: “I am very sorry to hear such things. Who can be there between me and Mohamed saheb? He is within me only.”

With the force of Gabriel manifesting within Avval Khan, his countenance also became very fearful and, the Pathans got really frightened. Under some pretext, they took permission and left the place. But after reaching home, they started their criticism. They said that, a gang of Hindu recluses have come, whose, chief

is pronouncing himself as Mohamed Imaam Mehndi. They are enticing Muslims into their sect.

One day Rana Raaj Sinh also came to have a vision of Shri Ji. He had vision of Shri Praan Naathji from a distance keeping his face well hidden. At that time Sundersaath were singing the hymns of Raas and enacting the sport of Raas. The Rana felt it nice but, he was not blessed with the fortune of reaching the feet of Shri Ji as, his scholars had misguided him.

Only the fortunate can enjoy the taste of the sweet nectar of water of Ganges flowing down. There are many unfortunate who despite staying near Ganges remain thirsty. Rana Raaj Sinh was one such ill-fated.

The mind of Raaj Sinh was poisoned by his scholars while, Avval Khan, though a Muslim, had full faith and trust in Shri Ji. The King used to mock at Avval Khan saying that, your belief is so staunch that you consider a Hindu recluse as the form of Allah-Tallah.

Shri Ji later went to stay in the heart of Udaipur city and, Sudersaath from all sides started converging there. Govardhan Bhatt also arrived from Surat.

Soon, Aurangazeb mounted an attack on Udaipur and, his army encamped at Ajmer. He sent an emissary named Mathuria to Rana Raaj Sinh. He enticed the royal priest, Gareeb Das, to his fold. The priest whispered in the ears of Raaj Sinh what the emissary had wanted: “O’King! You better convert yourself into a

Muslim and you will receive the gift of 5 districts.”

As soon as Rana heard this, he sprung up with anger and said: “Had you not been a priest, I would have slain you here itself. You better leave this state immediately. Were you not ashamed when, you gave me the advice to convert to a Muslim just for the gift of 5 districts? Are you ignorant of the fact that, the blood of Rana Saanga and Rana Pratap is coursing through my vessels?”

Then looking towards the emissary, he ordered; “Throw out that scoundrel of emissary also, who has brought this type of message. You emissary! Go and tell your Baadshah that, the swords of Rajput warriors are, awaiting him at the battle field.”

With the departure of the emissary, it was clear to all that, a war will definitely ensue now. The preparations for war, as well as, arrangements for the safety of the people of Udaipur were being undertaken in full swing.

Shri Ji sent his message to Rana Raaj Sinh. “You allow the forces of Auragazeb to come here. I shall myself talk to him at length. What right does one, who, himself is not a true follower of Islam, have in forcibly converting another into Islam? Don’t be worried of anything.”

Rana Raaj Sinh’s reply was: “Mine is a small state and the army of Aurangazeb is very big. Engaging him in religious and spiritual aspects would take a long time. We cannot bear the expenses of such huge force for long.”

The chief religious scholar was present in the royal court at that time and, he had not yet forgotten the loss of face he suffered at the hands of Shri Ji. He found it a good opportunity to douse his flame of ire.

Like putting ghee (fat) in the fire, he interjected: “O’Rana! We had already told you that it is sin to even see the faces of these people. Their reality now stands fully exposed. There is no alternative except to throw them out of the State. Some people have even said that, they should be plundered.” Rana kept hearing everything but did not say anything.

Rana Bhimsen who was seated there, echoed that, to plunder Hindu recluses in our State will be considered infamy and would defame us.

Rana send a message through his police officer thus: Oh’ seers! Baadshah Aurangzeb is all set to attack us. We are worried about your safety. Please move out of the place just for a few days. After peace is re-established, you can come back with pleasure, considering this as your State only.”

The army of Aurangzeb surrounded Udaipur from all sides. All the main outlets were guarded to make sure nobody escaped.

Shri Ji then decided to himself: “It appears that, it is the will of Raaj Ji that, we should move away from here. Whatever possessions we have, should be distributed here itself, as otherwise, it would be difficult to freely move about

encumbered by them.”

The officer came again with the message of Rana that, he has requested you people to go away from here.

Shri Ji now decided that it is not worth staying here any longer and that, it is better to move away. When, being the sons of the soil of Bappa Raval, they don't have any faith or trust in us, it is better to leave the State of such a person. We will go to wherever shri Raaj Ji guides us.

At that very moment, Maha Sinh came for the audience of Shri Praan Naathji. Shri Ji honoured him with a pair of clothes which he made him wear and said: “We are now taking leave of your State. This entire state would become ruined and desolate. May, Dhaam Dhani protect you.”

(Shri ji gifted away clothes, vessels etc. to all those from the State familiar to him like, ministers, important personalities or Sundersaath.)

All Sundersaath wore clothes of recluses and walked away carrying with them a Tumba (a vessel with a sprout), Gudhadi (a mendicant's bedding) and Sumirani (a chain of beads).

Chapter – 30

Shri Ji was accompanied by a large group of Sundersaath, which included children, youth, women and even some old. All had adorned the appearance of recluses.

All had only one thirst in their hearts and, that was to attain beloved Paarbrahm. After attaining him in the form of Shri Ji in this illusory world, they had all left their homes and near and dear ones.

The divine feet of Shri Praan Naathji, was the only abode for them. They slept under the trees and, had only other sundersaath as their near and dear ones.

The countenance of Shri Ji was shining as bright as a full moon. He had on his head a monkey cap which was covering his ears. On his forehead was a mark of sandalwood and, his neck was adorned with chains. In his hand was the vessel with sprout, on his shoulder was placed the mattress and on his foot was a pair of wooden sandals. Half length of his doti was folded up to cover his body. He was looking divinely blissful. Even Shri Bai Ji and other women were also in the attire of female mendicants.

Between Udaipur and Rampur, there was the village of a Sundersaath Pooranmal Chaaran. They made a temporary shelter of bricks and all took residence in it. Pooranmal Chaaran's old mother put herself entirely at the service of

Sundersaath. She was highly impressed by the divine appearance of Shri Praan Naathji.

The brother of the local king, Berisaal nurtured an evil thought of plundering them with the fond hope of fetching enough money and wealth. Coming to know of the intention of Berisaal, Sundersaath informed every one at Pooranmal's house.

Hearing this, the old mother of Chaaran got infuriated, and got ready to take on Berisaal. With a shout she said: "Whoever is casting evil eyes on these pious and virtuous people, I shall beat him like a donkey. These people are my guests and, I shall protect them with all my might. If I am killed while protecting them, the killer will be burdened with the greatest sin. And as long as I am alive, nobody dare harbour any evil intentions against them."

On hearing the harsh voice of the old lady, face of Berisaal turned black and he thought it wise to leave the place quietly.

Later, Shri Ji and Sundersaath left the village and proceeded towards Mandsaur. They stayed at the house of Harprasaad.

The forces of Baadshah had been camping all around Mandsaur. Sundersaath used to sing the hymns of Sanand and some people started coming to hear them. Amongst those were, some Muslims like Daulat Khan Pathan, Sher Khan Kohatti and other pathans, all of whom, acceptede the Taartamya knowledge

from Shri Ji. When Sundersaath were reciting the hymn of Sanand ‘without one Mohamed’ Daulat Khan Pathan used to get so excited and enthused that, he would keep repeating the same hymn.

With the relentless attack of Aurangazeb, Udaipur had turned desolate. Many of the local Sundersaath hid themselves on the nearby hills and were crying out with utter despair. One Kooparaamji carried a letter on their behalf to Shri Ji. He became very much saddened reading about the plight of Sundersaath. Now, his inner conscience prayed and pleaded to the original form of Paarbrahm. With the mercy of Paarbrahm, inexplicably, Aurangazeb was forced to leave udaipur due to some compelling reasons.

Meanwhile one Ibrahim, an Islamic scholar, came to meet Shri Ji and after meeting he felt very nice. So he came back a second time to have the bliss of meeting Shri Ji. At that time, Laal Daasji requested him to help in translating one aspect of Khoraan.

Agreeing to the wish of Laal Daasji, Ibrahim helped translate ‘one form’ from Khoraan. Shri Ji himself heard the translated work .Then it was decided to translate entire Khoraan, giving evidences of Paramdaam and Brahmshtis (Momins orAatmas). Ibrahim was offered payment for the task and he readily agreed.

From the very next day morning the task of translation was started. To begin with, the translation of 16th section was started and, Shri Ji was also very much

pleased with it.

The translation work continued even at night. Laal Daasji used to write and, Shri Ji used to listen to lying down.

As the translation work was progressing, all of a sudden Ibrahim said: “it seems some ignorant has written this.”

At that time Praan Naathji said: “why have you said like that? Read it out to me again.”

Ibrahim then said that, it is written here in Khoraan that ‘The illusory and worldly wishes would not be fulfilled of all those who are true and faithful followers of Allah-Tallah.’

Listening to this, Shri Ji said that “this is applicable only to the Brahmarshrutis (Momins) of Paramdaam (Arshe Ajeem). Anybody and everybody cannot understand the meaning. Please continue translating without modifying or changing anything, considering that, everything that is written as the absolute truth.”

Every part that got translated was later read by Shri Ji. Generally the translation work used to start in the evening and continue through night till early morning.

Like this, translation of sections 16, 17, 18, 19, 30, 1, 2, 3 and 4 were

completed. As the 5th section was being translated, the illusory devil took charge of Ibrahim's mind. He thought: "Translating Khoraan for these Hindu recluses is not right. I will have to snatch back the translations from them. Till I take back the translation from them I will not be at peace.

Without any rhyme or reason, he started quarelling "The Islamic rules and practices do not permit any non-muslim to possess a copy or translation of Khoraan. Otherwise Khoraan would get defiled (impure). I want to take away the translation to my home."

Laal Daasji realized that, he has become deceitful and he has become untrustworthy. He also decided that, come what may and, whatever noise he may make, the translation will not be given to him.

Sensing the situation, Shri Ji said: "whatever you do, you will not get the translation."

As soon as Mohabbat Khan Pathan heard of this, he came running and fell at the feet of shri Ji. His soul was totally committed to Shri Praan Naathji. He could see that Shri Ji was a bit upset.

He said: "My Lord! You are looking sad and dejected."

"There is nothing serious. Ibrahim has threatened that if we don't give him the translation of Khoraan he would get us arrested through Muslim army."

“How dare, that good for nothing fellow, can speak like that? I shall break the stupid rascal’s head right here in Mandsaur.”

So saying, he rushed out and, picking up a long thick mace (or cudgel) from his house, he went to Ibrahim’s house. Abusing Ibrahim, he asked his wife “Where is Ibrahim?” His wife said that he has gone to “perform a marriage ceremony.”

Mohabbat Khan took the address from Ibrahim’s wife and reached that place. As soon as he reached the place, he called out to Ibrahim very sternly. Ibrahim came out and, finding Mohabbat Khan in a foul mood, asked him: “why are you so angry on me? I am at your service. Whatever you order me, I shall obey.”

Mohabbat Khan said: “You have hurt the feelings of my revered master. You have been telling me previously that, he is honorable to you and that you are his servant. Now, have you forgotten that? I promise on the name of Rasool Mohamed Saheb that, I shall finish you off.”

Ridden with utter fear, Ibrahim fell at the feet of Mohabbat Khan and said with pleading voice “Please forgive me and have mercy on me. I promise that I will not commit this mistake again.”

Mohabbat Khan said;”If you wish to save your life, go and ask for Raaj Ji’s forgiveness. Till, every Sundersaath forgives you, don’t think your life is safe.”

Very next morning, Ibrahim came running to Shri Ji and put his head at his feet and, despite Shri Ji's repeated telling, he did not lift his head.

Noor Mohamed was there and he told Ibrahim in an angry tone “common get up you wretch! I feel like thrusting a dagger into your tummy but, unfortunately I can't do as, I am restrained by my reverent master. Otherwise, after such ill behavior, you would not have been alive.”

Begging again and again for mercy, Ibrahim said “I am your servant. I accept, I committed a folly. Please forgive me for the same. I beg of your feet. I will never ever again commit such a mistake again.”

After falling at the feet of Noor Mohamed, he touched the feet of all Sundersaath one by one and, they all pardoned him.

After that, he started with the translation of 5th section. The moment he completed the 5th section, Satan again possessed him.

No doubt Ibrahim had sought pardon but, his mind still harboured wickedness. He was never able to digest the fact that, the Hindu recluses should come to possess the translation of Khoraan.

To take out his bitterness, he went and instigated the commander of the army of Baadshah; “Many Hindu recluses have taken residence here. They read Khoraan and they also have a translation of Khoraan. Their possessing Khoraan

will be an insult to Khoraan. The Islamic ordinance does not permit reading of Khoraan, without reciting the traditional prayer or, without bringing faith in Rasool Saheb, by any non-muslim. To protect the sanctity of Islam, kindly imprison them.”

The Mughal forces started searching for Sundersaath on all sides. Having become aware of the deed of Ibrahim, they had already separated into small groups and went into hiding. They used to visit Raaj Ji, once every day to have his vision and, for their daily needs, they used to beg alms.

What was this divine sport of beloved Paarbrahm? The very Brahmashrishtis, who have made this world divine by their presence and, whose coming down has made it certain for this world to attain eternal salvation, are, made to beg for alms at the houses of the souls of this illusory world.

Amongst these Brahmashrishtis were Bhim bhai, a scholar of Vedaanta, Chintaamani, a spiritual master and Laal Daasji, a wealthy man and yet, for them the order of Shri Ji was everything.

They used to collect, alms received by all, at one place. Sometimes Shri Ji would lift a sac and ask in a lighter sense as to whose sac is this? With joy, the owner of the sac would speak out that it is his. Without any complaint or rancor, they went about their way and used to admit that, these were the most joyous days in their life which, will never come again.

Shri Bai Ji was at the forefront in looking after the comforts of Sundersaath. Nobody had any complaints or bitterness against anybody and, they all enjoyed serving each other and were basking in the glory of their inner love for each other. The inner and spiritual bondings of Sundrsaath to a great extent helped them to be free of or, insensitive to their worldly affairs and needs.

The village of Dudhlai was very close to Raampur and from there, Shri Ji send message to King Bhaav Sinh through, Mukund Daas, accompanied by Keshav Daas, Khimayi bhai and Vallabji. Shr Ji instructed Mukund Daas to first awaken Bhaav Sinh through spiritual discussions and discourses. And when he feels like meeting me, write to me and I shall come then.

Mukund Daas left Mandaur as per the orders of Shri Ji to meet King Bhav Sinh at Aurangabad. Shri Ji and Sundersaath had been at Mandsur for nearly eight months now.

Chapter – 31

After reaching Aurangabad, the attempts of Mukund Daas and Khimaayi bhai to meet the king, were thwarted by the royal spiritual master, Raam Daas. So they adorned the attire of recluses and were trying their level best to somehow get to meet the king.

When they failed in their attempts, out of frustration, they had an impulsive desire to return back abandoning the mission. But then somehow an inner compulsion took over. They thought to themselves: “With what face shall we go back to Shri Ji? In Delhi, 12 Sundersaath, despite all the hurdles and hardships succeeded in meeting with Aurangazeb and, how would it look if we fail in our attempts to meet a Hindu king at that? So we will have to at any cost succeed in meeting the king.”

If one commits oneself to a great cause with determination and steadfastness, one would always end up getting the inner strength to succeed in the task. It is like the Ganges flowing down the Himalayas which, by its force of conviction finds its way through.

Mukund Daas and Khimaayi bhai took to begging and with the money that they got, they prepared propitiatory offering to God (Prasad). They put the Prasad in a bag and then also placed in the bag some questions on Vedaanta and Bhaagwat. Under the pretext of giving the Prasad to the king they gained entry

but could not unfortunately deliver the sac to the king.

The royal spiritual master was furious at seeing them in the palace. Later that evening, Raam Daas saw Mukund Daas and Khimaayi bhai moving around at the bazaar and, he took out his ire and anger on them by beating them with a stick. He continued beating them till they were pushed out of the street and then, warned them that if ever they continue to stay at Aurangabaad and tried to influence the King, worse suffering would be awaiting them.

What a world is this, where, one spiritual person beats up another spiritual fellow being, just out of jealousy? No doubt, the fire of jealousy burns brighter than the fire of a cotton ball, but, does it not disgrace spirituality when a custodian of spirituality inflicts bodily pain and mental anguish on another? Mukund Daasji realized that, this Spiritual master is a wicked and cruel man. “He, at any cost will not be pleased to let me meet Bhaav Sinh. I will have to be very careful of him now.”

After thinking for long, he came to the conclusion that, he can meet the King only at a place where Raam Daas would not be present. Bhaav Sinh used to visit a temple of a goddess to offer prayers and, Mukund Daasji decided to keep himself hidden in the temple and meet the king when the opportunity presented itself.

Thinking so, Mukund Daasji remained hidden at the temple of the Goddess. And one day, when King Bhaav Sinhy came for offering prayers, he immediately

presented himself before him and offered the packet of Prasad and the questions from Vedaanta and Bhaagwat to the king.

King Bhav Sinh accepted the bag with all sincerity. After reaching his palace he summoned Mukun Daasji and asked him: “Where is Shri Praan Naathji? Why has he sent you to me? What is your wish?

Posing these questions, he opened the bag and took out the paper with the questions and started to read them. Then they started some conversation about the questions on Vedaanta and Bhaagwat.

The symbol of jealousy and cruelty, Master Raam Daasji, was very much seated there. Burning with jealousy he said: “He is saying that there are two Shri Krishna; one Baal Mukund and the other youthful Baanke Bihaari. It is never written so in any scripture. It is not worth meeting such people or even to enter into discussions with them.”

Bhaav Sinh said: “Why are you saying so? He is trying to tell the correct truth. He is making us realize our original form of our Aatman.”

The sharp eyes of King Bhaav Sinh took no time in realizing the fact that Master Raam Daas was having enmity towards Mukund Daasji. But keeping his composure, the King said that, Mukund Daasji be put up at some place close to his palace.

Keeping control over his anger and jealousy and, trying to show great love towards Mukund Daasji, Raam Daasji said: “I would love to serve him at my place.”

As soon as he heard this, a shiver ran up the spine of Mukund Daasji and said immediately: “No! My majesty, please don’t send me to his house even by mistake. See my back.....!”

Saying so, Mukund Daasji took out his clothes and showed his back. The marks of beating were still clearly visible on his back. Seeing that, King Bhaav sinh became very upset. He abused Raam Daas and pushed him and said: “Is this the way you treat all saints and seers who come to meet me? Please get out of my palace at this very moment.”

Then turning to Mukund Daas he told: “O’ knowledgeable! I beg forgiveness for whatever you had to face at my place. I welcome you in my State.”

Mukund Daasji said: “I have no complaints about anybody now.”

The King addressed his scholars in a serious voice and said: “It is our great fortune that a great saint Shri Mukund Daasji has come to our state. He has a few questions which are related to Vedaanta and Bhaagwat. I am putting those questions to you and, hope that, you people will be able to give correct answers to them.”

Then King Bhaav Sinh started reading out the questions. Listening to the questions itself, the scholars started becoming restless. They also started whispering and discussing with each other. It was clear from the exchanges and expressions of the scholars that, none of them was having the answers. To hide their ignorance, they started criticizing. All of them in unison said that, all of these questions are senseless. Whoever, has framed these questions, seems to be a novice. There is, no mention of these, in any of the scriptures.”

Bhaav Sinh was able to understand the plight of the scholars. In very clear terms he said that “To brand the questions as senseless because you don’t know the answers is childish. It is like the saying: “when you don’t know to dance, the stage is imperfect”.

Mukund Daasji now said: For an impartial decision, there is only one way. Let these scholars ask me something, so that, I can answer and then, let me ask questions to which they can answer. The condition should be that, whoever, cannot answer, should be made to wear a garland of shoes and made to walk around with that.

The scholars accepted this challenge and prepared a set of 80 questions while, Mukund Daasji prepared only 33 questions.

Mukund Daasji wrote the answers to all 80 questions on the same day itself and gave to the King. The scholars were not able to understand the questions and so, they were at a loss not knowing how to answer them. Ultimately they were

given a time of 15 days to give the answers.

The scholars were paid daily from the royal court. But, now the King declared that, till the time they give answers to the questions, their daily allowance is discontinued.

The scholars tried their level best to find answers to the questions but, could not understand the questions at all. Their daily allowances had stopped and they were faced with the problem of getting two square meals.

At last, one day, all the scholars together visited Mukund Daasji and requested: “We can’t do anything if Shri Praan Naathji desires that the family of spiritual scholars should die of starvation. We shall simply accept it as our fate. Otherwise, please do something for our daily needs. As far as the question of who won or who lost, we are ready to write ten times that we have lost, we have lost, we have lost.....! ”

Then Mukund Daasji told them: “please don’t worry, I shall talk to the King in the matter and help you out.”

Mukund Daasji went to King, Bhaav Sinh and told: “How can you expect your Scholars who are devoid of Taartamya knowledge to give answers to questions which had never been answered by anybody in this world? These questions involve Eternal aspects beyond the Prakruti (nature) of this world. And nobody in this world can give the answers without the Taartamya knowledge or

wisdom.”

Bhaav Sinh said: “Because of your recommendation, I shall promise that, they would get only half their allowances they used to get.”

In the morning, Mukund Daasji met the scholars and told them that he has done the needful on their behalf.

Now Mukund Daasji started giving discourses to King, Bhaav Sinh. He gave the entire knowledge about Lower world (paatal) to Paramdaam citing evidences from scriptures. The King went on hearing the discourses for three days continuously with rapt attention and, ultimately took Taartam.

After having recognized the true form of Shri Praan Naathji, Bhaav Sinh requested Mukund Daasji to bring Shri Ji to him with all honour and respect. I am giving you horses from here and take elephants from Bundi (a palce).

In addition, he was also given a letter to his subordinate at Bundi ordering for arranging a bungalow for putting up Shri Bai Ji.

Mukund Daasji left Aurangabaad and reached Mandsaur. He had brought horse for transporting Shri Praan Naathji.

Seating Shri Ji on a horse driven cart, all Sundersaath and Mukund Daasji reached Aurangabad from Mandsaur.

Chapter – 32

As soon as Shri Ji arrived at the place, Bhaav Sinh came forward and bent his head at the divine feet. He considered it a great privilege to have got the opportunity to have a vision of shri Praan Naathji.

Bhaav Sinh made arrangements for the stay of Shri Ji and all other Sundersaath in his palace itself and, served them with all sincerity. One day, when Sundersaath were singing the rhymes of Narsaiya, he got so enchanted that, forgetting all protocols of a king, he started dancing.

He had no doubt about the divinity of Shri Ji and served him with religious devotion and sentiments. He used to feel highly elated when the rhymes of Raas Leela were sung.

One day, Shri Praan Naathji told Bhaav Sinh that, just as he is called as Vijayabinand Budh Nishkalank form or Aksharateeth in Hindu scriptures, he is known as Aakhrool Imaam Mohamed Mehndi Saahibujjamaam, in Khoraan-Hadees scriptures of Islam.

On hearing this, Bhaav Sinh said that he has four Muslim officers in his court. Please do make them understand through Khoraan. If you can convince them through the evidences of Khoraan and Hadees that, you are Aakhrool Imaam Mohamed Mehndi, I am ready to fight against Aurangazeb.

Shri Ji asked the King to send his officers to hear his discourses. I would make them understand through the evidences in Khoraan and Hadees. After listening to me, I am sure that, they will develop trust and say that, I am the Aakhrool Imaam mentioned in Khoraan and Hadees. At that time you should be prepared to fight for preserving the character and chastity of religion.

Then Bhaav Sinh told in clear terms to Shri Ji that “You make my officers understand, and, that would be a big thing. That done, I offer myself at your feet with my body, mind and wealth for any service that you command.”

Subsequently, two sessions of discourse, one in the morning and the other in the evening, started regularly. By this time, Bhavaani Bhatt from Udaipur joined them. He had met Shri Ji at Udaipur and was very happy at that. He had brought with him Budh-Gita and Budh-Stotra from South India in which there were evidence for Shri Praan Naathji.

The four Muslim officers of Bhaav Sinh were Avval Khan, Mihin Khan, Jahaan Mohamed and Fateh Mohamed.

Very first, Avval Khan came to hear the discourse. This was the same Avval Khan who had started whipping himself after listening to Shri Ji at Udaipur.

As soon as he came, he recognized his Khuda. He then brought Jahaan Mohamed and Mihin Khan. Within a few days, Mihin Khan developed faith and

took Taartam.

Jahaan Mohamed knew entire Khoraan by heart. Amongst the knowledgeable, he was popularly known as Arabi Khan. He used to teach Khoraan to all Pathans. The most important thing was that, there was an Aatma of Paramdaam in his body.

In the morning, Bhavaani Bhatt used to give discourses on Budh-Gita and Budh-Stotra, till 10-30. After that, Shri Ji used to lie down on a cot after his lunch.

After the twilight (sandhya) or late evening ceremonial prayers, Shri Ji's discourses used to start. On one side, Laal Daasji used to sit with Khoraan and on the other side, Bhavaani Bhatt used to sit with Bhaagwat.

Shri Ji used to explain the similarities of both Hindu and Islamic scriptures. If anybody interrupted with a question in enthusiasm, it was cleared on the spot itself. Sundersaath used to go into raptures over the divine and unworldly discourses of Shri Ji.

Jahaan Mohamed heard the discourses dutifully for two months and, was getting fully impressed. But one day, Laal Daasji and Uttam Daasji talked to him about the blissful sport of Paramdaam and, the glory of the Divine Dual Form. He felt it unpalatable and intolerant. This was so, because of the teachings of Hadees where, it is said that "The description of the divine form of Allah-Tallah can be done only by himself and if any one else explains it, he is considered as a

non-believer or sinner (Kaaфир).”

Jahaan Mohamed walked out by saying that, you are kaafirs because, you are describing the form of Khuda. Now onwards, I will not drink even a glass of water offered by you. I have heard the discourse for two months and yet my soul is not satisfied.

Uttam Daasji then prayed to Shri Ji: “O’ Dham Dhani, if I have your permission shall I go and call Jahaan Mohamed?”

Shri Ji replied: “Don’t worry, he has heard my discourses and he won’t be able to sit at home peacefully. You will see that he will be coming tomorrow.”

As revealed by Shri Ji, Jahaan Mohamed came next day and told him: “why are you not making me understand the reality of the secrets? I have my trust in you only.”

Shri Ji told him: “You just listen to three hours of discourse every day with complete dedication and commitment for eight days. Then you will see that you understand everything.”

When Jahaan Mohamed came to listen to the discourse, he asked one question, as to how, on the day of judgment (Kayaamat), the dead would arise from the grave?

Shri Ji explained it by citing Khoraan: “Jahaan Mohamed! This body of ours is the grave and the jeev (rooh) which is inside this, is asleep. It should come to know that:-

“Allah-Tallah has made this impermanent world only to satisfy the urges or wishes of the Roohs (souls) and Noor Jalaal (Akshar Brahm). By enacting the sport of Braj in this world and, the sport of Raas in Yogmaaya, He fulfilled the wishes of both. It was the rooh (soul) of Noor Jalaal (Akshar Brahm) which appeared in the body of Mohamed Sahib after the sports of Braj and Raas, who ultimately gave the knowledge of Khoraan. He had promised that, he will come again at the time, when the roohs of Braj and Raas would have come again. Later, Allah-Tallah would sit on judgment for everybody. At that time, everybody would recognize both, Noor or Noor Jamaal (Aksharateeth) and Noor Jalaal (Akshar) and, will remember the Arshe Ajeem (Paramdaam) from where, the roohs have come to see the sport of this Phaani (destructible) world. As a result, the jeevs of this world would get the opportunity of absolute salvation and, the Aatmas (roohs or souls) would go to their original abode. This is what is mentioned as rising of the dead from the graves. This outer body of ours would decay in the grave itself and so, what can rise from it?”

Hearing this much only, his third eye of wisdom opened fully. The moment he got the knowledge of Haqiqat (the sat or power aspect of Aksharateerth) or Noor Jalaal (Akshar) and Maarfat (the supreme Lord himself) or Noor Jamaal or Allah-Tallah (Aksharateeth) of Khoraan, his soul started enjoying the sweet nectar of supreme soul.

Avval Khan, Mihin Khan and Jahaan Mohamed were religiously regular in attending the discourses regularly. Some other Muslims of the area also used to accompany them. Whenever description of Paramdaam (Lahoot) came, Jahaan Mohamed used to fall down, filled with frenzied sensations of love and bliss overpowering his body. At those moments, Shri Ji used to place his hands on his head and used to console that, “you are the soul of Paramdaam and so don’t worry about anything.”

The night discourses used to extent up to morning 4-30. After that, shri Ji used to rest on a bed of swing. Sundersaath had so much commitment and interest in soul awakening that, they used to sing the rhymes of the sport of Raas. It used to be late morning by the time they concluded it. Since there used to be joyous singing and dancing everyday, Sundersaath used to remain intoxicated in a blissful state. So continued the blissful sport, for four months.

The pleasure of sleep at night is only for the worldly people. For People who crave or long for spiritual pleasure, the night is only for keeping awake and not for enjoying the sleep.

When the Pathan, Fateh Mohamed saw that his colleagues, Avval Khan, Mihin Khan and Jahaan Mohamed have become the disciple of a Hindu saint, he told Jahaan Mohamed: “why don’t you introduce me to this recluse? It is surprising to me that despite being a scholar of Khoraan, you have started to accept a Hindu recluse as the form of Khuda. I am giving you these 40 Hadees (questions based on traditions established based on Hazrat Mohamed’s sayings or actions)

and if your Hindu recluse succeeds in revealing the secrets of these riddles, I shall accept him as Aakhrool Imaam Mohamed Mehndi Sahibujmam.”

Jahaan Mohamed brought those Hadees to Shri Ji and told him about Fateh Mohamed.

Shri Ji said that “if you take up the Taartamya wisdom even you can open the secrets of these.”

When Jahaan Mohamed expressed the desire for Taartamya knowledge and, Shri Ji acceded to the request and presented him the Taartamy knowledge, the entire reality of spiritual wisdom came within his grasp. The entire Haqiqat and Maarfat of the 40 Hadees became crystal clear to him. His spiritual eyes gave him the bliss of the divine form of Aksharateeth enshrined in Paramdaam.

Thereafter, Jahaan Mohamed went to Fateh Mohamed and told him that, he can ask about the 40 riddles. Then on asking by Fateh Mohamed, he explained the hidden meanings of all. Now Fateh Mohamed said: “I will ask you one question. If you can give the correct answer then, I shall trust you fully and accept the Hindu recluse as the real Aakhrool Imaam Mohamed Mehndi. My question is what is the appearance of Khuda? If it is given in Khoraan-Haddes, then please tell it for my sake.”

Jahaan Mohamed answered: “There is a set of words – Rooyetarvee fill ail tulmyaaraaj. These words are from the 15th section of Khoraan. It is said in this that, on the night of manifestation (myaraaj), the soul (Rooh) of Mohamed saw

the blissful form of Allah-Tallah. Is it not an assertion of Khoraan? If you have some doubts about Khoraan also, then tell me.”

Fateh Mohamed said: “I have no doubt about this assertion in Khoraan. It is also true that, the Hindu recluse, by whose grace you have come to know of this deep secret, is Aakhrool Imaam Mohamed Mehndi. But it is our compulsion that, we cannot reveal it because of Shariyat rule (followers of strict Islamic laws created by misinterpretation of revealed knowledge of Mohamed Saheb). If we declare it or reveal it, Baadshah Aurangazb would get us killed.”

Then Jahaan Mohamed asked: “I have also given you the meaning of the 40 riddles by the grace of my reverent master. What do you want to say about it?”

Fateh Mohamed said: “Till such time Baadshah Aurangazeb does not recognize him as Aakhrool Imaam Mohamed Mehndi, how can we recognize him?”

Then Jahaan Mohamed aid: “Why are you saying so when you are given proof from Khoraan and Hadees? It seems that you have more faith and trust on Aurangazeb than on Allah-Tallah.”

They had a quarrel over this and, ultimately Jahaan Mohamed cut off his relations with Fateh Mohamed and went to Shri Ji.

Subsequently, Fateh Mohamed went to the local Pathans and, asked them to stop Jahaan Mohamed from going to the Hindu recluse.

The Pathans asked Jahaan Mohamed: “What have you seen so special in that Hindu recluse that you have taken to his feet?

Hot discussions continued on this topic. When Shri Ji heard about the quarrel, he advised Jahaan Mohamed: “Why do you pick up quarrel with these ignorant stupid people? Don’t do it and be careful of these people.”

Jahaan Mohamed said: “They were asking me not to come to you. If I listen to them then, I will be considered as one who has abandoned one’s faith. I have seen you with my own eyes as the form of Alla-Tallah and so, how can I listen to them?”

After discussion among themselves, the Pathans decided that Jahaan Mohamed should be killed as, he has taken the shelter of a Hindu recluse. They also decided that, first they should fight with the Hindu recluse himself. So thinking, twelve of the Pathans came at the time when Shri Ji was busy with his nightly discourse.

Sundersaath were seated in two groups, one of males and the other of females and, in front of Shri Ji was Tasveer-e-Husseini. Lighted brass lamps were spreading the brightness all around and Sundersaath were fully engrossed in the discourse proceedings.

As soon as they arrived, the Pathans started shouting and said in loud tone that

“O’devotee! We will fight with you. You have applied the mark on your forehead, you are wearing beaded chains around your neck and you are reading Khoraan also. Our Shariyat does not permit you to read, discuss or hear Khoraan.”

Shri Ji replied that “I am simply cementing the bond of love of people with Khuda and Rasool Mohamed Saheb. You are creating hurdles in this chosen path. Who gave you this type of teaching?”

At that time, Jahaan Mohamed said: “I am your teacher. You used to learn from me. How come that, disrespectful behaviour has crept into you?”

During these exchanges, the force of Gabriel pervaded the bodies of Mihin Khan, Gaaji Khan, Avval Khan and Jahaan Mohamed. After seeing their fearful countenance, the Pathans who had come to fight lost all their confidence and started saying:

“O’devotee! Forgive us. We have no complaint or bitterness against you and so, we are now going from here.”

Saying this they took to their heels. But, they spread the word amongst the Muslim forces there that, the Hindu recluse is a big magician and any Muslim who goes to him starts believing that he is Allah-Tallah.

When Bhaav Sinh realized that, his Muslim courtesans have accepted Shri Praan

Naathji as Akhrool Imaam Mohamed Mehndi Sahibujjamam, he expressed his readiness to fight against Muslim shariyat rule. But, he was overtaken by the urge for a miraculous experience. So he prayed to Shri Ji that; “O'Dhaam Dhani! I offer at your feet my body, soul and wealth. I am ready to fight against Aurangazeb. I have only one wish that, I may get a vision of Paramdam.”

Shri Ji tried to make him understand- “Bhaav Sinh! You have still not lost your kingly feelings. At the appropriate time you will definitely get the vision. So don't make haste.”

But Bhaav Sinh remained adamant on his request. Ultimately, when Shri Ji showed him only a glimpse of Yogmaaya, the jeev of Bhaav Sinh could not bear the grandeur of love, bliss and brightness. His jeev remained transfixed at Akshardaam itself and freed itself from the body.

One, who is hungry for days is, all of a sudden given a large quantity of food, his condition becomes precarious. When any pauper gets a windfall of wealth and diamonds, he turns mad by uncontrollable joy and excitement.

Similarly, if a jeev burning in the fire of worldly sorrows is, all of a sudden given the vision of Brahm, it would never want to leave the eternal bliss that it has experienced. And the main reason for leaving the body is this only.

But, one, who has made one's heart clean and serene and filled it up with love, gains so much psychic power by the grace of Dhani that, it retains the

competence to remain alive even after experiencing Eternal Bliss. On the path of love (which is the only path for attaining Paarbrahm) there should not be impatience but, with the grace of Paarbrahm, one should move forward slowly and gradually.

Despite being a courtesan of Bhaav Sinh, to protect shariyat, Fateh Mohamed (as he has taken over the kingdom after the demise of Bhaav Sinh) issued orders to the army to arrest all recluses who are in Aurangabad.

Shri Ji was at that time put up at the house of a Muslim Priest very close to the bungalow of Fateh Mohamed and so, no body could think of shri Ji being there.

The priest had been enticed with money to translate Khoraan. And so the translation work had started at his house and, Laal Daasji was working with him.

The entire army was hunting for Sundersaath. Somehow they managed to arrest Bhavani Bhatt. The soldiers were putting pressure on him to lead them to other Sundersaath, as they were already tired of searching them. But it was only by an act of Providence that helped Bhavani Bhatt to escape from the clutches of the soldiers.

At the gate of Bhatkal at Aurangabad, the army was tricked by people with the message that, all Sundersaath have left and so, there is no need for them to waste their energy unnecessarily.

One day, Jahaan Mohamed visited the house of Fathu Allah. On seeing some Sundersaath there, he enquired of them about the where about of Shri Ji.

Sundersaath informed him that Shri Ji is in the same premise. Jahaan Mohamed said: “this is the area of Fathu Allah. His people are searching for you. First tell me where is Shri Ji exactly and then leave this place immediately.”

Sundersaat led Jahaan Mohamed to Shri Ji. On meeting Shri Ji, he explained the situation and warned him that the entire army is combing for him.

It was already nearly sunset time. Shri Ji and Laal Daasji who were getting Khoraan translated from the priest wound up the work. Whatever was translated till that time was handed over and entrusted with Charan Daas. At the same night, all Sundersaath covered a distance of 21 km.

Now they were beyond the reach of the army. All Sundersaath and Shri Ji had reached Burhanpur.

Chapter – 33

Having faced difficulties one after another in the last few months, Sundersaath were feeling a bit tensed up and nervous. At Delhi, having to bear the pain of whipping by Seedi Pulaad, at Udaipur, having to don the clothes of ascetics and forced to leave under threat of attack by Mughal forces, at Mandsaur, having to beg for alms for months and, again at Aurangabad, having to hide from the army and make their escape; these episodes and encounters had made them very despondent.

With what enthusiasm had they come leaving their homes and, near and dear ones? What with Paarbrahm with them, they had not expected any cause for concern or despair. They were now feeling a bit down hearted with a sense of helplessness. A thought that was wringing in their mind was “When Shri Praan Naathji himself is the form of Aksharateeth Paarbrahm, then, why are we facing so much of difficulties? Even Shri Praan Naathji himself had to eat the food earned as alms after begging at Mandsaur. When the Gods and goddesses of this illusory world are so powerful, then, how come, Shri Ji who is none else but Aksharateeth, Himself, is not able to ward off the troubles? If we are the souls of Paramdaam and the better halves of Aksharateth, then why are we facing so many problems? Compared to us, the ordinary jeevs of this illusory world are better off, and living happily by worshipping Gods and goddesses.”

It is the established doctrine of spiritual path that, without puncturing the sac

of ego, it is not possible to attain Brahm or, enjoy His Eternal Bliss. Happiness and sorrow, profit and loss, prestige and insult are all felt on the topsoil of inner conscience but, when one awakens in ones own conscious spirit or sentient, this dual strife or clash ceases to exist.

Gold never becomes pure without being burnt in fire. It is only by getting burnt in the fire of struggles that, an individual's personality gets its sheen.

To achieve any great objective, one has to embrace difficulties. This was the reason, Lakshman had to do penance by practicing total celibacy for fourteen years. King Harishchandra had to serve under a degraded outcast, Paandavaas had to roam around in the forest for 12 years, Maharana Pratap had to sustain himself on bread prepared of grass and, Dayanandji had to do penance for years on the icy mountains of Gangotri, fully naked, with only a wrap of bark of birch tree around his waist.

Even for Sundersaath to enjoy the bliss of Paramdaam, it was necessary to free them off the dual strife of this illusory world. Among the Sundersaath, some were teachers, some were occupants of positions or, some were rich and wealthy. Without breaking the ego of the achievements of the illusory world, it is not possible to attain the pinnacle of spirituality.

Aksharateeth Paarbrahm is an ocean of Eternal Happiness and Bliss. He cannot, even in the wildest dreams, give pain and misery to anybody. It was the game plan of Aksharateeth to expose them to tinges of sorrow and strife before drowning them in the ocean of Eternal Inner Bliss. Without experiencing the pain of sorrow, one cannot climb the ladder of spiritual bliss and that's why

Sundersaath were given glimpses of trials and tribulations at Delhi, Udaipur, Mandsaur and Aurnagbad.

There are two types of mercy that the ocean of grace and compassion, Aksharateeth Paarbrahm, bestows on His souls. One is outward compassion, which can be seen literally. The second one is hidden and secretive, which is felt only by the inner self or soul and, not known to anybody else.

To get relief from difficult situations, escaping miraculously from certain death situations or, getting to enjoy all types of comforts are, types of outward grace. The gift of inner compassion is, the soul getting to soak in the bliss of, love, glory and regalia of Aksharateeth Paarbrahm and His Eternal Abode, forgetting its worldly existence.

The world has witnessed many, many seers, saints, mendicants, recluses, Gods, Goddesses and prophets but, none could see the Glorious Form of Akshar Brahm nor attain His True Abode. Then, what to speak of Aksharateeth, the one even beyond Akshar? It has merely remained as an illusion. Most of those, devotedly pursuing them, got stuck at either Vaikund or Shoonya (Niraakaar). There are very few who could succeed to cross the Shoonya and, reach the Etenal Yogmaaya.

It is the absolute compassion of Aksharateeth, that is allowing the souls to grasp the reality and, enjoy deep dives into the ocean of Bliss represented by His Eternal Form, His Eternal Sport and His Eternal Abode.

To save Braj, from the wrath of Lord Indra during Braj Leela, as well as, save it from the clutches of big demons, save Naagji bhai from certain death during the disease episode at Shajahaanpur, topple Aurangazeb from his throne, keep Sundersaath unseen for months from the combing army at Mandsaur and, even save them at Aurangabad are all, His outwardly manifested compassion.

These became clear to Sundersaath when they heard later discourses of Shri Ji and with that, their mind was cleared off all lingering doubts and discords, and also, helped them forget all their trials and tribulations in no time, just as one forgets one's bad dreams.

Just as the Sun retains its redness during morning as well as evening, so do the Brahmamunis (souls) retain their equipoise during happiness as well as unhappiness.

After reaching Burhaanpur, Shri Ji dispatched Laal Daasji and Noor Mohamed to Delhi. Laal Daasji met with priest Sheikh Islam. The Priest took him inside and asked him: "Where were you for so many days? What errand has brought you here now?"

"Our Master has sent me to you. Formerly Malook Chand had come from Ajmer with some questions from Khoraan. Now I have come with some. So kindly give answers to the questions this time."

"The deep meanings of Khoraan are known to you only. If you can come

tomorrow morning, I shall be able to give the answers as, today I have to go on some urgent business.”

So the next morning Laal Daasji and Noor Mohamed went to Sheikh Islam. They found friends of Sheikh Islam also present there. Laal Daasji requested for the book related to the questions of Khoraan.

Sheikh and his friends on the other side said that ‘this book itself is wrong’.

Then Laal Dasji said: “When you say that books related to Khoraan and Hadees are wrong, then talking to you about Kayaamat itself is wrong.”

Sheik Islam responded: “We are not saying that the book itself is wrong. The real fact is that, some mistakes have occurred while writing this book as, it is written by some illiterate uninformed people.”

To this Laal Daasji said: “There is no fault in this book. If the true inherent meaning of the averments of this book is understood, then only, the reality would become clear.”

Sheikh Islam started inspecting the book. His mind was under the control of Satan of Maya. That incited his mind and, not knowing the answers he got wild and, said in anger: “The whole thing of what you are saying is wrong.”

Laal Daasji was also equally angry and snatched the book from the hands of Sheikh Islam.

Then Sheikh said that they would like to keep the book. So saying, he took the book from Laal Daasji and gave it to one of his friends.

Then Sheikh Islam cooled down and said; “so what do you want to say about these questions?”

Closely looking at the priest, he realized that he is not to be trusted as, he was harbouring ill feelings. He also realized that, these people will not be ready to accept the truth and are definitely planning to kill me.

So now Laal Daasji asked: “So, what do you want to say about these questions?”

To this the Sheikh said: “So your contention of truth is based on the statements of this book, right?”

Even after sometime the same thing was being asked repeatedly. So at last Laal Daasji said: “What can we tell you? Obviously it is clear that we are saying that only.”

In response, priest Islam said that, the people who have written the book have no understanding of Khoraan.

Laal Daasji got angered by this statement. He said in clear terms; “Enough is enough, we are going. Now we will never come to give you the message.”

So, saying Laal Daasji walkd out of the place. The friends of Priest Islam started calling him back. But, Laal Daasji had decided that he would not like to even see the faces of those who are not ready to respect the message of Shri Ji.

From there, Laal Daasji went to the residence of Mufti Abdul Rahman. He narrated the entire episode of his interactions with Sheikh Islam and addressing Mufti said: “Both of us are from the same Paramdaam. That’s why I have brought the message of Shri Ji that, Kayaamat has already arrived. So you better have trust and belief in that.”

For three days, interactions and discussions continued between them but, nothing tangible emerged from that.

Meanwhile, Narayan Daasji came with message from Shri Ji. It was written in that: “As soon as you receive this letter start back from there. Don’t even drink water from there.”

Immediately, Laal Daasji left the place along with Naarayan Daas and Noor Mohamed.

This was the supernatural mercy of Shri Praan Naathji, on Laal Daasji, which helped him get away from the certain death that was hovering over him.

Chapter – 34

From Burhaanpur, Shri Ji accompanied by Sundersaath reached Aakot. They stayed there for about four months. From there, he sent through a letter, some questions from Khoraan, to Fathu Allah at Aurangabad. The contents of the letter were:

“Fathu Allah! You are an impediment on the path of true Islam. In one way you are picking up enmity with Khuda. If lakhs of Hindus are ready to accept the real averments of Khoraan, why are you not ready to break away from the practice of Shariyat and, accept or recognize the correct path of Islam marked by Haqiqat and Marfat? As per the knowledge of Khoraan, can you tell me, who you are? Are you from the community of Nazis, from amongst the Roohs mentioned in Aametsaaloan, from amongst the Momins who have descended from Arshe Ajeem (Paramdaam) or, from the group of Bani Asrafeil?”

Fathu Allah felt very much belittled and ashamed when, he realized that he was not aware of the answer to any of the questions posed by Shri Ji. Similar questions were sent, even to others like, priest Hidayatullah, Amaanat Khan Diwan and Bahadur Khan. But none knew the answers. What can dead minds know about Haqiqat and Maarfat?

Avval Khan's heart was getting overwhelmed by the pangs of separation. He started feeling the whole world to be tasteless without the presence of Shri Ji.

Ultimately he renounced his worldly ties and came to Shri Ji at Aakot.

The Form of the Ocean of Grace, Shri Praan Naathji, consoled him and said: “No need to be unhappy or sad. When I settle down at Pannaji, I shall call you there. You are a soul from Paramdaam and, this illusory world cannot trap you or cause harm to you. Now you can go and stay for sometime with your brothers.”

The leader of a local community at Aakot, accepted Shri Ji as a wordly master. He did invite Shri Ji and other Sundersaath for meals a couple of times and, served them with love and affection. He also took interest in discourses and singing of hymns.

A Brahman, who was subordinate of the Taluka officer of Baraad, came to Shri Ji. He heard from the gracious self of Shri Ji, the discourse on the couplets of Kabirji. He got clear understanding of Kshar, Akshar and Aksharateeth. His soul ascended upto Akshardaam.

He recognized Shri Praan Naathji as the form of Aksharateeth. He lost all sensations or feelings of his body. He used come and go, from and to his house, like a zombie, without being conscious of anything. Only one statement used to come out from him at all times ‘Only you and you are there’.

One day early morning, Shri Ji was brushing his teeth on the other bank of the river. The Brahmin’s eyes fell on him and that was enough. As such he was not conscious of his body and, he just waded into the river with his clothes on and

started walking across the river to the other side, murmuring all the time ‘You and You only are there’.

He was not even aware when his turban (head wear) opened out and fell in the water. Sundersaath had to rush and collect it and bring him out of water and drape him with dry clothes.

His state of euphoria was such that, he would not even know when somebody asks him about his meals. Even to that he would only say ‘You and you only are there, you only have brought, you will only take me home’. His friends said that he had not eaten anything for three days.

Shri Ji tried to bring his soul back to this world. But, it was not ready to leave the glory of its abode and come back to this listless world. The pang of separation was so overwhelming that, it forced the soul, to relinquish the body and this world.

If the strings of veena (Indian lute or harp) are loose, it fails to produce sound. If the strings are tightened too much, they break. Life is also like the veena strings. Balance or equipoise is the right thing. In any field, one should stay clear of over enthusiasm or over zealousness. Avoiding excessiveness and practice of equipoise-ness are the keys to success in spiritualism.

Nevertheless, one thing has to be accepted, and it is that, the dedication, pain of separation and recognition shown for Shri Ji by the Brahman, despite being

an Iswari shrushti (soul of Akshardaam), pose open challenge to people who are adorned by the Brahmashrushtis (souls of Paramdaam).

From Aakot, Shri Ji reached Kaapasthani. Discourses were held there for a few days and, after relishing the sweet nectar of Eternal Knowledge, the souls of many of the gathered Sundersaath established bondage with the Eternal Form of Raaj Ji.

After remaining there for about 10 days, Shri Ji left for Elachpur. One farmer from there looked after Shri Ji and Sundersaath with great feelings of love and affection. He served them with varieties of food prepared from Indian corn or maize for 3-4 days.

Shri Ji proceeded further from here and, after a journey of many days reached Devgad. The king of the place did not have any interest in spiritual matters or, in serving enlightened people.

So the caravan of Sundersaath left Devgad sooner than they reached. Shri Praan Naathji was seated on a white horse and, Sundersaath used to walk along. Wherever they used to rest, they used to beg for alms from the local people. After preparing the meal, they would first serve to Shri Ji, and then distribute to everybody.

What strange a sport of Paarbrahm is this? When the Pandits(who are engaged in religious rituals), Pujaaris (usually priests of temples), Mahants (heads of religious orders or head priest of temples or monks) and Maulvis (scholars of

Islam) and Paadris (Christian priests or clergymen) of this illusory world were, all enjoying peaceful life stay put at places, Shri Ji was moving around from village to village, town to town and forest to forest, just because of his eagerness to spread the Eternal Knowledge of Paramdaam amongst the entire mankind. He wanted people to save themselves from the quarrels and fights in the name of religion and enjoy inner bliss.

It is an abject lesson for the future generations that, whatever be the difficulties that confront you on the way, while, undertaking to spread the ambrosia of Eternal wisdom, they be accepted with courage and cheerfulness. The more we sacrifice the worldly pleasures and happiness in the cause of it, farther the steps that we take towards greatness.

All Sundersaath along with Shri Ji were in the garb of ‘the detached’. The Eternal Souls (Brahmamunis) recognized Shri Praan Naathji as their Dhaam Dhani (Lord of their abode), Praan Vallab (owner of the soul) and Praan Priyatam (beloved husband) while, the worldly beings with external vision could not recognize him.

After passing through many destinations during the next many days, they reached Raam Nagar. There was a hermitage of Monk Ganesh on the banks of river Ketaki. Sundersaath made a sort of temporary shelter there with the idea of spending a few days.

Strange is the sport of this perishable world where, while the illusory jeevs

enjoy peaceful sleep, the souls of the world of Eternal Bliss (Brahmamunis) have to wander around forests and, stay and eat there. But, the illusory jeevs enjoy only the temporary worldly pleasures while, the hearts of higher Souls are bathed in The Ocean of Eternal Bliss.

Chapter – 35

Hari Sinh came to know that some recluses have arrived at the banks of river Ketaki. He conveyed this information to Surat Sinh, through Sujaan Sinh.

Hari Sinh was very much pleased to hear Shri Ji's discourse and he invited all for lunch at his place.

The next day, all Sundersaath went to his house for lunch. He accorded Shri Ji all respect and, seated him at a prominent position and, personally served Shri Ji and other Sundersaath with varieties of fried food items which he had prepared.

Once the lunch session was over, Hari sinh led Shri Ji to an isolated room and, asked him with expressions of veneration and dedication: "O' Shri Ji! I am your servant. Please bestow your favour on me and help me overcome my problems."

Shri Ji blessed him and said, may your wishes be fulfilled. Soon all his worldly wishes were fulfilled and he felt satisfied by that only. Clearly, the jeevs of this perishable world seek primarily only illusory benefits.

After listening from others about the greatness of Shri Ji, Kunwar Kishori Sinh also came to listen to Shri Ji's discourses and accepted Taartamya knowledge. He also invited Shri Ji and all Sundersaath to his mansion and served them with food.

As the process of awakening was gaining momentum at Raam Nagar, satanic illusory force gripped the town with an outbreak of epilepsy. The disease spread so fast that, even Sundersaath like Chintaamani, Nirmal Daas, Malook Chand and a few others got afflicted and succumbed to the fury of the disease. Soon, by the grace of Shri Ji, the disease came under control and got completely subsided.

Aurangazeb, who could not come under the divine feet of Shri Praan Naathji earlier at Delhi, wanted to meet him no doubt, but not by subjugating himself but, by getting Shri Ji captured. The ego of his power, and the greed for it, were the prime hurdles on his path.

Aurangazeb ordered Purdal Khan to find out everything about the recluse who has come to Raam Nagar. He wanted him to enquire as to who he is, from where has he come and what his purpose is?

Pudal Khan sent his chief of army, Sheikh Khidar to catch and bring all the recluses from Raam Nagar. Sheikh Khidar came thundering with his force and send message to the King of Raam Nagar that he has come under the express orders of Baadshah Aurangazeb. He conveyed the message that “either you arrest and hand over the recluses to me or else, be prepared to fight.”

On getting such a message, the King sent his police officer to Shri Ji to inform that the King has received orders from Baadshah to arrest him. So he conveyed

the message on behalf of the King that, he should immediately leave the place for a few days and that, he may return when conditions get normalized.

To this Shri Ji replied that “I am least scared of Baadshah, and in fact, I am wishing that somehow he should come face to face with me. Please tell your King to remain peacefully at his palace.”

The police officer went and informed the King that “they are least worried about Baadshah and that there is no need for us to worry and extend any help.”

Then the King told the officer: “Please go and pray to him that if the Mughal force arrests and takes away Hindu saints, other Hindu Kings would castigate me and look down on me. So, please convey to him my submission that, he should hide himself at least 30-60 km away from here and that, I would myself call them back after wards.”

Again the officer came and conveyed the message of King and his request.

To this, Shri Praan Naathji replied: “Please tell you King that he should not worry about us at all and, let the Mughal force come in front of us. Tell him that none of the powers of the Mughal force would affect us.”

The police officer again went to the King and narrated the response of Shri Ji. Listening to this the King was in great consternation and said that: it is highly surprising that he is least afraid of the Mughal army.

The King now called his minister, Suvansh Rai and told him: “You please go and ask the recluses, why are they not afraid of the army of Baadshah? What can we do once the Mughal forces have moved in? If the Mughal force arrests you and takes you away, I will be disgraced from all quarters and my name will be tarnished.”

Suvansh Rai came to Shri Ji and conveyed all what the King had told.

Then Shri Ji held some discussion with Sundersaath and, gave the taste of a bit of his inner strength and said ‘Please don’t be worried even a bit for our safety.”

Suvansh Rai returned to the King and told him that, whatever had to be said has been conveyed to him. Now let these saints do, whatever they want, as they please.

The very next day, Sheikh Khidar reached Raam Nagar with his force. As soon as he arrived, he conveyed to the King: “I have come to take away the recluses from here. Either, you arrest them and hand over to us or else, you be prepared to fight.”

The King replied: “I have nothing to do with those recluses. You can very well take them away; I humbly accept with honour the order of Baadshah.”

Receiving such an answer from the king, Sheikh Khidar came to his camp and

discussed with his minister, Bhikhaari Daas, about what should be done and, how to go about arresting the saints?

Bihikhaari Daas responded by saying that: “kindly permit me to go to him first. After getting all the details, we can then devise the method of arresting him.”

Bhikhaari Daas came and paid his respect to Raaj Ji and told: “Aurangazeb has ordered us to catch you and take you to him. We would first like to know who you are and, why does the Baadshah want you to be arrested?”

Hearing this Shri Ji replied: “I am myself hoping to meet Aurangazeb some how or the other. If you really want to know who I am and, why Auragazeb is interested in catching me, you will have to first listen to my discourse.”

Bhikhaari Daas said: “I have great respect and devotion for you and I will not leave your divine feet. Please do explain to me.”

Then Shri Ji gave him a discourse of 3 days and 3 nights. He made him recognize Kshar, Akshar and Aksharateeth through the Taartamya wisdom and, made him perceive the, One Truth, by showing the similarities in Bhaagwat and Khoraan. Listening to the entire discourse, Bhikhaari Daas had no iota of doubt in his mind and, he went back to Sheikh Khidar and explained everything to him.

“Your honour! He is none other than the Lord of all, Shri Vijayabinand Budh

Nishkalank form or, Aakhrool Imaam Mohamed Mehndi sahibujummam.”

“How can you say such a thing? How did you recognize his form? What is the proof of the manifestation of the Lord?

“Whatever is said in Vedaas, the same is there in the Khoraan. But all are fighting only, because of the differences in language and the outwardly accepted norms and rituals. What have been named as Brahma, Vishnu, Shiv, Akshar Brahm, Aksharateeth, Mrutyu lok, Vaikund, Akshardaam and Paramdaam in Vedaas are, named as Maikaayil, Ajaajeel, Ajrael, Noor Jalaal, Noor Jamaal, Naasoot, Malkoot, Jabroot and Lahoot in Khoraan.

All the signs of Kayaamat have appeared and, the Judge of all, the Lord of all, Shri Praan Naathji has manifested.”

When Bhikhaari Daas had gone to Shri Ji, he was also accompanied by Saiyad Abdul Rahmaan and Raghu Naath. They also concurred and vouched that Bikhaari Daas is telling the absolute truth.

Chapter – 36

Listening to Bhikhaari Daas, all doubts of Sheikh Khidar had been laid to rest, but yet, he was pensive and thoughtful.

The highly enthusiastic Bhikhaari Daas told Sheikh Khidar: “I am sure that if you visit him once and hear his divine words, your own inner voice would say that ‘I have met my Allah-Tallah, the benefactor of the whole world’.

When saying this, the face of Bhikhaari Daas was beaming with joy.

Sheikh Khidar had already sent a messenger to Shri Ji saying that he wants to come for his audience.

After that, Sheikh Khidar came with his force to meet Shri Ji. As soon as Shri Ji saw Sheikh Khidar, he recognized that “O’ there is a Brahmashrushti (eternal soul) within him and, he has come to arrest me!”

Sheikh Khidar saluted Shri Ji, and then, ensued discussion on Kayaamat. When he heard the discourse on Sanandh, he was fully convinced that Khuda is very much enshrined in him.

There were some ignorant and ill informed Muslims staying in the neighbourhood. They thought that when Sheikh Khidar comes to arrest the

Hindu recluses, they must extend help to him. That way Deen-e-Islam would be strengthened.

Religious or spiritual faith is true and, truth is the form of Paramatma. That way faith is timeless and eternal. Communal or sectarian beliefs and followers are destructible but, not the faith per se. One should feel pity on those ignorant who, consider the force of violence as the wisdom of their faith. Such people are miles away from awareness of the true form of religious or spiritual faith. Their wisdom is, like that of the frog in a well, which considers the well itself as the ocean.

At the time when the Muslim neighbours came, the copy of the translation of Khoraan was in front of Shri Ji. With threatening voice they shouted that Hindus do not have the right to discuss about Mohamed Saheb or khoraan.

Sheikh Khidar was very much angered by this behaviour of the Muslims. He ordered his soldiers to beat them with sticks and drive them away from there.

They were then beaten and pushed out from there. With blackened face, they made a hasty retreat.

Sheikh Khidar accepted Taartamy knowledge with his entire force and, after recognizing the Eternal Form of Shri Praan Naathji, they went back to their camp.

Next day Sheikh Khidar went to meet the King. He used some abusive words

against the King and said: “Hey King! Shame on you. Such a great saint has come to your place and you have not even gone to have a vision of him. What to tell you? You have not even recognized his true form?”

The King replied: “Now you have started singing praises of him. You only came to arrest him.”

Then Sheikh Khidar said: “What could I have done? At that time I did not have even a bit of recognition of him. I was bound by the orders of Aurangazeb. Now that I have recognized him as Aakhrool Imaam, the form of my Khuda, I am his slave now. Now I will only obey what he orders.”

After Sheikh Khidar had left, the advisors of King said that these saints have some Bhurki (magical ash). Whenever somebody goes to meet them, they sprinkle the Bhurki on their head (without their knowing) and, immediately they come under a spell and start saying that ‘you are the Poornabrahm Sat-Chit-Anand, You are Aksharateeth and you are Allah-Tallah’.

Then King expressed his desire that he would like to go and see him as, Sheikh Khidar has insulted me and put me to shame. But I will not go close to him but would sit far and have a look at him.

The next day, the King sent invitation for Shri Ji and all sundersaath to have food at his place. In the garden, where all Sundersaath and Shri Ji were having their food, the King stood afar and saluted him. He was stricken with the fear

that if he goes near to him, they might put Burkhi on his head as well, that would make him end up as his disciple.

The King was really ill fated. Coming under the foolish instigation of others, neither did he attend any discourse nor did he recognize the true form of Shri Ji. After all, the jeevs cannot get more than their deservedness.

Sheikh Khidar prayed to Shri Ji that, he is ready to send a message to Aurangazeb as desired by Shri Ji.

Shri Ji replied that “What can I tell you in this matter? Whatever your wisdom tells you about me, write the same thing to Purdal Khan. He will send it to Baadshah. In whomsoever the soul of Paramdam is there, will recognize me.”

Sheikh Khidar remained at the feet of Shri Ji for a few days and he sent a message revealing the identity of Shri Ji. Those members of the army of Sheikh Khidar, who had great faith, remained with Shri Ji only. They never went back to their family or home.

After bringing Sheikh Khidar to his rightful place, Bikhaari Daas also came back with his entire family and took shelter at the feet of Shri Ji.

There was a relation of Purdal Khan named Gulam Mohamed. He used to stay at Dhamoni. When he came to know that Sheikh Khidar was unsuccessful in arresting the recluses, he decided to do the job himself.

To find favour with Baadshah, he decided to undertake the task of arresting the recluses. From Dhamoni only he sent a message to the King asking him to arrest the recluses and hand them over to him.

The king thought that Aurangazeb has some enmity with these recluses and as long as they remain here, the Mughal forces will keep harassing. He thought that, to avoid the regular skirmishes with the Mughal forces, it would be better if the recluses went away from here.

Then the King sent his subordinates to convey that, all saints should leave his place as he does not want skirmishes with Baadshah every now and then.

After sensing the poison like bitter feelings of the King, Shri Ji thought it better not to extend the stay here anymore.

So Shri Ji left Raam Nagar and rested in a nearby garden. By now Gulam Mohamed had reached Raam Nagar. After coming to know about the whereabouts of Shri Ji, he sent five of his soldiers to the garden.

The five soldiers intercepted Undersaath at the garden and meanwhile Devkaran also reached the spot.

One whole day was lost in discussions about religious faith between Undersaath and the five soldiers. At night when they heard the discourse of

Shri Ji on Sanandh, they felt ashamed. The next morning they just slipped away from the garden.

On their way they conversed with each other: “It is good that we did not misbehave with them or else, the burden of a big sin would have fallen on our heads and, there would have been no place for us to go. These are the chosen prophets of Khuda.”

From there Shri Ji reached Gada. Hakim Rai, son of Bhagwan Rai plotted to plunder the saints. He had inadvertently confided about it with some others.

No Muslim would think of plundering a scholar of Islam, no Christian would think of plundering a priest but, it so unfortunate that a Hindu harbours the idea of plundering saints. This was the second man after Berisal, who thought of committing such a sin. The caddis (unchivalrous) acts of Surrendering before the Muslims and, trying to attack innocent and helpless saints clearly indicated that the Kshatrias (Rajputs) had moved far away from the traditions and principles of yore.

There was a hermitage of Gangaraam Vaajpai there. Being in the garb of recluses, he had come twice to meet Sundersaath.

He went and dissuaded Haakin Rai: “Haakim Rai! Why? You don’t have anything else to do? Is your valor only directed against Hindu recluses? Didn’t you ever think that it is a devilish act? If you do like that, I can assure you that, you will be totally defamed. Moreover, don’t consider these saints that weak; if you

attack them you can also be in trouble, remember that.”

Meanwhile Shri Ji and Sundersaath left Gada and came to Agariye.

Surat Sinh of Raam Nagar had met Shri Ji near the banks of river, Ketaki. After listening to his discourses he had full faith and realization in his mind that, he is the form of Poorna Brahma Sat-Chit-Anand and, is moving round to awaken the souls of Paramdaam.

He was debating in his mind as to, whom he could tell that, he is the Vijayabinand Budhji, the form of Aksharateeth? I am sure that people will not believe me and mock at me saying ‘he and Aksharateeth? Will Aksharateeth move around in forests and places like a recluse and the Mughal forces keep chasing him?

Ultimately, on the spur of a thought, he went to minister Devkaranjji and told him: “There is one thing which I want to tell you. Paramhans (ascetics of the highest order) Brahmamunis (souls) have arrived near river Ketaki. They are accompanied by Shri Praan Naathji, the form of Paarbrahm. If you come with me I shall get you their divine vision.”

Minister Devkaran came and touched the feet of Shri Ji. After listening to a few discourse only, he was convinced that, Shri Ji represented the form of Paarbrahm, Vijayabinand Budh Nishkakalank. He decided to tell this to his uncle Chatrasaalji, as he has been waiting for the arrival of Vijayabinand for the last 12 years.

When Devkaran was taking leave, Shri Ji asked him “How come you have come here leaving your province/territory?”

Devkaranji replied: “For some reason I had a quarrel with my family. That’s why I came here and had never gone back.”

Shri Praan Naathi said: “Your coming over here is not accidental. You have been summoned here by the command of Raaj Ji to get the message across to Chatrasaal. Though I have seen or met many a King so far, none had the seed of Paramdaam. Chatrsaal has within him, the Aatma of Shaakundal. The time has come for her awakening.”

Shri Ji send Sant Daas and Dharam Daas with a letter to Devkaran and at the same time send Shri Laal Daasji, Uttam Daasji, Jeevanji and Govind Daasji from Agariye to awaken Chatrasaal.

Chapter – 37

Devkaranji was highly elated that he would be able to inform his uncle Chtrasaalji about the coming of Shri Praan Naathji. He was aware that his uncle had been waiting since 12 years, for the day, he would be getting the divine vision of Shri Vijayabinand Budh Nishkalank.

Worried about the independence and safety of Bundelkhand, one day, about 12 years back, Chatrasaal was overtaken by deep slumber. All of a sudden he started dreaming. An unrecognizable divine form appeared before him and said: “Chatta! You don’t worry, I am Vijayabinand Budh Nishkakank form and I am with you at every moment. Continue to remain engaged in your efforts at protecting Bundelkhand. At a fixed time I shall definitely meet you. As a sign of my recognition, I am giving you a gold coin. Keep it always with you.”

The dream ended abruptly as his sleep got disturbed and Chatrasaalji came awake. But to his dismay, when he looked at his palm, he found the gold coin. Chatrasaalji’s joy knew no bounds. He used the coin as a pendant on a chain and wore it around his neck and waited all the while for his beloved Paarbrahm to appear before him.

Devkaranji walked all the way from Raam Nagar to Mau to inform Chatrasaalji about the arrival of Shri Ji. After arriving there, he met with Chatrasaalji and narrated the entire episode. In presence of Bal Diwaan, he said that Aurangazeb

has bitterness with Shri Ji. After the coming of Shri Praan Naathji, you will have to definitely wage war against Aurangazeb. Shri Ji had extorted many a king to fight against Aurnagazeb but nobody had the guts.

Meanwhile Laal Daasji and Uttam Daasji also arrived. Laal Daasji with his discourses made it clear, by citing verses from Bhaagwad as evidence, to the effect that, Shri Vijayabinand Budh Nishkalank has already manifested. The thirst of desire for seeing and serving Shri Ji became more intense in the mind of Chatrasaalji. He told Devkaranjji: "Please go and welcome Shri Ji and bring him here. Take LaalDasji and Uttam Daasji also with you. I shall be waiting to welcome him here."

Devkaranjji met Shri Ji at Agariye. He brought his family members also with him and, all took refuge under the feet Shri ji and served him and all Sundersaath wholeheartedly.

Shri Praan Naathji had already sanctified many a place In India and outside, by setting his foot on those lands. Muskat, Abbasi, Surat, Medta, Delhi, Haridwar, Udaipur, Mandsaur etc. were the places made sacred by his presence but, never did he think of making any one of them, as the centre of Jaagni (awakening) by unfurling the flag of Jaagni, because, Panna was already destined to receive this honour or glory as already prophesied in Maheswar Tantra.

Walking from Agariye, Shri Ji reached the bank of river Kilkila at Panna. There was a clump of mango trees there because of which, that area was known as

Amraayi ghaat. Shri Ji was by now accompanied by a 5000 strong group of Sundersaath. They were all just enjoying the beauty of the place when all of a sudden.....

The local residents of the area belonging to the sect called 'Gond' came running, and, the cause of their anxiety was to know whether anybody had drunk water from the river?

It was not that drinking of water from the river was prohibited but, the local people have put up a notice to indicate to new comers that, the water of this river is poisonous and life threatening.

Can the poisonous water of river Killila remain poisonous with the divine presence of, One whose mere sight can drive away the poison of Maaya (illusion) and, One whose divine feet alone is capable of giving Eternal Salvation to the whole world?

Obviously not, and paying no heed to the warning of the local residents, Sundersaath collected some water from the river and, just washed the thumbs of the divine feet of Shri Praan Naathji in it before throwing it back into the river. Without any hesitation and, taking the name of their beloved, they splashed into the river and started bathing and drinking.

The locals were flabbergasted and were watching with consternation and astonishment. They were bugged by the thought of how, the water has turned

nonpoisonous and potable when, earlier, any being which drank the water may it be human, cattle or bird, used to die writhing with pain and suffocation? In the end, they were made to realize that, this is none else but, Poornabrahma Parmaatma, who had earlier also during the sport of Braj, cleansed the poisonous water of river Yamuna.

Shri Ji sent a message to Chatrasaal informing him that, he is camping at Amraayi ghat in Panna. On getting this message, Chatrsaalji replied that “at the moment I am under attack and surrounded by the forces of Sher Afghan and so, is highly impossible for me to come out in the open. I shall consider myself blessed if, your grace can kindly come over here with some young Sundersaath and, give me the privilege of the vision of your divinity.”

Then Shri Ji left Shri Bai Ji and women Sundersaath with others at Panna and, proceeded to Mau Simhaaniya accompanied by some young Sundersaath. There, he camped near the Tinduni gate.

Chatrasaalji who was under disguise had the vision of Shri Ji from a distance. Later, he came dressed as a hunter with all his weapons hidden inside his clothing.

Shri Praan Naathji was seated at the centre of all sundersaath. Chatrasaalji came and stood a little far from Shri Ji like an illiterate and said: “Baba Ju! Ram, Ram.”

Shri Ji also said: “Ram! Ram! Baba! Sit here. Chatrasaalji sat at the edge of the

carpet on which Sundersaath were seated. Then Shri Ji said: “Baba, why don’t you come forward still and, sit near to me in front?”

In response to that, Chatrasaalji moved forward a bit. Then again Shri Ji said: “come forward still. You are ensnared in my trap. Where will you run away now?”

The egoistic Chatrasaalji could not bear these challenging words of Shri Ji. Fearlessly and boldly he said: “There is no one in this whole world who can ensnare me in his trap. Yes! I am very much in the snooze of Shri Vijayabinand Budh Nishkalank. This is the coin of his mark that had been given to me twelve years back. I am expectantly waiting for him since that day and I am his slave.”

Immediately, Shri Ji raised the corner of his mat on which he was sitting and behold! Below was a collection of similar coins. Chatrasaalji compared his coin with those and seeing exact identity between the two, he felt ashamed and became very meek. Immediately he fell at the feet of Shri Ji and later, going to his mansion, informed everybody about the coming of Shri Praan Naathji. He told his wife also that, Poornabrahm Sat-Chit-Anand has come and, whoever wants to have his vision can do so.

Rani Dev Kunwari changed her clothes and accompanied by other Brahmin women went and met Shri Ji.

Later, with the beating of drums and sounds of musical instruments and,

accompanied by soldiers, Shri Ji was taken to the royal abode in a procession where, the entire royal family welcomed Shri Ji with fanfare.

Soon, Sher Afghan Khan attacked Mau. The bugle of battle was blown and, all Kshatrias assembled together to face the challenge of the Mughal army.

When the army of Chatrasaal was ready for marching to the battle field, Chatrasaalji came and touched the feet of Shri Ji and said: “Dhaam Dhani! This could probably be my last salute because, I have only a small force of 1000 people while, Sher Afghan Khan has 8000 soldiers consisting of 5000 infantry and 3000 cavalry.”

Shri Ji said: “Chatrasaal! Don't worry, you shall be the victorious. I am with you every moment.” Saying this Shri Praan Naathji placed his towel over Chatrasaal's head and also placed his hand over it as blessing.

How could anyone defeat Chatrasaal who was under the shade of the divine grace of Aksharateeth?

At that moment, every member of the army said that: “if we win, we will all agree that Shri Praan Naathji is definitely the form of Poornabrahm Paramaatma.”

At every stage during the battle, the grace and blessing of Shri ji were very much evident. Sher Afghan Khan was engrossed in dance and music when,

Chatrasaalji made surprise attack at night. Mughal soldiers were not alert and, they were lost in music, dance and wine. Many Mughal soldiers were killed. In the end, Chatrasaal faced Sher Afghan in direct combat. Chatrasaal's attack was swiftly and adeptly warded by Sher Afghan with a bend and a feint. Chatrasaal lost his balance and was almost on the ground. Now it was the turn of Afghan Khan to attack Chatrasaalji. As soon as he raised his sword to attack Chatrasaal, the sword slipped from his hand and fell to the ground. The very next moment, Chatrasaalji's sword was on the chest of Sher Afghan.

Sher Afghan started pleading for his life and he was taken prisoner. He was released only after a huge amount of money was deposited on his behalf.

After scoring victory over Sher Afghan Khan, Chatrasaalji recollected the words of Shri Ji: "I shall be with you every moment." It was proved absolutely correct. That's why the sword slipped from the hand of Sher Afghan and I could emerge victorious. Every member of the army also accepted the fact that, it was only due to the divine grace of Aksharateeth shri Praan Naathji that, they could score an emphatic victory over the strong Mughal army.

As soon as Chatrasaalji took the Taartamya wisdom, a strong current of relinquishment and, pangs of separation started overpowering his heart. His soul got awakened and, he started feeling the entire transactions of life in this illusory world to be false and futile.

Chapter – 38

When Shri Praan Nathji left Mau and came to Panna, the middle(second of three) queen of Chatrasaalji who was staying at the mansion at Chopda instantly recognized the true divine form Shri Ji and offered services to him with utmost faith and devotion. Shri Tej Kunwari Ji graced her with the Taartamya initiation.

When Chatrasaalji arrived at Panna from Mau, Shri Praan Naathji was ready for his meals after finishing his bath. Chatrasaalji paid obeisance to Shri Ji by falling flat at his feet. After Shri Praan Naathji had finished his meals, Chatrasaalji partook some food from him as propitiatory offering and shared it with Himmat Sinh, Parvat Sinh, Devkaran and Roop Sinh who were with him.

The meeting of truth is never liked by falsehood, but the path of truth is always beautiful and beneficial while the path of falsehood only leads to abyss of destruction.

Complete submission at the divine feet of Shri Praan Naathji by highness Chatrasaalji was not liked by people like his uncle, Baldeewan. He tried his level best to take Chatrasaalji away from his path of dedication to Shri Ji but of no avail.

The fully submissive service offered by Chatrasaaji to Shri Ji has never been duplicated by anybody in this world and probably can never be even in the distant future.

Chatrasaalji housed Shri Ji at his Chopda mansion and in carrying Shri Ji into the mansion he even served as a bearer of the palanquin.

Greatness is achieved only by humbleness and by the willingness to give respect to others. For success in higher spiritual attainments, ego has to be completely sacrificed.

As soon as the palanquin was placed at the entrance of the mansion, Chatrasaalji in his enthusiasm and happiness forgot what to be done further.

In the meanwhile, the middle queen came forward and with great emotion and respect spread out her sari as a carpet spread. Seeing this Chatrasaalji was totally bewildered.

Giving vent to his worldly right Chatrasaalji said: “O’ my queen! In a spiritual sense you have as much right as me but as a husband in worldly relationship, let me exercise first the right to spread a carpet.”

So saying the Chatrasaalji lifted the sari of queen from the ground and instead opened out his head wear and spread it as a carpet.

But what a surprise? The carpet spread of the headwear of Chatrasaalji could not reach up to the throne. Shri Ji now looked at the dejected face of queen and gave sign to spread her sari. She was at the time lost in thought that, had her jeev been in the form of a man, nobody would have trespassed on her right.

The moment she got the sign from Shri Ji her eyes got filled with tears of untold joy. She again spread her sari as carpet and Shri Ji walking on it climbed and sat on the throne.

Now Excellency Chatrasaalji said: “O’ Dhaam Dhani! In Paradaam you are in your dual form and so it is my humble prayer that even here let there be Shri Bai Ji sitting by your side so that I can Propitiate you both.”

A soon as Shri Bai Ji seated herself by the side of Shri Ji on receiving affirmative sign from him, Chatrasaalji was so overcome with pride and elation that he declared that “the dual form adorning the throne is none else but the Aksharateeth. He is the same Poorna Brahm who is even beyond Akshar who was being perpetually searched by Lord Shiva and Sankaadik (sons of Brahma). Whosoever does not recognize him as Aksharateeth is definitely a jeev shrushti. Now I don’t have anything of mine. I had even dedicated my head at the divine feet of Yugal Swaroop (dual form). Now with your mercy kindly direct me as you please.”

Hearing this Shri Praan Naathji said: “I have seen many Rajput heads, kings and Baashahs but the type of submission and love that is shown by a Brahmashrushti is never possible with a jeevshrushti. From today I present you with the power of my Hukam (Lord’s Supreme Command).”

Saying so Shri Ji personally applied the mark on the forehead of Chatrasaalji and

addressed him as Excellency the King. This remark of Shri Ji was later to be proved absolutely correct as later he was coronated by all as King.

The act of bringing Shri Ji and shri bai Ji reverentially and seating them on the throne was repeated by Chatrasalji many times. On one side he used to give his shoulder for bringing the palanquin while on the other side, the middle queen, recognizing them as the dual form of Paramdaam, used to bedeck them with pearls and precious stones and adorn them with garments as part of service to the dual form.

Even after submitting their body, mind and wealth, they used to still stand with their hands folded.

Keeping in mind the narrow minded nature of his uncle, Baldiwan, Shri Ji had never discussed aspects of Khoraan with Chatrasaalji.

But one day, in Banglaji (a place where Shri Praan Naathji used to sit in Panna) Laal Daasji was reading Khoraan and Shri Ji was explaining the meaning. There were also some other Sundersaath sitting there. At the same time Chatrasalji walked in there. He thought to himself “What type of discussion is going on today with Shri Ji?”

When he called Laal Daasji aside and asked him about it, Laal Daasji said that he is not in a position to tell him anything without the permission of Shri Ji. When Laal Daasji went and reported it to Shri Ji, he called Chatrasaalji to him.

Shri Ji then told him that whatever has been kept hidden by him in khoraan is being revealed by him now. Just as I m refereed to as Vijayabinand Budh Nishkalank form in Hindu scriptures, in Khoraan I am refereed to as Aakhrool Imaam Mohamed Mehndi Sahibujammam. In various scriptural texts there are descriptions of me, you, Sadguru Dhani Devchandraji and other Sundersaath in different names.

As soon as Chatrasaalji heard this he was overtaken by the power of Gabriel and said: “O’Dhaam Dhani! When there is information about our abode why should we hide it? What would the Muslims involved in Shariyat do to us? Now I shall fight Aurangazeb with sword and bring him to your feet. Whoever accepts your divine wisdom, capable of explaining the identities of Vedaas and Khoraan, I shall sacrifice my body, soul and wealth at his or her cause.”

Murmurs and whispers started floating within the royal abode about the fact that despite being Hindus they are reading Khoraan. To solve the problem, it was decided to have an inter-religious discussion amongst Kaajis (masters of Islamic laws), Mullas (muslim priests)and Pandits (Hindu Scholars and priests) so that the real identity of Shri Praan Naathji could be established.

From the side of Khoraan, from Mahobe Kaaji Abdul Rasool was called in. He had exchanges with Shri Laal Daasji.

Shri Laal Daasji said: “ I want to ask you one question from Khoraan and my

request is that the answer should be only one.”

“You are saying as though an illiterate would. Nobody can defeat me on any aspect of Khoraan. I know the entire Khoraan byheart.”

“I am really scared of your knowledge but I only want to ask you, how many types of creation are there?”

“If there is any difference in what I say and what is given in Khoraan, I shall accept defeat. Khoraan mentions about five types of creation.”

Then Laal Daasji thrust forward a copy of khoraan and said: “Please search out from this and show where is it written?”

The Kaaji went on searching on sections 5, 7, 10, 20, 25 and 30 but he could not find the evidence. Then Shri Laal Daasji showed the 3rd section of Khoraan where there was description of all five types of Khoraan. Kaaji fell quiet after reading that.

Again Laal Daasji asked: “Now you tell how are these five types of creation and in what type of creation do you fit in?”

Listening to it Kaaji got upset as he was not able to describe the five types of creation and neither was he sure about which type of creation he is related to.

The Kaaji then accepted defeat and fell at the feet of Shri Ji and said no doubt that Shri Praan Naathji is Aakhrool Imaam Mohamed Mehndi.

To this Baldiwan interjected and said: “I hope you are not telling this to please Chatrasaal. I will accept it only if you swear on the name of Khoraan.”

Kaaji took the Khoraan and after placing it on his head he said: “If I am telling a lie I may be ruined! The time of Kayaamat at which Allah-Tallah has promised to come has come now. He is none other than the Haki Swaroop (the all powerful form), Aakhrool Imaam Mohamed Mehndi.”

Chapter – 39

When Kaaji Abdul Rasool swore on the name of Khoraan, Bal Diwan felt that Shri Praan Naathji is definitely not a worldly being, but still, the clouds of suspicion was not completely dispersed.

Till some Hindu scholars do not accept, how to believe that Shri Praan Naathji is not a human or Godly being but, the Ultimate?

To be decisive on this, three scholars of Hindu scriptures were selected for the spiritual dialogue. They were ‘Sunder, Vallab and Badri’. Since Badri was considered the most superior of the three, he was designated to take part.

From Shri Ji’s side, Excellency Chatrasaal himself volunteered to take up Badri. Chatrasaalji asked questions related to, Shrimad Bhaagwad and, the form and abode of Brahm.

Badri Daas heard the questions very carefully and said clearly: “The questions regarding the mysterious sports of Shri Krishna and, the form, abode and sport of Paarbrahm cannot be answered by anyone except Paramaatma himself.”

Chatrasaalji was very much pleased and impressed by the frankness of Badri Daasji.

The complete knower or, the one with the ultimate wisdom is only Sat-Chit-Anand Paarbrahm. To accept ones ignorance is in itself the mark of a scholar. To argue without merit and to consider one self as the most knowledgeable are, the hall marks of an ignorant.

When Badri went back to his house, all the other scholars asked him: “What happened in scriptural debate? Have you returned successful?”

Badri Daas replied: “The questions posed by Chatrasaalji were such that they could be answered only by Sat-Chit-Anand Paramaatma. I clearly accepted this fact.”

All the Scholars got peeved at Badri and said: “You have come back losing the scriptural debate; it would have been better to have ended your life. Not only you lost but, you have also insulted us. Nobody asks about the losers in this world. Now we shall prepare a few questions and give you. Go in the morning and get the answers to them.”

Next morning Badri Daas approached Bal Diwan and requested for a new session of debate as he wanted answers to a few questions.

So when the debate was again arranged, Badri Daas put the questions by his colleague scholars. The questions had no real base and, neither was there any need for deep knowledge. Chatrasalji gave the answers to all the questions in no time.

Then Badri Daas said: “My colleague scholars have sent me forcefully and that’s why I have come. Otherwise I was fully satisfied yesterday itself.”

It became very clear at that moment itself that, though Sunder, Vallab and Badri were considered scholars, they only had the knowledge of 14 worlds but, they had no inkling of the Unitary (non-dual) Brahm.

It was unanimously accepted by all that, Shri Praan Naathji is the form of Brahm, under whose mercy and blessing, Chatrasaalji could easily defeat the scholars of scriptures.

Once, when Shri Ji and Chatrasaalji were having spiritual discussion at an isolated spot outside the city of Panna, Sher Afghan mounted a surprise attack. At that time there were only very few soldiers at the disposal of Chatrasaalji.

Chatrasaalji was scared by this surprise attack and he prayed to Shri Ji: “Dhaam Dhani! This Afghl Khan is not coming out of his wickedness. What is the solution for it?”

Shri Praan Naathji said: “Today is the day of Vijaya Dashmi (a date in Hindu calendar when the good triumphed over the evil) and on today’s date only, Raavan was killed. The defeat of this tyrant is also definite.”

Then Shri Praan Naathji took the sword of Chatrasaal in his hands, and cast his

eyes of grace on it. Now he handed over the sword to Chatrasaal and said: “Chatta! Till this sword is with you, you will never be defeated. You can go for the battle without any worry.”

Excellency Chatrasaal went into the battle with the sword. The glitter (shine) of the sword was so unworldly that, every Mughal soldier started seeing another Mughal soldier as Chatrasaal. As a result, most of the Mughal soldiers got killed by fighting against each other. By evening, the embittered Sher Afghan had no alternative but to run away for safety.

Just as Prophet Mohamed gave a magical sword to Ali, so did, Shri Praan Naathji give a mystical and unworldly sword to Chatrasaal, with which he could never be defeated by anybody.

There was a lingering question in the minds of everybody, except Chatrasaalji, about the source of income for feeding 5000 Sundersaath every day? Some thought that, Shri Ji had a Parasmani (an auspicious touchstone which grants or fulfils all wishes) with which he could convert iron into gold.

One day Chatrasaalji asked Shri Ji: “Master of my soul! Everybody has a doubt about how are the needs of Sundersaath met and, from where does the money come from?”

Shri Ji replied: “Since nearly the last 9 years, the entire responsibility has been taken by Raajaraam bhai and Jhaanjhan bhai from Medta.”

Hearing this, Chatrasaal got deeply upset. He was speechless and, saluting at the feet of Shri Ji, went away quietly to his mansion.

Retreating to isolation, he was lost in grief. He was thinking to himself “Chatta! The one, who had been searched for years by meditation by many (ascetics), but got tired without attaining him, has been staying with you for the last three years and, you never thought of making any arrangement for his service? Damn your life. In Paramdaam, with what face would you stand in front of Aksharateeth? Are you born only for getting false praises and pride and not to be of service?”

Lost in these thoughts, unending stream of tears was flowing down his cheeks. From morning till noon he went on crying, locked in his room. The lunch was ready but the queen had no guts to get him open the door.

The information was send to uncle, Bal Diwan. The queen informed him with concerned voice that “from morning till now, excellency has not opened the door. Only you can go and get him out.”

Consoling the queen, Bal Diwan proceeded towards the chamber of Chatrasaalji. From outside the door he called out: “Chatta! Chatta! Open the door.”

Chatrasaalji opened the door and it was a strange sight. The eyes of Chatrasaal had got swollen by endless crying. Even Bal Diwanji was not strong enough to

bear the scene. Putting his hand over his neck and shoulder, Baldiwanji said: “Chatta! Since the death of my dear brother, your father, Champatrai, I have never seen you cry. I have no strength to see your tears. I shall do whatever you want. So tell me what do you wish?”

Chatrasaal said: “Respected Uncle! It is the news around the entire palace that, shri Ji has a Paarasmany with which he is meeting the expenses for the maintenance of Sundersaath. The reality is that, the entire expenses are borne by the Sundersaath from Medta. Shri Ji has been with us for the last three years and yet, we have not done anything for his service.”

Baldiwan said: “Chatta! Your arms have not lost the strength. Your bravery and valour are known all over Bharat and, you are considered as the iron man. And Shri ji himself bestows his favour and compassion on you. So what are you worried about? Take your army and go and tell kings and chieftains to stop paying tax to Aurangazeb and instead start paying you. One fourth of the money that comes can be used for the welfare of Sundersaath. By that, there will be two benefits: on one hand the kingdom will expand and, on the other hand sundersaath also will be taken care of.”

Chatrasaalji said: “O’ uncle! It is a very good idea but put it in writing so that in future, service of Sundersaath may not be interfered with.”

Later in the evening, Chatrasaalji arrived for the service of Shri Ji. He prayed to him: “O’Dhaam Dhani! I want to take up the complete responsibility of serving

sundersaath. It is my wish that, both Raajaraam and Jhaanjhan bhai should come with their family and enjoy your gracious presence at your feet.”

Shri Ji said: “There is some important work, so, come with your horse tomorrow morning.”

‘At your command’ saying this, Chatrasaalji went away. The next day morning, he came at the appointed time with his favourite horse, Bhale bhai.

Shri Ji said: “Chatta! It is my order that you mount the horse and ride it till sunset covering, as much area as possible and then come back to me.”

As per the order of Shri Ji, Chatrasaal rode his horse throughout the day and then came back to Shri Praan Naathji. Shri Ji said with a smile: “Chatta! The entire area covered by your horse today would yield diamond and other precious stones, till such time, your descendents keep faith in one Aksharateeth.”

Chatrasaalji said: “Dhaam Dhani! This is no service from my side. It is my wish to raise an army. I want to seat you on an elephant as the Supreme Being and walk along with you as the commander of the army. I shall attack smaller kingdoms and, make the scholars of Hindu and Islamic scriptures to have spiritual debate with you and, then take in writing from them that, you are the Shri Vijayabinand Budh Nishkalank and Aakhrool Imaam Mohamed Mehndi. From the defeated kings, I shall collect tax and one fourth of it I would like to use for the welfare

of Sundersaath.”

On getting approval from Shri Praan Naathji, he raised an army and became the commander. And Shri Praan Naathji himself was paraded as the Supreme Force. Kingdoms like Raatt, Khadot, Jalaalpur and Kaalpi were annexed.

He gathered the Muslim priests and scholars from these places and made them to debate with Shri Ji on Khoraan. They all accepted defeat and gave in writing that, Shri Praan Naathji is none else but, the Lord Mohamed Mehndi of the last days of Kayaamat.

When the letter written by the Islamic scholars and priests of Kaalpi reached Baadshah, he just hung his head in shame. But still his ego prevented him from coming at the feet of Shri Praan Naathji.

From the time, Sundersaath who had gone with the message of Shri Ji was tortured at Delhi, downfall of Aurangazeb had started. Day by day the strength of his army and royal treasury started shrinking. By the time he died, the entire treasury had been wiped out.

Aurangazeb had mounted maximum number of attacks on Bundelkhand. He had sent many big commanders with huge armies but, every time, the condition of his attacks were like dry grass being razed away by a wild fire. It came to such a situation that, the commanders of his army heaved a sigh of relief and thanked the Almighty, whenever battle with Chatrasaal was abandoned due to some

reason or other.

Fidaayi Khan had come with an army of 75000 soldiers but had to run away facing defeat. Mohamed Haashim Khan raided four times and every time he had to make hasty retreat. Ran Dulah Khan came with a force of 95000 and yet he had to face defeat. Many others like Khan Dilaawar, Daaraab Khan, Tahabbar Khan, Latif Khan, Abdul Samad, Mirza Madruddin, Haamid Khan, Bahlol Khan, Sheikh Anwar, Mohamed Afzal, Shamsheer Khan and others had come with very big and strong armies but, either some of them ran away or, others were captured or killed. Excellency Chatrasaalji had fought about 252 battles, of which, 52 were major ones. The hand of boon of Shri Ji was such that he never lost even a single battle.

One day Aurangazeb called all his sons and said that, don't ever attack Chatrasaal. Sons asked him why? "Is it that he has a much bigger and stronger army and treasury?"

Aurangazeb said: "That is not the reason. Chatrasaal has the power of Khuda with him. Chatrasaal is in service of Aakhrool Imaam Mohamed Mehndi and so nobody can win against him."

In his last days, Aurangazeb warned his children through letters and expressed his grief over his follies.

The following was the last letter written by Aurnagaeb to Aajam and quoted

from 'The History of Aurangazeb', Portion: 5, episode: 290. Authored by Yadunaath Sarkar.

“Allah may give you peace,

My old age has come and weakness is catching up fast. There is no more strength on my hips. I came alone and am also going back alone. I don't know who I am and what I had been doing?

I have regret and repentance for the days that I have spent except, for the days of my self control and moderation. I could never give clean, efficient and caring governance for my empire.

I have wasted away my priceless life. My God, Mohamed Imaam Mehndi had come to my house but my blind eyes could not see his bright and illuminating form. **There is no end to life. There is nothing left of these words. He is not here now and there is no hope for the future too.**

All my soldiers who joined me, in showing their back towards my Lord, Mohamed Imaam Mehndi, are all now feeling helpless, disturbed and afraid like me. I am now trembling with apprehension like a melting moon.

I never for once thought that my Khuda was with me. I brought nothing with me to this world but, am carrying back with me the load of my committed sins. I don't know what retribution I will have to bear? But I still have the hope of the

greatness and mercy of my Khuda, as otherwise, my actions and ambitions will not spare me. Now when I am getting separated from myself, who will spare me?

Good bye

Good bye

Good bye “

Chapter – 40

Badrunnisa, daughter of all conquering Aurangazeb was so beautiful that, it was said that even moonlight would hang its face in shame.

The man she had enshrined in her heart was, none other than, the prince of Saagar, Dalpati Rai. With craving and desire for seeing him, she left all comforts of her royal mansion at Delhi and came to Bundelkhand.

Her love for the prince was as pure as, the clear stream of river Ganga. She stayed at Bundelkhand in the disguise of a man as, Dalpati Ri had taken a vow that, till entire Bundelkhand is free, he will not enter into family life.

The struggle for the freedom of Bundelkhand was started by Chambat Rai but, that burden was now on the shoulders of Chatrasaalji. Dalpati Rai was his able and trusted colleague. Under the umbrella of the divine grace of Shri Praan Naathji, entire Bundelkhand was blowing the conch shells of freedom. All the commanders of army sent by Aurangazeb were either defeated or killed. But Aurangazeb was in no mood to learn lessons and he kept sending one general after another.

Once, Randulah Khan saw Shri Praan Nathji alone at a remote place not accompanied by Chatrasaalji. He was aware that, Chatrasaalji was so powerful, only because of the grace of Shri Praan Naathji. He thought that, if Shri Praan

Naathji himself is eliminated, the whole game would be over.

With this intention, he called out to Shri Ji and said: “You have no right to live in this world now.”

Then addressing one of his soldiers he said: “Kaasim! Slay him and sever his head off. Kaasim then ordered the soldier near to him “Hyder Khan! What are you standing for? Common, make use of your sword.”

Hyder Khan in turn told the soldier standing by his side “Why are you standing? Common, chop off his head with your sword.”

He replied evasively “honour! In your presence where is the need for me to do like that? Do it yourself in the name of Allah.”

Seeing these evasive tactics between them, Randullah Khan turned red with anger. He himself came forward with the drawn naked sword.

At the same instant, a very handsome young boy came quickly and stood in front of Shri Praan Naathji. All this time, Shri Praan Naathji was sitting coolly and watching the entire happening with a mild smile on his lips. The young boy ordered Randullah: “Beware, if you use your sword! Bring down your sword.”

Randulah Khan growled with anger: “Get lost you foolish boy! Otherwise my sword would taste your blood first.”

As soon as this was said by Randullah Khan, the handsome young boy burst out laughing. And then he removed his head wear and outer clothes quickly.

And what! As soon as the men's clothing was removed, the boy appeared as a beautiful young woman. She said in a commanding tone: "O' son of the devil! Come to your senses. It is my order that, at this very moment get out from here with your soldiers."

Seeing princess Badrunnisa standing in front of him, Randullah Khan started trembling with fear. Greeting her with respect he said: "Princess Badrunnisa, you and here?" He could just mutter these words unsteadily.

"If you want to remain alive, then you will have to beg pardon from my Supreme Being, Shri Ji. Are you not ashamed of doing such wicked acts? I order you to leave this place immediately."

Bending himself at the feet of Shri Ji, Randullah Khan said: "your majesty! Please do forgive me."

Thereafter saluting princess Badrunnisa, he left with his soldiers."

Having become aware of the true love between Prince Dalpati Rai and Badrunnisa, Shri Ji solemnized their marriage and blessed the couple.

In those days, the name of one Bhattacharyaji from Varanasi had become popular for his renowned knowledge and command over Hindu scriptures. No scholar was found equal to him in scriptural knowledge. Even after getting so much of name and fame, he was not still satisfied or, at peace. He was overcome with the ego of his scholarliness.

Superficial knowledge without dedication and love creates dryness of heart. A dry hearted person can never reach the pinnacle of spiritualism.

His erudite knowledge had made him haughty and, so disdainfully superior that, he considered himself in the category of God incarnate. His imperiousness became so overt that, he told his wife to pay homage to him by ceremonial adoration as done during worship of deities.

His wife coolly said: “I shall pay homage to you and worship you as God incarnate, only, if and when, you prove your superiority over Shri Praan Naathji who is there in Panna.”

Taking up the challenge of his wife, he left for Panna loaded with a bundle of scriptural books. As soon as he entered the town, he encountered five or six girls of seven to eight years age singing playfully. Bhattacharyaji tried to hear them with concentration. The essence of the song was something like this: “I am talking about that time when there was neither Aadi Naarayan nor Mool Prakruti (original or basic source of prakruti or nature). At that time, there were only Akshar and Aksharateeth. The sport of Akshar Brahm is creation and, his

wish for the same is called the original source of nature.

Listening to this, Bhattacharyaji was startled. His entire knowledge was limited up to only Naarayan and Prakruti. He had no knowledge whatsoever about Aksharateeth, the one beyond Akshar.

The all knowing Shri Ji, having been aware of the coming of Bhattacharyaji, had, cast a spell of grace of his Eternal Wisdom over the young children. To test them, Bhattacharyaji asked some questions to the young girls, to which, they gave answers readily.

The big bubble of ego of Bhattacharyaji got fully punctured. He thought that: “I must definitely go for my spiritual upliftment, at the feet of that divinity, with whose simple grace alone, these young girls have acquired such metaphysical knowledge.”

Then what to say? He surrendered himself at the divine feet of Shri Ji with body and soul. His later written scriptures in Sanskrit, ‘Vidwat Damani’ and ‘Nigamaarth Deepika’ were supreme treatises full of spiritual wisdom.

All the while, the verbal ambrosia or Brahma Vani from Shri Ji, had percolated all over Panna. Thousands of Sundersaath felt fully gratified by drowning in the Eternal Elixir. For them, the entire temporary and perishable worldly pleasures were listless. Excellency Chatrasaalji, apart from being an efficient Governor of the State, was also very adept on the spiritual front.

His State was popular for justness and spiritual wisdom. He never discriminated between Hindus and Muslims at any time. Once, on the occasion of the marriage of the niece of Baadshah Mohamed Shah of Delhi, he had sent one lakh rupees as gift through his two sons. The comment of Baadshah Mohamed Shah was 'had his Excellency himself come, he would have gifted an estate itself'.

All Sundersaath were steadfast in their worship of Shri Praan Naathji as the form of Poorna Brahm. Many a time during Shri Ji's discourses, Sundersaath were blessed with the vision of the Divine Dual Form of Paarbrahm at Paramdam. The joy and thrill of Sundersaath knew no bounds and they were ever thankful for this merciful grace of Shri Praan Nathji.

Lachhi Daasji was a saintly person and, he had a wish of replacing the bricks and stones of Shri Praan Naathji's temple with pure gold blocks. He had a Paarasmani with him with which, he had already started converting iron into gold.

One evening, he was accompanying Shri Ji for a stroll. All of a sudden, Shri Ji asked for the Paarasmani from him. When Lachhi Daas handed over the stone, Shri Ji just threw it into a deep pond. Though Lachhi Daas felt very upset, neither did he express it nor did he utter a word.

Next day again when they were out on stroll, Shri Ji told Lachhi Daas: "Lachhi

Daas! Just go and see that pond.”

Lachhi Daas went to see the pond and behold! What a sight! The whole pond was filled with thousands of Paarasmani. He thought that he may be dreaming and so he wiped his eyes and looked again, only to see thousands of Paarasmani. He realized the divine sport of Paarbrahm who was enshrined in the body of Shri Praan Naathji.

After returning back, he held on to the feet of Shri Ji and said: “Dhaam Dhani! Please forgive me. I was not able to recognize your original form.”

Shri ji said: “Lachhi Daas! You are not aware of what all is going to happen in future. In distant future, religious and spiritual faith would be on the decline and would be mostly practiced for materialistic and worldly gains. If you make a temple of gold, people would start stealing away all the gold. The number of such illusory people would increase all over and their interest would be only in enjoying the beauty of the walls and the structures. Those who have least interest in spiritual wisdom would be the ones who would crowd here.

Since you harbor a keen desire in your mind for getting some popularity for the services you render, I give you a boon that on the door of my temple, your metal bangle shall be placed. Anyone who washes it with water and drinks it with faith shall, get cured of his or her, even, the most intransigent disease. In addition, your bangle will also give indications of future course of events.”

The moment of unfathomable sadness descended among Sundersaath when, Shri Bai Ji decided to leave her mortal body. For Sundersaath, it was an unbearable agony. When her mortal body was cremated, Sundersaath could not control their emotions and, many Sundersaath including men, women and children, ended their mortal existence by jumping into the pyre. After this incident, a ban was exercised on cremation of all spiritually enlightened persons.

The soul of Shri bai Ji could not bear the sorrow and anguish of Sundersaath and hence, she appeared in person as a vision and consoled Sundersaath by saying that “I have not gone anywhere. I am with you still, though, not as a body.” Her vision sent waves of untold joy and thrill through their minds. At the same spot where she reappeared in person to console Sundersaath, a temple was erected which is even today a centre of utmost faith.

There are seven immortal beings in this world who, would never die and, have the right of existence till the time of Mahaprallya (the final deluge). They are Hanuman, Vibhishan, Bali, Parashuraam. Aswaththaama, Kripaacharya and, Ved Vyaas.

Though with the highest yogic practices, it is possible to make the body indestructible by exercising control over disease and death, most of the great ascetics or saints have not opted so as, they had no desire for this mortal body and the mortal world.

It was the monsoon month and, the third calendar day towards new moon. On that day, Shri Mahamatiji by observing daylong silence entered into deep trance, without taking any morsel of food. As Shri Ji meant every thing to them, even Sudersaath did not eat any food. At dusk time, his trance was broken and saw all Sundersaath sitting dejected without having taken any food. Shri Ji consoled all of them and asked them to take food.

Sundersaath went to their houses and came back immediately after taking some light refreshment. When they came, they found Shri Ji to be again in deep trance. They all sat down around him quietly with apprehension and dejection.

When 3rd night was over and was into the Brahma muhoorat hours (the Godly hour of early morning) of 4th of new moon day, and when 45 minutes were left for the end of the first part of Brahma muhurat, Shri Ji slipped further into deep trance. His body was almost still and, his breathing was becoming feeble and almost on the verge of stopping.

Sundersaath were not accustomed to see Shri Ji like this, and so, word spread fast that Shri Ji has left this mortal world. Some, who heard this, fell there itself to the ground and left this world. Many other Sundersaath, unable to bear the pang of separation, ended their life then itself.

As soon as Chatrasaalji came to know of this, by some inner voice, by the grace of Shri Ji, he mounted his horse Bhale Bhai and rode out. At that time the river Kein was flooded with heavy rain fall. He was so overwhelmed and consumed by

the fire of desire to meet beloved Praan Naathji that, he lost all control over his senses and plunged into the river with his horse. Under the heavy currents of the river, he was being swirled away but, by the grace of Dhani he was somehow (unaware to him) brought out and into safety.

Ultimately when Excellency Chatrasalji reached Panna, he was greeted by the sight of hordes of Sundersaath writhing with sorrow at the separation from Dhani and, elsewhere, there were bodies of those Brahma munis who had left this world unable to bear the situation. On the throne of Banglaji communion (the place from where Shri Praan Naathji used to give his discourses), was placed a copy of Shri Mukhvaani (Shri Kuljam Swaroop, the entire Eternal and Divine Spiritual Knowledge that Shri Praan Naathji had spoken from the time of his imprisonment in jail at Jaamnagar till now) was placed as representation of Shri Praan Naathji. By seeing Shri Ji being seated elsewhere, he was overtaken by misgivings of something untoward. Immersed in an uncontrollable sorrow, he cries out to his beloved Praan Nath. Sensing no response from Shri ji, he decides to end his life and, no sooner had he, taken out his sword, his hand was held by Shri Ji laughingly. He said: “Chatta! You considered this body of mine only as Praan Naath? See this! When you jumped into the river Kein and, your horse was drowning, it was me only who saved you. You can see even now the hoof marks of your horse on my back.”

I am now going into deep trance but, that doesn't mean that I am separated from you. I will be with Sundersaath every moment. It is your prime duty to lead all Sundersaath in this world towards Paramdaam and, spread the glory of

the Brahm vaani (eternal wisdom) to every nook and corner.

[The English translation of the original version of what transpired between Chatrasaalji and Shri ji is given below as taken from Muktipeeeth (Panna).]

“With which victorious sword, I have won the land of brave Bundels,
with whose sharp edge, I have severed the heads of cruel and wicked enemies.
Today the same sword, wound also end my life,
I cannot live even a moment, without the support of your shoulder.
And pulled out the sword from waist, Chatrasaal overpowered with emotion,
At the same moment appeared for sometime, laughingly Shri Praan Naath.
Holding his hand, Dhani spoke his sweet words,
Chatrasaal before dying, do some work in this world.
There are some with you, of the two families,
Spread in different parts of the world, you have to think of them.”

After that Shri Ji went back into his permanent trance state and his body was placed on a swing at the temple of Gummatji. The swing was placed much below the level of the ground in the basement. The area was covered from above and, the copy of Mukhvaani was placed as, The All Knowing Form of Praan Naathji and started service and worship of the same.

Even now, Sundersaath were not able to rid them selves fully free of the pain of separation. It was not easy for anyone to believe or accept that, the body, by which they used to get the glimpses of Paramdaam sitting in this mortal world

itself, is no more going to be with them.

Because of this, Shri Ji started to give his vision to Chatrasaalji, Laal Daasji and other important Sundersaath and give guidance for continuing the sport of Jaagni. This went on for a full year. But one day, unknown to anybody, an old lady went down through the secret passage and she was worried about the marriage of her daughter. Shri Ji gave her his ring and blessed her saying that her daughter's marriage shall take place.

After that incident, Shri Ji ordered closure of the secret passage permanently, through which the Brahma munis used to meet and get guidance from him. The divine sport of going into permanent trance, and even then, keep reappearing in life form and communicate with Sundersaath for about a year were, beyond the perception of this mortal world and its beings. The many opinions and comments emanating from different quarters also gave impetus to close the secret passage permanently.

Pushing up the life force to the 10th door and entering into a permanent trance state, can stop the heart beats and breathing but, the head remains warm. At this state, one becomes free of thirst and hunger but ordinary mortals would think that the individual has left this mortal world.

It is the averment of Maheswar Tantram that, the trance state that Lord Shiva undertook to reach Aksharateeth was broken only after 5000 years. According to some ascetics, the trance state of Lord Shiva sometimes even lasted up to 20000 years.

Even now, many advanced ascetics are known to remain in trance state for years. It is a transgression of truth and an unpardonable blunder, to speak of such people of, having relinquished their body.

Shri Praan Naathji is still alive in the same form, as he was 300 years back, for all those who have absolute faith, unflinching love and unbearable pang of separation. The Lord and Beloved of the Soul was never, nor is and never will be separate from it. Yes! He has left the mortal world for those whose inner vision is blind and, has neither dedication nor faith.

For Eternal Love, Peace and Bliss, there is no other means or recourse other than surrendering at the gracious feet of Shri Praan Naathji.

Naanyaha panthaa vidyateyanaaya.
The End

**The Illumination of
Brahma Gyaan - The knowledge of Eternal Wisdom –
Is needed**

Not based on speculation or imagination but, the exact or real Truth

Which can enlighten the souls by the recognition of Sat-Chit-Anand Paarbrahm,
and

Which can make one realize the reality of His Form is, true Brahma Gyaan.

About 400 years back, there manifests on the soil of Gujarat, an unworldly
personality,

He has a limitless repository of Eternal Knowledge and His face radiates Divine
Brilliance.

He is moving from village to village and town to town.

Lured and drawn, to his divine words spilling out like lustrous pearls,
Is a community of thousands of people, who have all, relinquished their worldly
ties and desires.

He wants to light the flame of Brahm Gyan all over the world.

Not, for false fame and recognition but, to drive away the darkness of ignorance and falsehood permeating the world and, replace with the brightness of Eternal Wisdom and Absolute Truth.

Wants to tie everybody with the cord of universal love and, one day,

He meets the brave and valorous lion of a man,
Who is an epitome of subjugation, dedication and Chivalry.

Chatta! O'Chatta!
And this meeting brings wonderful tidings.

Eternal peace and tranquility prevails all over
And the echoes of sublime Brahm Vaani booms all over the country.

Wonder of wonder! Like a whiff of cool and fragrant breeze,
Quenching, the thirst of a parched land burnt by the mid noon Sun.