SHRI KIRANTHAN

Shri Kuljam Swaroop Saaheb

Shri Kiranthan

English Translation with Meaning and Imports

From the Hindi Version by Shri Rajan Swami

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Preface

Dear Sundarsaathji ! The heart of Aksharaatheeth Shri Raaj Ji is an eternal unfathomable ocean of wisdom. A few drops of this wisdom manifested in the abode of the heart of Shri Mahaamathiji, which poured out as an ocean of wisdom and knowledge for this mortal world as, Kuljam Swaroop or Mukh Vaani. Hence, it is said as **'noor saagar soor maarphath, sab dhilon karsee rosan'** meaning, this Thaartham Vaani is the form of an ocean of knowledge, which is the bright Sun of wisdom of Maariphath. This divine recitation lights the fire of Brahmic Wisdom in the hearts of all.

The flare of this illuminating lamp of unworldly transcendental wisdom is a deterrent of Maaya and, shall divest the hearts of all sundarsaath of the pervading darkness of Maaya. This elixir of knowledge is an implement of eternal salvation and, is the easiest method of transcending the hitherto intransigent Bhav-saagar, the ocean of worldly existence and can open the door to eternal salvation at Yog-maaya.

The manifestation of the Brahm Vaani through Shri Mahaamathiji (Shri Praan-naathji or Shri Ji) by the goading of the Exalted Power of Aksharaatheeth Paar Brahm, Shri Raaj Ji, occurred interestingly in different Indian languages. The need was to have a text with correct meaning and explanatory narrations for the benefit of all mankind and this task has been volunteered by Shri Rajan Swamiji. It is only an enlightened soul with bountiful grace of shri Raaj Ji like Shri Rajan Swamiji who can attempt such a task of preparing an annotation of the original script full with analytical and contextual explanations and comments with clarification and import and, bring it to fruition successfully.

Simultaneously, there was also an impetus to get these works translated into English for wider dissemination and, the present translation of 'Kiranthan' , a part of Kuljam Swaroop, which is as good as a gist of the Gospel of MukhVaani. This was a monumental task which was unthinkable for a lesser mortal like me and it was only the confidence, trust and encouragement of Shri RajanSwamiji that made me to undertake this venture. Throught out this arduous but pleasant

task, I have felt the presence of my Beloved Shri Raaj Ji around me giving me strength, courage and motivation. But for the encouragement of Rajan Swamiji, the grace and mercy of Raaj Ji and my inner urge, this work would never have seen the light.

I dedicate this humble work to all Sundarsaath and all those eager and thirsting for the Eternal Truth with a request to overlook minor errors of omission and commission if any, which in a work of this nature is unavoidable. After all, perfection is not something of this Brahmaand but can only be strived for. I take this opportunity for thanking profusely, Shri S.P.Arya, retired Chief secretary, U.P and fellow Sundarsaath for going through the text critically and hope that, the readers would find it enjoyable and meaningful.

Yours.
Prof. A. V. Ramachandran

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Shri Kuljam Swaroop

"Nijnaam Shri Krishnaji, Anaadi aksharatheeth.
So tho ab jaahir bhaye, sab vidhh vathan sahith"

If Vedhaas represent the holy writ of divine origin *(not man made)* detailing aspects of the creator Brahm, universe and man and, Bhagavath Gita, a coded lore of instructions from Lord Krishna for application in day to day human life, KULJAM SWAROOP, is a holistic compilation of the ultimate wisdom of the Absolute Almighty *(-unsung or unheard of before and, the much sought after but never attained-)* revealed by none but Himself. It embodies the hitherto unrivalled transcendental information about Parbrahm, His form, His abode, His sport and the thread of connection that links this world with Him. This is the ultimate Universal scripture, as revealed by the motivational power of The Ultimate *(also known as Aksharatheeth or Paar Brahm or Sat-Chit-Anand or Raaj Ji or Allah or Imam Mahndi or Christ of Christ or Supreme Truth God)*, whose descent to this world was prophesied in scriptures of Hindus, Muslims and Christians.

The compilation of Kuljam Swaroop originated as spoken words, through Shri Mihir-raj, by the motivational force of The Absolute. Thus it is the Vedha of Vedhaas or, the Fifth Veda or even Swasamveda *(coming from self)*. The body of Mihir-raj, was the second privileged worldly body, in which the power of The Absolute manifested, the first being that of Devchandraji. Kuraan bears testimony to the fact that, Allah, in his descent as Imam Mahndi, would glorify two jaamaas (bodies). The scripture of Kuljam swaroop consists of 14 parts *(compiled as 14 books)*, one of which is kiranthan.

Shri kiranthan

The word 'kiranthan' is associated with recitation. In Vikram Samvat 1712 *(Hindu calendar)* sadguru Shri Devchandraji[1] decided to relinquish His worldly form and, the dual form *(power)* of Raaj Ji and Shyamaji[2] entered the body of Shri Mihir-raj and, from thence started emanating through Mihir-raj the spiritual revelations, at first discreetly. The recitations that emanated in that period bore the mark of Mihirraj.

In Vikram Samvat 1715, starting from Habsa *(prison)*, the real spiritual revelations *(true wisdom/knowledge)* or Brahma Vaani started emanating and, at this time, the spiritual verses had the indelible mark of Indraavathi[3]. From 1732, the ultimate spiritual revelations started emanating in the name of Mahaamathi[4]. The period of compilation of kiranthan granth or book was, between 1712 and 1751. Remnant parts of kiranthan dealing with chitwani[5] *(homeward journey)* continued to emanate, even after the compilation of Maarifath Saagar granth. The kiranthan book is just one part of the full scripture of Kuljam Swaroop.

Footnotes:

1. In whose worldly body Shyamaji's Aatma was experiencing the sport of this world. 2. Raj Ji is none but Aksharaatheeth Paar Brahm, the SadChitAnand Swaroop and Shyamaji is, His consort- a manifestation of Himself- from His Anand aspect. Shyamaaji, is none bu Rooh Allah finding mention in Khoraan. 3. There are 12000 Brahmashrishtis or Aatmas in Paramdham (the Abode of Paarbrahm) who are all His own manifestations from the Anand aspect and Shyamaaji. One of the leading Aatma is, Indravathi, who had entered the worldly body of Shri Mihir-raj to experience the sport of this world. 4. Mahaamathi was the reverred title for Indravathi, as she was vested with the full potentials or Ultimate Power of Raaj Ji or Paar Brahm. 5. Chitwani is a form of concentrated meditation on Paramdhaam and the dual form of Raaj-Shyamaaji.

Raag shree maaru

"Pahale aap pehechaano re saadho, pahele aap pehchaano.
Bina aap cheenhe Paarbrahm ko, kaun kahe maen jaano." ***(1)***

Meaning: Enthused by the in-dwelling power of Aksharaatheeth Paar Brahm, Mahaamathi says thus, O'ascetics and sages! Seek the benignity of Paramaatma (*Paaar Brahm*) and try to know 'who you are and what is the true form of your inner self'? Without knowing oneself or about Senses, conscience, Jeev*, Ishwari shrishtri** and Brahma shrishti• one cannot know Paar Brahm and, if any one says that "one has known Sat-Chit-Anand Paar Brahm", one is a victim of delusion.

Import : To comprehend thyself and Paar Brahm, there are two schools of thought. One is that, one should know Aatman first before one could realize Paar Brahm. The other is that, only after realizing Paar Brahm, can one know of oneself (*with His grace*). Even after performing multitudes of devotional acts and varied rigorous penances, Shri Devchandraji could not realize his true self until Paar Brahm Himself manifested and guided him. Obviously, without the grace or mercy of Paar Brahm, can neither one identify one self nor be

enlightened of Paramaatma. It is said in Kattopanishad (*an auxiliary text of Vedas*) ***"Yamaha aeva aeshaha vrinuthe the'n labhyha"*** meaning – whosoever Paramaatma choses (*or is blessed by His grace*) can only be enlightened of His absolute form. The book of kiranthan can also be a revelation and an invigorating elixir for the masters of Vedhantha. It is the averment of kiranthan that "one can know oneself and realize the eternal form of Paramaatma only by His grace".

* *souls of this perishable world called Kshar Brahmaand and originating from Aadi Naaraayan.*

** souls of the imperishable world called Akshar Brahmaand and manifestations of Akshar Brahm, the Sath aspect of Paar Brahm.

• souls of the imperishable world beyond Akshar Brahmaand called Paramdhaam and manifestations of the Anand aspect of Paar Brahm

"Peeche ddoonddo ghar apnon, kaun ttaur tteherano.
Jab lag ghar paavath naheen apnon, so bhatkath phirath bharmaano." (2)

Meaning : Subsequently try to know one's own abode or from where one has come and where would one go after leaving this world? Unless one comes to know about one's own original abode, one would go

through many vicissitudes* of existence falsely assuming this illusory world to be one's abode.

"Paanch thathwa mil mohol rachyo hai, so anthreekh kyon atkaano.
Yaake aaspaas atkaav naheen, thum jaag ke sanse bhaano." (3)

Meaning : How is the Brahmaand made of five thathva (*matter*) suspended in space without any support? Without being enlightened of the absolute wisdom, one cannot rid oneself of such doubts.

Import : Countless Brahmaands (*universe*) are afloat by the creative power of Paar Brahm•; and, this universe of ours made of five matter, is merely a minuscule part of the Entire.

"Neendh udaaye jab cheenhoge aapko, thab jaanoge mohol yon rachaano.
Thab aapey ghar paa'oge apnon, dhekhoge alakh lakhaano." (4)

Meaning : Only when you come awake from the deep slumber of ignorance and, recognize the original form of your inner self, would you ever be able to know, "why this universe is made?" Then shall you acquire the recognition of your original abode as well as, the realization of the immutable and imperceptible Paarbrahm.

Import : From this verse, it becomes very clear that when one comes out of the slumber of ignorance, first there would be realization of self, followed by that of Paar Brahm. For this however, it is essential to have His benevolence.

"Bole chaale par koyi na pehchaane, parkhath nahin parkhaanon.
Mahaamath kahe maahen paar khojoge, thab jaaye aap olkhaano." (5)

Import : Indulging in good acts or deeds and deliberating or reflecting on aspects of the principle of conscience are not the paths to attain the Sovereign Power. Even ritualistic practices of praying or worshipping objects of nature would not help reach Him. Mahaamathi avers that, only by extending the search beyond this universe can, one realize one's inner self as well as the eternal form of Paar Brahm.

Episode [1] verses (5).

Raag shree maaru

"Bindh mein sindh samaayaa re saadho, bindh mein sindhh samaayaa.
Thrigun saroop khojath bhaye vismaiy, par alakh na jaaye lakhaayaa." (1)

Meaning : O'Saints and seers! The Eternal Paar Brahm is manifest in

this microcosmic speck like universe only in the form of His authority (*power*). Brahma, Vishnu and Shiv, symbols of Saathvic, Rajas and Thaamsic remain perplexed after endless search and, He has remained elusive to all.

Import : In this Universe (*or world*), Brahm is not present in his physical form but only manifest by His all pervasive authority. That is why even the Triumvirates could not realize Him. In this verse, Brahma, Vishnu and Shiv have been considered as Thrigun (*representatives of the three qualities*) as each one is an epitome of one quality while, every animal and human in this world have all the three qualities in different proportions. Being beyond the three super senses of mind, consciousness and intellect, Brahm is, perceived to be invisible and imperceptible.

"Vedh agam kehe ulte peechhe, neth neth kar gaaya.
Khabar na paree bindh upajya kahaan thhe, thaathhen naam nigam dhharaaya." ***(2)***

Meaning : When the Vedhaas found Brahm to be beyond mind and words, they described Him as Nethi – Nethi (*never ending – never ending*).When they could not even understand from where this egg

shaped Universe has originated, they said themselves as Nigam (*meaning, they resolve*).

Import : The word Nethi (*endless*) is not there in any of the four Vedhaas. Hence, the word, 'Vedh' used in Shri Mukhvaani (*Kuljam Swaroop*) is not with referene to the original Vedhaas only, but is an all inclusive word, envisaging all Hindu scriptures. In fact, the word 'Nethi' represents Brahm in the explanatory or interpretive auxiliary texts of Vedhaas like, Braahman, Aaranyak, Upanishad and Dharshan. These texts have therefore used the word, 'Nigam' to mean, "They resolve". It is said so, in the sixth chapter of 'Manusmruti' – ***"Nigamaamschaiva vaidikaan"***. It becomes clear from this that, the word 'Nigam' is applicable to only the auxiliary texts and not to Vedhaas themselves. From the verses of Shri Mukhvaani – ***"Jo neth neth kahya nigame, Sab lage thin sabd"***, (*khulaasa 2/33*) ***"Nigamen gam kahee Brahm kee, So kyon samjhe khvaabi dham"***, and ***"Phire jahaan thhe naaraayan, naam dhharaaya nigam"*** (*Sanandh*), it becomes clear that the word 'Nigam' is for the auxiliary texts of Vedhaas only. From ***"Haken aasik naam dhharaaiya, Vaako bhee arthh ai"*** (*Singaar*) also, it is clear that 'naam dhharne' is with reference to self-addressal only.

"Asath mandal mein sub koyi bhoolyaa, par akhand kine na bathaayaa.
Neendh ka khel khelath sab neendh mein, jaag ke kine na dhekhaayaa." (3)

Meaning : In this untrue (false) world, everybody is in a state of amnesia. No one (*except the five jewels of Akshar*) has been able to get an inkling of the Eternal World. This world is of illusion (*Maaya*), ignorance and slumber and, every one is aimlessly lost. Nobody is able to come awake off the illusory slumber.

"Supan ki srisht vairaatt supan ka, jhootte saanch ddampaayaa.
Asath aape so kyon sath ko pekhe, in par ped na paayaa." (4)

Meaning : This entire world is mutable and impermanent like, a dream. The creation of this world and Jeev shrishtis, are all, in a dreamy state but even the Brahma shrishtis (*creation of Paramdhaam*) have forgotten themselves after coming to this world. The illusory Jeevs are liable to undergo annihilation (*merging into their original source*) during the Great Deluge. Alas! How can they ever realize the Eternal Brahm? They are not even aware of the root cause of this world.

"Khoji khoje baaher bheethar, o anthar baitta aap.
Sath supne ko paarthheen pekhe, par supna na dhekhe saakhyaath." (5)

Meaning : Those who searched for Brahm searched for Him in the mortal body as well as in the Brahmand but of no avail. The eternal form of Paar Brahm is in Paramdhaam, beyond the body and this Brahmaand. The original bodies of Brahma shrishtis being in Paramdhaam, are experiencing the sport of this world, through their mind, which have entered here in waveform. However, the Jeevs of this illusory world are not able to see the original form of Paar Brahm

"Bharam ki baajee rachee visthaaree, bharamson bharam bharmaanaa.
Saadhh soyee thum khojo re saadhho, jinka paar payaanaa." (6)

Meaning : This entire world is an extensive envelope of delusion. The meaning of expression - 'delusory creation of the delusory form being under delusion', is that, the form of Aadi Naaraayan is the dreamy form of Avyaakruth and, all Jeevs are merely part of Aadi Naaraayan. The Jeevs of this illusory world are always meandering around, as they are not able to attain the pure state beyond this prakruti (*nature*). O' Seers! You should search for that Paar Brahm who, is ever beyond

this illusory world and is ever graciously present in the Eternal Paramdhaam.

Import : Avyaakruth is the mental plane of Akshar Brahm. The Sumangala Form (Prush) Form, in the Great Cause (*cause of cause*) of Avyaakruth, finds itself as Aadi Naaraayan in its dreamy state. As long as the dream of the manifested form of Chid-Anand-Laheri, does not terminate, Aadi Naarayaan and all his bit forms (*Jeevs*) will continue to remain in delusion.

"Mrigajalason jo thrikhaa bhaaje, tho gur bina jeev paar paave.
Anek upaay kare jo koyi, tho bindh ka bindh mein samaave." ***(7)***

Meaning : Just as the illusion of water seen in mirage cannot quench the thirst, so would the jeevs not be able to get out of this ocean of worldly existence without the gracious kindness of Sadguru (*one who has realized Brahm*). Without becoming aware of 'The Eternal' through a Sadguru, neither reading of many scriptures, nor, undertaking various types of penances or spiritual endeavours, can take one beyond Swarga, Vaikuntt or utmost, the Shoonya or Incorporeal.

"Dheth dhekhaayee baaher bheethar, naa bheethar baaher bhi naahin.
Gur prasaadhen anthar pekhyaa, so sobhaa barni na jaayee." ***(8)***

Meaning : Whatever be it that is seen in the body and Brahmand, are all illusory and false. Sat-Chit-Anand Paar Brahm is not in this Brahmaand. Paar Brahm can be realized only when Paramdhaam, devoid of the three qualities, is seen with the inner conscience of the soul by the benevolence of a Sadguru. His Eternal Glorious Form, which is quite different and distinct from the corporeal and incorporeal, is beyond the descriptive ability of words.

"Sathgur so'ee mile jab saancha, thab sindhh bindh parchaave.
Pragat prakaas kare PaarBrahm so'n, thab bindh anek udaave" ***(9)***

Meaning : When a true Sadguru who can give the knowledge of The Eternal becomes available, then, the realization of this illusory world and of Paar Brahm also becomes a reality. When the knowledge of Paar Brahm illuminates the heart fully, then, the inner conscience of the soul gets to see the Eternal Paramdhaam beyond the countless Brahmaands.

"Mahaamath kahe bindh baitthe hee udyaa, paayaa saagar sukh sindhh.
Aksharaatheeth akhand ghar paayaa, ai nidhh poorab sanmandhh." (10)

Meaning : Shri Mahaamathi ji says that, when the vision of one's soul reaches Paramdhaam, beyond this destructible world and even beyond the Incorporeal and the Eternal Boundless world, then, one gets to enjoy the pleasure of The Eternal Ocean of Bliss. The attainment of Beloved Aksharaatheeth and one's own abode becomes possible only with original relationship.

Episode [2] verses (15).

Raag kedaaro

"Saadhho bhaa'ee cheenho sabd koyi cheenho.
Aeso ut'tham aakaar thokon dheenhon, jin pragat prakaas jo keenhon." (1)

Meaning : O' saints and seers! Please be aware of the divine words of the unworldly Brahma Gyaan (*Eternal Knowlede*). To have assumed a human body which has the privilege to register the eternal knowledge of Paar Brahm within it is indeed extremely fortuitous.

"Maankhen dheh akhand phal paa'eye, so kyon paa'ae ke vrithha gamaa'iye.
Ae tho adhhkhin ko avsar, so gamaavath maanjh neendhar." (2)

Meaning : It is only with this human body, one can realize the Eternal Paramdhaam and Paar Brahm. After having got this body, one should not waste it for the false pleasures of this world. This life is like, half a moment only. You are wasting this priceless moment by being lost in ignorance.

Import : Though this life has a span of years, the expression that, life is only of half a moment, is to impress the fact that, as the bubbles that arise in water disappear in half a moment, so do human lives also run out their span in no time. Looking to the destructibility (*impermanence*) of the worldly body (*made of five elements*), attainment of the Eternal Knowledge should be the principal aim of human life.

"sabdhaa kahe pragat pravaan, sabdhaa sathgurson karaave pehechaan.
Sathgur so'ee jo alakh lakhaave, alakh lakhe bin aag na jaave." (3)

Meaning : The recognition of absolute truth is possible only through

words. Words only make one aware of, "who a real Sadguru is?" Sadguru is one, who can make us realize that Paar Brahm who, is beyond all human senses. Without realization of Paar Brahm, the heart remains thirsty; meaning, one is not at peace.

"Saasthr le chale Sathgur so'ee, baani sakal ko aek arthh ho'ee.
Sab syanon ki aek ma'th paa'ee, par ajaan dhekhe re judhaa'ee. (4)

Meaning : Sadguru is one, who can reveal the truth embodied in religious scriptures. The original message of all religious scriptures is always the same. The averments of all enlightened people have identity but the ignorant among us interprets and understands differently.

Import : All world scriptures like the Vedh, Upanishadh, Dharshan, Kuraan and Bible and, the words of great Saints have all eugolised the same Paar Brhm in different ways. Six authors of the six scriptures have described the six causes of creation in different forms of expression. Basic reality is the same in all with no difference whatsoever but, shortsighted ignorant people fight amongst each other by interpreting differently. The averments of all truly enlightened people are the same only.

"Saasthron mein sabhe sudhh paa'iae, par sathgur bina kyon lakhaa'iae.
Sab saasthr sabdh seedhhaa kahe, par jyon me'r thinke aade rahe." (5)

Meaning : The reality of Paar Brahm is definitely written in all world scriptures but, so covertly (*hidden or concealed*) that, it is not possible to decipher the same without the grace of a Sadguru. Scripted in a very candid but abstruse style, the Brahma Gyaan or Eternal Knowledge is not graspable just as, a small straw held in front of the eyes can obscure the vision of even a big mountain like the Sumeru.

"So thinka mi'te sathgur ke sangh, thab paarbrahm prakaase akhand.
Sathgur ji ke charan pasaa'ae, sabdhon badi ma'th samjhaa'ae." (6)

Meaning : Both, the revelation of the hidden secrets of scriptures and the realization of Paar Brahm, become possible only in the graceful company of a sadguru. The real meaning of the covert expressions of religious scriptures becomes cognizable only with the blessings of a Sadguru.

"Thab khoj sabdh ko leeje thathv, thaul dhekhiae badi kehi ma'th.
Jaason paa'iae praan ko aadhhaar, so kyon soae gamaave re gamaar." (7)

Meaning : After grasping the meaning of inherent knowledge contained in different texts, one should with logic, reasoning and wisdom, judge the level, to which, each scriptural knowledge leads one to. The human body is the medium through which one can attain Beloved Aksharaatheeth but, to waste it in seemingly meaningless worldly pursuits is foolhardy (*unwise*).

"Yaamen badi ma'th ko leeje saar, sathguru yaahin dhekhaaven paar.
Ithaheen baikuntt ithaheen soony, ithaheen pragat Pooran Paarbrahm." (8)

Meaning : One should take the shelter of such a Sadguru who can give the awakening Eternal Wisdom and, make one experience Vaikund (*perishable*) to the Eternal Paramdhaam, from within this perishable world itself.

"Ae baani garjath maanjh sansaar, khojee khoj mitaave andhhaar.
Moodmathi na jaane vichaar, mahaamath kahen pukaar pukaar." (9)

Meaning : The reverbrations of the Eternal Wisdom encrypted in Shri Mukh Vaani (*a scriptural compilation of spoken verses as revealed by Paar Brahm*) are beckoning all to the path of Paramdhaam has oft been pronounced by Mahaamathiji. Those, ever in search of Beloved Paar Brahm would annihilate the darkness of ignorance by enshrining the Brahm Vaani (*Eternal Knowledge*) in their inner conscience but those trapped in the quagmire of foolish ignorance will never be able to assimilate it.

Episode [3] verses (24).

"Saadhho ham dhekhyaa badaa thamaasaa.
Vishv dhekh bhaya mei vismay, dhekh dhekh aavath mohe haasaa." ***(1)***

Meaning : O'saints and seers! I have witnessed some strange mockeries in this world. Looking to the state of this world, I feel both strange and funny.

"Meri meri karthe dhunee jaath hai, bojh brahmaand si'r leve.
Paau palak ka nahin bharosaa, tho bhi si'r sarjan ko na dheve." ***(2)***

Meaning : Everybody keeps leaving this mortal body and world in a

state of possessiveness saying 'this is mine' 'this is mine'; but alas! Nothing goes with them. As long as they are alive, they remain worried as though the burden of the entire world is on them. Despite the knowledge that this body may be lost in no time, even within one fourth of a fraction, people do not submit themselves to the love of Sat-Chit-Anand Paar Brahm.

"Si'r le kaam kare maaya ko, nisank pachaade aap angh.
Na kare bhajan dhosh dheven saan'ee ko, kahe dhayaa binaa na hove saadhh sangh." ***(3)***

Meaning : They remain all the time engaged in worldly pursuits taking the entire burden of family responsibilities and, in the process, they make their body decrepit. They do not find time to sing divine anthems in praise of Lord but, when they suffer due to their Karma Phal (*fruits of their past actions or deeds*), they just blame the Paramaatma for their ills. They give excuses for not being able to sing anthems in praise of Lord and, take shelter under the pretentious excuse – 'how to sing praises of Him when, without His mercy even discourses are not feasible?'

"Baandhhat bandhh aapko aape, na samjhe maaya ko maram.
Aapnon kiyo na dhekhe andhhe, peeche roven dhosh dhe dhe karam." (4)

Meaning : They do not understand the vital aspects of the deceptive Maaya (*illusion*) but they remain inseperably entangled in worldly desires and pursuits. Being, blinded by the yearning desires and ignorance, they never reflect on their wrong and sinful deeds but, when they are faced with sorrows as retribution for their deeds, they wail remembering their actions.

"Samjhe saadhh kahaaven dhuni me'n, baaher dhekhaaven aanandh.
Bheethar aag jale bharam ki, ko'ee chhoot na sake yaa phandh." (5)

Meaning : Many of them consider themselves as great saints and seers and, they do get fame and recognition in the world on that count. Such people try to convince that they are drowning in eternal happiness though their hearts are continuously burning in the fire of delusive ignorance. It is a true contention that, neither the worldly nor, the recluse, can ever be free of the vice like trap of Maaya (*illusion*).

"Parath nahin Pehechaan pind ki, sudhh na apnon ghar.
Mukhathhen kahe mohe sanse mityaa, Mein dhekhe saadhh kethe yaa par." ***(6)***

Meaning : I have often seen many recluses who have no realization either of the Jeev principle within them or of the Eternal abode. However, they would falsely proclaim that, "they have got Brahm Gyaan and there is no element of doubt left now".

"Saadhh sune mein dhekhe kethe, agam kar kar gaaven.
Neheche jaaye Karen niraakaar, ya ttaur chith ttehraaven." ***(7)***

Meaning : I have not only heard but also seen many such recluses and saints who, describe Paar Brahm as The Incorporeal Form beyond the percepts of words and mind and, try to focus their mental and conscious faculties on it.

"Jo na katchoo gaam naam na ttaam, so sath saan'ee niraakaar.
Bharam ke pind asath jo aape, so aap hoth aakaar." ***(8)***

Meaning : Without being aware of the form, name or abode of the imperishable Brahm, they consider Him as Incorporeal and as born in

this illusory world with a perishable body. They consider themselves as corporeal when, after death, their bodies no more have any shape or form.

"Jin mandal ae maande mandap, thhambh na thhamb na bandhh.
vaako naahin keheth kyon saadhho, ae rachyo kin kaun sanandhh." (9)

Meaning : O'Seers! How do you designate, that Paramaatma who has created this Brahmaand in the ethereal space without any wall, pillar or support as, Incorporeal? Think for a moment, "who can and in which way could such unique Brahmaand be created?"

"Jin saayar khanaaye pahaad chunaaye, ravi sasi nakhathr phiraa'ae.
Phirath ahnis rang ruth phirthi, aise anek vairaat banaaye." (10)

Meaning : Imagine, "how that Brahm would be, in person?" The one, who has created deep oceans and high mountains, under whose command, the sun, moon and countless stars are in rotational motion and, the cycles of day, night and seasons keep occurring? Such is not the happening of this Brahmaand only but, even of countless other Brahmaands.

"Jin khinmen thathv paanch samaare, naas kare khin maanhee.
Ae kahaan se upaay kahaan le samaa'ae, ae vichaarath kyon naanhin."(11)

Meaning : O'Saints! Why do you not think of that Brahm who, in a moment crafts this elaborate Brahmaand made of five elements and, in no time, subjects it to dissolution during the Great Deluge? Why do you not think further about, how and from where does He manifest the five matter (*elements*) and how and wherein does He subject it to dissolution?

Import : Moh-Thathwa* is in reality, the sphere or domain of the Incorporeal and, a mere will or volition of Brahm creates quantum fluctuation or vibration in it (*a sort of hiccup in the immanifest material energy or cosmic intelligence*) resulting in the generation of Mahath-Thathwa• and Ahankaar#. From them, manifest the five types of matter, only to undergo dissolution back into it at the time of the Great Deluge. The Form of Brahm is beyond this Incorporeal full of desires and illusion.

**the principle of cosmic intelligence.*

• *material energy for one creation or universe, a part of Moh-Thathwa.*

\# *literally Ego, representing the highest level of cosmic mind.*

"Sathgur saadhho vaako kahiae, jo agam ki dheve gam.
Hadh behadh sabe samjhaave, bhaane man ko bharam." ***(12)***

Meaning : O'saints! Sadguru is one, who can make you realize that Paar Brahm, who had not been achievable by anybody through mind or intellect. He is the only one who can give you the knowledge of Hadh (*limited*) and Behadh (*limitless*) and can clear all lingering doubts in your mind.

"Mahaamath kahe gur soyee keeje, jo alakh ki dheve la'kh.
In ulteese ultaa'ae ke, piyaa premen kare sanmukh." ***(13)***

Meaning : Mahaamathji Ji says that, only one, who can make you aware of Paar Brahm (*whose presence is beyond the perceptive senses*) and get your conscience to be fully submerged in the love of Beloved Paar Brahm, diverting it away from the false illusions of this world and, ultimatey help you realize Him in reality, should be accepted as a Sadguru.

Episode [4] verses (37).

Raag shri kedhaara

This part of the kiranthan originated in Ttat'ttanagar essentially to

awaken Shri Chinthaamani Ji but, its instructive or advisory merits are for all.

"Suno re sathke banjaare, aek baath kahoon samjhaa'ee.
Yaa phandh baaji rachi maaya ki, thaamen sab ko'ee rahya urjhaa'ee." (1)

Meaning : Merchants of truth, or meaning those, who are taking strides forward to realize Paar Brahm! I want to emphasize one thing and make you understand; so, please listen carefully. Like a magician's world, this world is such a trap of illusion that every one remains enmeshed and entangled.

"Aanti aan ke phaansi lagaa'ee, ve bhi ultiaen dha'ee ultaa'ee.
Bandhh par bandhh dhiae bidhh bidhh ke, so kholi kinahoon na jaayee." (2)

Meaning : This illusion has ensnared all into a knot of avariciousness like that of a hangman's noose. Simultaneously, every one is kept hanging upside down on subjects of senses. Besides, none is able to free self from the fetters of afflictions like, lust, anger, arrogance (*pride*), desire, greed and jealousy.

Import : The real cause of all sorrows is the ensnarement by various illusory pleasures due to which the Jeevs remain trapped in vicissitudes of birth and death. Since, getting embroiled in various illusory aspects or matters is like being stuck in a swamp or quagmire, a satirical expression of 'being hung upside down' is used. Avariciousness creates the six negative mental afflictions like lust, anger etc. and, the Jeev remains ensnared in them. This verse is essentially a narration on, how, the delusive illusion of this world, and, not Paar Brahm, puts the Jeev in the hangman's noose.

"Choudhe bhavan lag aehi andhheri, jhootteko khel jhuttaa'ee.
Pragat naas vyaas pukaare, Shukdev saakh puraa'ee." ***(3)***

Meaning : The darkness of Maaya pervades all over from the nether world (*hell*) to Vaikuntt. The Jeevs of this illusory world are enamoured by the enacted false sport. Ved Vyaas Ji has clearly written in scriptures about the annihilation of all the 14 tiers of this world during The Great Deluge and, Sukhdev Ji has endorsed the same.

"Lok laaj marjaadha chodi, thab gyaan padhavi paa'ee.
Ek aag jyon choti bujhaayi, thyon dhooji moti lagaa'ee." ***(4)***

Meaning : By shunning all social practices and religious rituals, you have cornered the glory of beong known as the knowledgeable. You have no doubt doused the little fire of family bondings but have kindled a bigger fire of position or stature.

Import : To follow socially accepted customs and even religiously ordained rituals is the norm in worldly existence. A true recluse or, one with spiritual wisdom, would shun away and renounce all these. However, after becoming the head or leader of a spiritual order, the eagerness to increase the number of disciples and acquire an accredited social status is a greater worldly fetter than a family bound fetter. Reference to a bigger fire in the verse is in this context.

"Kot sewak karo naam nikaalo, isht chalaao badaa'ee.
Seva karraao sathgur kehlaao, par alakh na dheve lakha'ee." ***(5)***

Meaning : You may end up having thousands of followers, may be honoured or baptized by a title because of your many great attributes, may start a new sect on your name and even get yourselves worshipped and served as a sadguru but still, you will not be able to reach or attain Paarbrahm by any of these means.

"Ab chodo re maan gumaan gyaan ko, aehi khaad badi bhaa'ee.
Ek daari thyon dhooji bhi daaro, jalaa'ae dhe'on chathuraa'ee." (6)

Meaning : O'Chinthaamani! Better forgo, your ego of wisdom and the desire for stature as, they both are grave pitfalls. Just as you had relinquished family bondings, the same way rid yourself of the desire for respect and regard of your disciples. To attain that Beloved Paar Brahm, you also need to burn to ashes the ego of sharpness or cleverness of your intelligence.

"Saasthr puraan bhekh panthh khojo, in paindon men paayiae naahin.
Sathgur nyaaraa rahath sakal thein, koyi aek kuli mein kaanhi." (7)

Meaning : O'Masters of scriptures (*shaasthraas and puraans*)! You may keep searching among various spiritual sects or, saintly people adorning various colourful attires but you will never attain the form of sadguru. The Form of sadguru is distinctly different from all these and you would hardly find one in this Kaliyug (*Day of Judgement*).

"Sath chaaho so sabdaa cheenho, so aap na dheve dhekhaa'ee.
Jin paayaa thin maanhen samaayaa, raakhath jor chhipaa'ee." (8)

Meaning : If you ever want to know the truth, then, you must recognize the nectar like words of Eternal Wisdom. It is only through 'words' that you can realize his reality. Unlike the gurus in vogue, an authentic sadguru will not adorn exhibitionistic attires and adorations. The one who has realized Beloved Paarbrahm is the real sadguru and, having attained the Beloved, he will ever remain engrossed in the sublime love of The Lord. Such a sadguru would always keep his achievement hidden from the worldly people and, will never exhibit his accomplishments by any means.

"Sudhh sabe paayiae sabdhon se, jo hove mool sagaa'ee.
Khin ek bilam na kiije thab tho, leeje jeev jagaa'ee." ***(9)***

Meaning : The reality of Eternal Truth would become clear with the words of a Sadguru only if there is an original connection with Paramdhaam. In such a situation, one should immediately awaken one's jeev without wasting even a moment.

"Par manuaa dhiye bin haathh na aave, sath ki badi ttakuraa'ee.
Aur upaay yaako koyi naahin, jin dheve aap badaa'ee." ***(10)***

Meaning : There is greatness and glory in both sadguru and Beloved

Paar Brahm. Without complete mental submission, neither can one, appease Sadguru nor could one attain The Beloved. There is no way other than total submission. If you want to attain that Eternal Objective, then better keep yourself away from the rat race for recognituon as great.

"Mahaamath kahen saavcheth ho'eyo, milya hai ankooro aa'ee.
Jhootti chhoote saanchi paa'eae, sathgur leeje rijhaa'ee." ***(11)***

Meaning : Shri Mahaamathi Ji says, O'Chinthaamani Ji! Beware! It is only because you have within you the germ of Pramdhaam that, you are attaining Beloved Paar Brahm in the form of sadguru. Decide to forego the false illusory pulls of this world and strive to acquire the Eternal Wisdom and appease your sadguru.

Episode [5] verses (48).

Raag Gaudi

"Bhaa'ee re behadh ke banjaare, thum dhekho re manuae ka khel.
Ae sab aag binaa dheeyaa jale, yaako rooyee na baathi thel." ***(1)***

Meaning : O'brothers treading the path of Eternal! Look at the

strange act of the mind. Such a lamp is burning in this act, which has neither light nor wick or oil.

Import : This world is the dream state of Avyakruth, the mind of Akshar Brahm. The dreamy form of Avyaakruth is Aadi Naaraayan, whose resolution or will 'aekoham bahusyaam' manifests countless universes. The Jeevs of all those Universes are the images of the consciousness of Aadi Naaraayan. The lamp of wisdom, which burns in His mind does not have wick, representative of the unshakeable faith of Aksharaatheeth, or oil, representative of Eternal Love, and hence, this lamp does not spread the light of Eternal Knowledge of Paramdhaam.

"Chaaron tharfon chaudhe lokon, baikuntt lag paathaal.
Phool paath phal nahin ya dhrakhath ko, kaasht tvachaa mool na daal."(2)

Meaning : This 14-tiered world extending from Hell to Vaikuntt is such a dreamy tree, a search of which from any side reveals neither its branches, fruits, flowers, leaves or bark nor, even its base.

Import : Just as in a dream, a beautiful tree laden with fruits, flowers, leaves and branches gives a glorious sight and, its very existence is

totally lost with the end of the dream, so is, this 14 tiered world a beautiful dreamy tree. The charming 14 layers of this world are like its flowers, leaves etc. Just as when the dream ends, there is no existence of the tree, so would this beautiful looking Universe leave no tell tale evidence of its existence at the time of The Great Deluge.

"Dheth dhekhaa'ee thathv paanchon, mil rachiyo brahmaand.
Jinse upje so kachhuae naahin, aap na pothe pind." ***(3)***

Meaning : This entire Universe appears to be made of five thathv (*matter*). The Incorporeal (*shoonya*), the source of all the five matter, has no form of itself.

"Nahin pind pothe haathh paan'u bhi naahin, naatak naach dhekhaave.
Mukh na jubaan kachu naahin yaako, aur baani vividhh pere gaaven." ***(4)***

Meaning : This incorporeal has neither a body nor hands and legs. Still, all drama and acts seen enacted in this world are all attributable to it. The Incorporeal has neither a face nor the faculty of speech and yet, religious scriptures sing praises of it.

Import : The five types of matter originate from The Incorporeal

(*Moh-Thathva – the principle of cosmic intelligence and, Ahankaar – the highest level of cosmic mind*) and, the body of all living things, are made of these five types of matter. The consciousness, in the so created bodies, is a reflection of that Aadi Naaraayan, who manifests in the principle of cosmic intelligence. The basis of all manifesting actions in this creation ultimately is the Incorporeal with no appearance, complexion, hands, legs, face or verbal faculty. Actually, the Incorporeal itself transforms into the Corporeal and controls all activities.

"Aatham naaraayan naachath budhh brahma, nis dhin phire naaradh ma'n.
vairaatt natvaa naachath vidhh vidhh so'n, nachvath vyaas karam." (5)

Meaning : The consciousness in the worldly creatures is of Aadi Naaraayan, the dreamy intellect is of Brahma Ji, the knower of Vedhaas and, the wavering- fickle mind is, like Naaradh Ji. The entire Universe is, in a way, engaged in the dance spectacle of the worldly drama. All are stuck in the acts of ritualistic practices detailed in religious scriptures attributed to Ved Vyaas Ji.

Import : The reason for relating the intellect of all Jeevs with that of

Brahma is, because of His being considered the most knowledgeable and wisest in the Universe. The essence of calling the mind as Naaradh is because, like Naaradh Ji, who does not remain at any one place for long, the mind is also not steady and, does not remain focused on any one subject for long. The name of Ved Vyaas Ji appears only because legendry people have created scriptures of ritualistic practices in the name of Ved Vyaas Ji.

"Ae manuae ki baaji baaji mein manua, judhe judhe khel khelaave.
Barna baran khelath sab aise, naye naye swaang banaave." (6)

Meaning : Aadi Naaraayan, the dreamy form of Avyaakruth, the mind of Akshar Brahm is involved in different types of sport in the created world. Moreover, in the sports of Aadi Naaraayan, all classes of people are busy enacting the sport of drama by making newer and newer mimetic farce.

"Paarbrahm tho pooran ek hai, ae tho anek parameswar kahaaven.
Anek panthh sabdh sub judhe judhe, aur sab ko'ee saasthr bolaaven." (7)

Meaning : Though Poorna Brahm, Sat-Chit-Anand is only one, these people have contrived (*imagined*) very many separate Paramaatmaas.

They have their own sects and scriptures and all consider their scripture to be the theological jurisprudence.

"Rabdh kare auran ko nindhe, aapko aap baddaave.
Gyaan kathhe gun gaaye aapke, hohokaar machaave." (8)

Meaning : These people denounce others and consider themselves as the best of best. This way they keep quarrelling and fighting with each other. By expounding their knowledge and telling about their greatness, they make others to shout applausive phrases of them.

"Dubadhha dhil mein avagun ddoondde, gun chith so'n na lagaaven.
Bhatkath phire bharam mein bhoole, angh mein aag dhhakhaaven." (9)

Meaning : Their mind is, ever caught in a state of dilemma. They find pleasure in finding out defects in others. They never keep the goodness of others in their heart. Such people wander around everlost in self-doubts and confusion and, keep burning in the fire of jealousy.

"Kethe aap kahaaven parmeswar, kethe karath haen poojaa.
Saadhh sevak hoae aage baitte, kahen ya bin ko'ee nahin dhooja." (10)

Meaning : Someone amongst them declares himself as Poorna Brahm Paramaatma and, others start worshipping him considering as the form of Paramaatma. Some mendicants remain at his service at all times and would propagate the idea that there is none as great as or, equal to, their Gurudev (*Master Saint*).

"Saasthr sabdh ko arthh na soojhe, math liae chalath ahankaar.
Aap na cheenhen ghar na soojhe, yon khelath maanjh andhhaar." (11)

Meaning : These people are not aware of the opinion regarding the affirmations made in scriptures, and yet, lost in their ego, they keep propagating the so-called special feature of their sect and belief. They have the least interest in knowing the truth. Neither do they have any recognition of their own self nor of their original abode. Such people always remain lost in the darkness of ignorance.

"Baajee aek dhekhaaoon dhoojee, khelath hai ujiyare.
Bhekh banaa'ae ke naachath sanmukh, aek ttaat liae chaare." (12)

Meaning : This was about the ordinary mortals who are involved in worldly sport lost in the darkness of ignorance. Now, let me show you those higher mortals who, have great respect and glamour in the world

and, are emoting in different forms, being in the realm of knowledge and wisdom.

"Aatham vishnu naachath budhh sanath Ji, gokul grahyo siv ma'n.
Karam shukdev naachath nachvath, gaavath pragat vachan." (13)

Meaning : The principal one among them is Lord Vishnu himself, and the others are the very strong icons of stature, Sanak, Sanandhan, Sanaathan and Sanath kumaar. There is also Lord Shiva who has enshrined the entire sport of Braj in his heart. Then there is Shukdev, who advises people to get liberated from the bondage of karma by, being immersed in the bliss of love and inspires others to follow his path. So is it, written clearly in Bhaagwath and other scriptural books.

Import : The expression, 'naachath' or naachne ka (*dancing*), appearing in this verse does not mean the 'worldly dance' but merely a statement of participation in this worldly drama. Sukdev Ji has never made any exposition of ritualism or ritualistic actions but has shown the path of liberation from the fetters of ritualistic acts by love and wisdom.

"Ae sab khel karath hai manuaa, bhaanth bhaanth rijhaave.
Brahmavaasana ko'ee paarthheen pekhe, so bhi dhrisht murchhaave." (14)

Meaning : Aadi Naaraayan, the dreamy form of Avyaakruth, the mind of Akshar Brahm, is involved in different kinds of sport in this illusory world. The Brahma shrishtis of Paramdhaam are watching this worldly drama sitting in Paramdhaam itself but, they have also forgotten about themselves in their engrossment in this sport.

Import : This entire sport is of the mind only and its viewers, the Brahma shrishtis, have forgotten their reality, due to the lack of Thaartham (*Eternal*) knowledge, just as, one is unaware of oneself in an unconscious state.

"Is manuae ko koee na pehechaane, jo thum sakal milo sansaar.
Sab koee dhekhe yaamen manuaa, yaa manuaa mein sab visthaar." (15)

Meaning : Even if all people of this world get together, they will not be able to recognize the real form of mind as, this entire creation is a canvass of the mind of Aadi Naaraayan, who himself is a creation of the dreamy mind of Avyaakruth.

Import : Mind is a part of the causal body (*Anthaha + karan or inner*

consciousness). It is only due to the consciousness of Jeev that, consciousness permeates mind etc. Jeev itself is nothing else but the reflective consciousness of Aadi Naaraayan. Therefore, without the Thaartham Knowledge (*Eternal Wisdom*), it would not be possible to understand fully the eternal mind of Akshar Brahm (*Avyaakruth*) and further, its dreamy mind.

"Bohoth pukaar karun kis khaathir, ae sab supan saroop.
Behadh banaj ka hoaegaa saathhi, so aek la've hosi took took" ***(16)***

Meaning : This entire world is dream like (*unreal*), false (*untrue*) and insentient (*lifeless or inert*). So, for whom should I cry out so much? Those who pursue the path to the Eternal beyond the Incorporeal would have instantly become fully submissive to 'That One Beloved' as soon as they hear even one word of the Brahm Vaani (*words of eternal Wisdom*).

"Mahaamath ae sanmandhhe paa'eae, aisa akhand sukh apaar.
Gur prasaadhen naatak pekhyaa, paayaa ma'n ma'n ka prakaar." ***(17)***

Meaning : Shri Mahaamathi ji says that, the infinite eternal bliss of Paramdhaam, beyond the temporary and finite happiness of this

illusory world, becomes available only by an original connection. It is only with the mercy of sadguru that, one could see this worldly play as a mere spectator and, gain an exact realization of the eternal mind, Avyaakruth, and, the mind of its dreamy form, Aadi Naaraayan as well as, the mind of Jeev.

Episode [6] Verses (65).

Raag Maaru

"Ho meri vaasnaa, thum chalo agam ke paar.
Agam paar apaar paar, thahaan hai thera karaar.
Thoom dhekh nij dharbaar apnon, surath aehi sambhaar." ***(1)***

Meaning : Shri Mahaamathi Ji says O' my Aatma (soul)! You please, proceed to the world beyond this Incorporeal, known as 'agam' (*inaccessible or unfathomable*). Beyond the orb (*disc*) of the incorporeal is, Behadh and, even beyond that is Paramdhaam. Only after getting there, would you get absolute peace. Please concentrate your mental waves on the glittery Mool-Milaawa in your eternal abode.

Import : Vaasana, surta, aatma, rooh etc. are all synonyms and mean soul. It is known as agam as, no one is able to cross the incorporeal.

Without seeing the glory of the dual form enthroned in Mool-Milawa and of the Paraatham (*original body form of a soul*), it is futile to think of eternal peace.

"Thoon kahaa dhekhe in khel mein, ae tho padyo sab prathibimb.
Prapanch paanchon thathva mil, sab khelath surath ke sangh." (2)

Meaning : O' my Aatma! What are you seeing in this sport of falsehood? This entire Universe is the reflective image of the eternal Avyaakruth. The five types of illusory matter are untruth. This entire Universe and the bodies are made of the five types of matter and in it, the Aatma sitting atop the Jeev, is experiencing this worldly drama, in which, the Jeev is playing the sport of happiness and sorrow and cycles of birth and death.

Import : The reflective state of the conscience (*Mahaakaaran*) of the Sumangala form (*purush*), who is present in the conscience (*Mahaakaaran*) of Avyaakruth (*ie. Sablik*) is, the conscience of Aadi Naaraayan; and, the outer ostentatious form of Aadi Naaraayan is the reflective image (*or shadow*) of 'Pranav' (*the sacred syllable 'OM'*) and that is why Aadi Naaraayan is also known as Pranav, Hiranyagarb etc. Whatever are there in the subtle and the causal of Avyaakruth,

are present in the Hadh (*this Universe*) as images.

"Yaamein guni gyaani muni mahanth, agam kar kar gaaven.
Sunen seekhen padden pandith, paar ko'ee na paaven." ***(3)***

Meaning : Many in this Universe, like the virtuous great saints, wise men and the ascetics, who are ever reflecting on the religious dicta and the Eternal Truth and, the monks, who are ever indulgent in exhibiting their excellence, all consider and describe Brahm as, beyond mind and intellect and as unfathomable (*inaccessible*). All these great, virtuous and wise men do, read and listen to scriptural texts and, try to be on the path of religious devotion, yet they are not able to fathom that Brahm.

"Thoon, dhekh dharsan panthh painde, Karen kiv sidhh saadhh.
Chaddi chaudhe sunya samaaven, thahaan aadi agam agaadhh." ***(4)***

Meaning : O'my Aatma! Just look at the philosophical thoughts or knowledge of the different sects and cults of people of this world. The saints, seers and ascetics of this world are all generating many scriptures of poetic nature about that Paramaatma. When the spiritually inclined people cross the 14 tiers of this world with their

knowledge and penances and, reach the vast sphere of the incorporeal, they end up lost and groping around, being unable to proceed beyond.

"Ae bharam baajee rachee raamath, bahu vidhhen sansaar.
Ae jo nain dhekhe shravan sune, sab mool bina visthaar." ***(5)***

Meaning : The variety of sports of falsehood seen in this world is, replete with untruth and ignorance and, completely enveloped by a blanket of darkness.Whatever the eyes are witnessing or whatever the ears are hearing are, all like the water seen in a mirage, imaginary and baseless.

Import : The essence of calling this manifest and visible world as both imaginary and baseless is because, everything that is manifest will disappear during the Great Deluge and so, all presently existing things become baseless. At the time of Maha Pralaya (Great Deluge), even Moh-Thathva or Niraakaar (*the principle of cosmic intelligence or Incorporeal*), which is the cumulative creative entity for the creation of countless Universes (*through Mahath-Thathva, the sub part of Moh-Thathwa necessary for one Universe*) would also not exist. This world would remain manifest until, the dreamy state of Aadi Naaraayan lasts.

"Vairaat sab hum dhekhiya, vaikuntt vishnu sekhsaan'ee.
Sunyathhen jaise jal bathaasaa, so suny maanjh samaa'ee." (6)

Meaning : Including, Naaraayan resting on the hood of a serpent called Shesh (*Shesh- shayi*) and Lord Vishnu in his abode, Vaikuntt, I have seen the entire colossal Universe that manifests from the Incorporeal (*Mahaashoonya or Niraakar*) like the wave of an ocean. Ultimately, it will again merge into nothingness (*Incorporeal*).

Import : The term Shesh denotes shoonya (*nothingness or void*). Nothingness is synonymous to Incorporeal (*Niraakaar or Moh-Thathwa*). The one who is resting on Incorporeal (*Moh-Thathwa*) is the mythological epithet Shesh-shayi. How can a serpent originate without the appearance of the five types of matter? It is not rational to consider Shesh-shayi Naaraayan to be in the nether world or hell (*Paathaal*), at a gross level of this enormous Universe. From the point of view of Vedhic knowledge, Shesh-shayi Naaraayan, Aadi Naaraayan, Pranav, Mahavishnu and Hiranyagarb are, all unequivocally used for the same entity.

"Ae thoon dhekh naatak nimakh ko, ab kare kahaa vichaar.
Paau pal mein ulangh le, brahmaand suny niraakaar." (7)

Meaning : O'my Aatma! Please witness carefully, the worldly drama of this easily perishable world. What is your thinking in this context? To attain your Beloved Paar Brahm, cross this Universe and the Incorporeal in quarter of a second.

Import : Not one, but countless Universes come into existence from the Incorporeal. The mention of one Universe here is just to give a restricted sense of understanding of the unfathomable cosmic intelligence or nature.

"The're beech baat ghaat na thathv ko'ee, thoon kare paaun bina panthh.
Niranjan ke pare nyaaraa, thahaan hai hamaaraa kanthh." ***(8)***

Meaning : Our Beloved is present in Eternal Paramdhaam beyond the Incorporeal. There is no further roadblock in reaching that place. You would, it appears, cover the distance and reach your destination without even legs, meaning that, eschewing the nine forms of devotion and ritualism and, acquiring the powerful wings of sublime love and faith would, help reach the destination flying swiftly like a bird.

"Ab paar sukh kyon prakasiae, ae hai apno vilaas.
Mahaamath mansa mit gayi, sab supan keri aas." ***(9)***

Meaning : Shri Mahaamathi Ji says that, Paramdhaam is the place of absolute love and bliss of our Beloved. How is it possible to express the Eternal Bliss of that Paramdhaam in words, which is devoid of the three qualities? As soon as I experienced a whiff of the Bliss of Paramdhaam, all my worldly desires have ended.

Episode [7] verses (74).

Raag Vilaavar

"Ho bhaa'ee mere vaishnav kahiae vaako, nirmal jaaki aatham.
Neech karam ke nikat na jaave, jaa'ae pehechaan bha'ee paarbrahm." (1)

Meaning : My dear brothers! The right of address as a Vaishnav rests only with one, whose heart has become pure with wisdom and love, has not committed any evil act and, has become aware of Sat-Chit-Anand Aksharaatheeth.

"Isk lagaa'ae piya so'n pooraa, khele ablaa hoae ahnis.
O andhhe agyaanee bharam mein bhoole, par ya ttaur prem ko ras." (2)

Meaning : Such one, considering one's own soul as the better half of

Beloved Aksharaatheeth, remains ever immersed in sublime love of Beloved. The true sign of a Vaishnav is that, he remains ever engrossed in the sublime love. As against this, a ritualistic Vaishnav is blind with ego and keeps groping in the darkness of ignorance.

Import : Though worshipper of Lord Vishnu, is generally known as a Vaishnav, in this verse, 'Vaishnav' symbolizes those who consider the 'one Eternal and all permeating Aksharaatheeth Paar Brahm' as their Beloved. That Aksharaatheeth, who is beyond the reach of words and has no worldly name, is contemplatable with different names based on His subtle divine attributes, acts and sport. Because of His benevolent nature, He is referable as Shiv though, He is not the Kailaasi Shiv of this world. The Vainkuttvaasi Vishnu and the Kailaasi Shiv are only saintly Gods who are also devoted to the same Paar Brahm. Those who worship and follow them would become Vaishnav and Shaiv respectively.

"Jab aatham dhrisht judi paraatham, thab bhayo aatham nivedh.
Yaa vidhh lok lakhe nahin ko'ee, ko'ee bhaagvanthi jaane ae bhedh." (3)

Meaning : The soul (*Aatma*) seeing its original body (*Paraatma*) during self-contemplation is known as self-representation or self-

submission meaning, submissive love of the soul towards its Beloved. This is not easily understandable to the worldly people. In reality, only the Brahmashrishtis can understand this highly secretive mystery of Aatama and Paraatama.

"Jab vaishnav angh kiae ree apras, aur kaisi aparsaa'ee.
Paras bhayo jaako parsotham so'n, so baaher na dheve dhekhaa'ee." (4)

Meaning : When a true vaishanav has made his heart pure and sacred by being drenched in the love for Beloved Aksharaatheeth, there is no further need to establish purity or sacredness by ritualistic acts or by water etc. One, whose soul has established rapport with Uttam Purush (*Perfect Personality*), Aksharaatheeth, does not indulge in exhibitionism and remains modest in front of people.

"Ahnis aaves huada angh mein, jaise madh chaddyo mahaamath.
Vaakon aasaa aur na upje thrishnaa, vah ekaison aek chith." (5)

Meaning : Shri Mahaamathi Ji says that, throughout day and night, the image of Beloved is in her heart and, she remains ever intoxicated in His love. No worldly desire or greed worries her and, in fact, her conscience remains fixed always on Beloved.

"Utpan prem paarbrahm sangh, vaako supan ho gayo sansaar.
Prem binaa sukh paar ko naahin, jo thum anek karo aachaar." ***(6)***

Meaning : For one, who has fallen in love with Beloved Paar Brahm, the entire world appears like a dream. You may have and, may keep observing many ritualistic devotional acts but are not eligible to get the pleasures of Eternal Abode, without the kindling of love for Paar Brahm in the heart.

"Saanchaa ree saaheb saanchso'n paa'eae, saanch ko saanch hai pyaaraa.
Yaa vaishnav ki gath dhekho re vaishnavo, mahaamath inse bhi nyaaraa."
(7)

Meaning : Paar Brahm is Absolute Truth. He is attainable only by true wisdom and love. Truth is dear to truth only. Mahaamathi Ji says O'Vaishnav! Please look at your own pitiable condition, of being so far away from the divine feet of Paar Brahm, lost in total ignorance. My path or destination (*Paramdham*) is quite different from yours.

Episode [8] verses (81).

Raag Vilaavar

"Kahaa bhayo jo mukhthhen kahyo, jab lag chot na nikasi phoot.
Prem baan tho aise lagath hain, angh hoth hain t'ook t'ook." (1)

Meaning : What is the use of those words, which fail to touch your heart? The arrow of words of love pierces in such a way that the heart gets broken asunder; meaning, it makes one forget ones own existence.

"Mukh ke sabdh mei bohoth sune, in bhi koee dhin kiya pukaar.
Par ghaayal bha'ee so tho ko'eek kulee me'n, so rahath bhavsaagar paar."
(2)

Meaning : I have heard many expositions of wisdom from many a scholar of scriptures. They have been propagating their wisdom for quite sometime but, in this Day of Judgement (*Kaliyug*), the only ones who have been touched by their words are the Eternal souls (*Brahmashrishtis*) who are from beyond this mortal world.

Import : Like, even the best of seeds do not germinate on a fallow land, even the words of spiritual wisdom do not register on all minds. The value or meaning of Brahma Vaani is understandable to the

Brahmashristis only, who have manifested in this Kaliyug.

"Vaako aag khaag baagh naag na daraave, gun angh indhri se hoth rahith.
Dar sakal saanmee inse darpath, yaa vidhh paa'eae prem partheeth." (3)

Meaning : Fire, ferocious bird, tiger or a serpent, nothing can frighten these Brahmashrishtis. They appear to be free of qualities, body parts and senses. The identity of love lorn Brahmashrishtis is that, the illusory objects, which frighten the mortals of this world, are themselves afraid of the Brahmashrishtis.

Import : It is belief that, there is a gigantic bird, which can lift even an elephant on its beaks. Similarly, serpent (*cobra*) and tiger also frighten humans. Qualities/attributes are the three manifest natures of living things – Sathv, Raj and Tham. Similarly, the indication of Angh (*body part*) is –the heart, representing mind, conscience, intellect and egotism or self-consciousness. The Brahmashristis, totally lost in sublime love for the Lord are, said to be in a quality less state, free of the three attributes of this world. All their actions are under the motivational control of Beloved, meaning – under an innate self-motivation – beyond, the functional features of one's inner self like, the repetitive reflective experiences of *mind*, the deep thinking or

contemplative ability of *conscience*, the rational or critical analytical ability of *intellect* and the egoistic or solipsistic nature of *ego*. The senses also become free or remain unaffected. This state is refered to as, being unencumbered of quality, faculties and senses.

"Lagee vaalee aur kachhu na dhekhe, pind brahmaand vaako hai ree naahin.
O khelath preme paar piyaaso'n, dhekhan ko tha'n saagar maaheen." (4)

Meaning : One who gets intoxicated by love of Beloved, is neither aware of one's own body nor of the world. Though the body may appear to be in this world, the soul is ever engrossed in the blissful sport of love with her Beloved in that Paramdhaam, which, is beyond the bounded and the unbounded worlds.

"Jo ko'ee aise magan hoae khele prem me'n, tho yaa bidhh hamko hai ree sehel.
Par peevnaa prem aur magan na honaa, ae sukh auron hai muskil." (5)

Meaning : If, any one in this world is found totlly engrossed in the love of Beloved, it may appear to be very simple and easy a path but, to

continue to savour the nectar of love of Beloved in an ocean of that nectar, without being drowned is very difficult. None other than a Brahmashrishti is capable of treading this path.

Import : Just as a rich man maintains his mental balance and a pauper loses mental sanctity on acquiring a windfall, so do the Brahmashrishtis (*symbols of love*) continue to live normally in this world while, Jeevs (*ordinary mortals*) fail to maintain their equanimity on being intoxicated with the elixir of love of Paar Brahm.

"Ae jin kaaran kiya hai kaaraj, so ddoonddon saiyaan jo piyaa ne kahee.
Na tho abaheen magan hoae kehelon prem mein, thab tho dhekhan
kahan sunan the'n rahi." ***(6)***

Meaning : My Beloved has asked me to seek out the Brahmashrishtis from this world of illusion, specifically created for them to witness the worldly sport._Had it not been the case, my soul would have remained immersed in the love of my Beloved and, I would never have bothered about this world nor would have had the inclination to listen to or talk about spiritual wisdom

"Dekhan ko ham aa'ae ree dhuniyaan, hamheen kaaran kiyo ae sanch.
Paar hamaare nyaaraa nahin, ham paar me'n baitte dhekhe prapanch." (7)

Meaning : We have come to witness the sport of this universe, created specifically to show us the worldly sport. We have not separated from Paramdhaam and, in fact, we are witnessing the false sport of this illusory world through our souls, very much seated at the divine feet of our Beloved in Paramdhaam.

"Jin baandhhe hain bhavan chaudhe, so naar hamse rahath hai nyaaree.
Dukh me'n baitti sukh leve mahaamathi, paar ke paar piya ki pyaaree." (8)

Meaning : The illusory energy or potency, that has created this impermanent world of 14 tiers, stays away from us. Mahaamathi ji says that, the Brahmashrishti of Paramdhaam is, the darling mate of the Opulent Lord. Even after remaining in this sorrowful world, it savors the taste and flavour of the Eternal Bliss of Paramdhaam.

Import : This verse says that, the soul (*Aatma of Brahmashrishti*) is present in this sorrowful world while, a previous verse said that, the Brahmashrishti is witnessing the illusory sport of this world sitting at Paramdhaam. So, is there any contradiction in the inherent meanings

of the two verses? The answer is, no, not at all.

Actually, Paraatama is the original luminous body of Brahmashrishti and, it is very much in the abode of ocean of bliss and oneness (*Paramdhaam*). Even a tiny bit of that body cannot come in this world, as it is of a different form and very much incompatible with this world. Since there is all permeating oneness there, the minds of all are in communion with the mind of Raaj Ji. Merging the vision of all with his vision, Raaj Ji is showing the sport of this world on the screen of his mind. However, by the artisanship of His order or command, the copies of the souls of Brahmashrishtis are witnessing the sport in this world by being within the Jeevs. It is this copy of the soul in this world, which has been glorified as Aatma, Vaasna and Brahmashrishti, because, it is an image of Paraatama.

So if viewed and understood in proper context, there is no contradiction in any of the averments of Shri Mukh Vaani.

Episode [9] verses (89)

Raag Shree Kedaaro

"Suno Bhaa'ee santho kahoon re mahantho, thum akhand mandal jaan paayaa.
Vaishnav baani poochhon gur gyaanee, aisa andhher dhhandhha kyon lyayaa."(1)

Meaning : O'Vaishnav brethrens! Saints and Religious heads! Have you acquired the knowledge of the Eternal Abode? Please read your religious scriptures and reflect on them and, ask your scholars and Masters as to why your sects are following the path of darkness or ignorance?

"Jin gokul ko thum akhand kahath ho, so thumaaree dhrishten na aayaa.
Sukji ke vachan me'n pragat likhyaa hai, par thumko kine na bathaayaa." (2)

Meaning : Do you have any idea, about the whereabouts of that Gokul which, you say is eternal? Though Shukdevji has written about it clearly, it appears that nobody has told you about it.

"Jaako thum sathgur kar sevo, thako ithni poochho khabar.
Ae sansaar chhod chalenge aapan, thab kahaan hai apno ghar." (3)

Meaning : You just ask the one, whom you serve and consider as Sadguru, as to,_where would our original abode be, at the time of the Great Deluge or, when we leave our body?

"Sabdh kee vasth so tho mahaaprale leeni, aur ttaur bathaa'o mohee.
Jaako sudhh na aap aur ghar kee, kyon paar paavega so'ee." (4)

Meaning : All that extends between the nether world (*hell or paataal*) to Vaikuntt and, even the Incorporeal (*Niraakaar*), will disappear during the Great Deluge (*Mahaapralay*). Please tell me about the Eternal World, which is distinct from this. How can, the one who has no knowledge of either one's own form or of original abode, tell about the world beyond this perishable one?

"Ko'ee aap badaa'ee apne mukh thhen, karo so laakh hajaar.
Parmeswar hoae ke aap pujaa'o, par paa'o naheen bhav paar." (5)

Meaning : One may praise one self a million times and, even declare

oneself as the form of Paramaatma and get worshipped yet, one will not be able to cross the ocean of this worldly existence.

"Ko'ee sudhh na paave yaakee, aisi maayaa sapraanee.
Aape prabhu aape sevak, maanjhe – maanjh urjhaanee." ***(6)***

Meaning : This illusion is so deceptive that, nobody is able to understand its reality. Enmeshed by this illusion, all are so beguiled and involved with each other that, at times, one considers oneself, as a follower or disciple and, at other time, as a God incarnate.

"Baaher bhekh dhekh bhulaane, thum bheethar khoj na keen'nee.
Bhaagwath vachan vallabhi teeka, thum yaakee sudhh na leen'nee." ***(7)***

Meaning : You have only seen the apparent outward appearance of your Masters (*Gurujan*), which tries to convey the image of sacrifice and relinquishment. You got stuck in the illusory trap by being attracted to it. You never tried to find out for even a moment, whether the Master has Brahma Gyaan (*Knowledge of the Eterrnal*) or not. Neither did you reflect on the averments of Shrimadh Bhaagwath nor did you try to exert your self on the explanatory treatise, Subodhhini, written by Vallabaachaarya.

"Ae tho haathh me'n vasth kahoon dhoor na dekhaaun, thum dhekho khoj vichaaree.
Saanch jhoott ko pragat paarkho, ko'ee nikso in andhhaaree." (8)

Meaning : There is no need for you to go far or, search in many scriptures. Please give a deep contemplative thought to the writings in the treatise of Subhodhhini by Valaabaachaarya, if you desire to get at the truth. You can really come to know about the reality of Truth (*Eternal plane of Braj*) and untruth (*illusory world*), from this treatise only. At least some may step out of the darkness of this illusory world.

"Bhavsaagar aur bhaagwath, yaakee kunjee ek samaaree.
Ae dho'u thaale dho'u dharvaaje, ko'ee khol na sake sansaaree." (9)

Meaning : The only key, to unlock the secrets of the ocean of illusion (*Bhavsaagar*) and Bhaagwath, is the Thaartham Wisdom. Without this Divine Knowledge, no one from this bounded world can unlock these secret locks.

Import : Without the Thaartham Wisdom, neither can, any one understand the concealed secrets of Bhaagwath nor, get at the reality

of this world, as to, why this world was made, how it was made and, how to get out of this world and the ocean of illusion.

"Ae sansaar badaa hai kohedaa, aur kohedaa bhaagwath.
Ae dho'u ek kunjee se kholoon, jo ko'ee dhekhoon aage santh." ***(10)***

Meaning : This world is so thickly covered with fog that one is not able to see anything even nearby. It implies that, the world is totally lost enveloped in a fog of ignorance, resembling darkness. Same, is the condition of Shrimadh Bhaagwath. If ever I come across an eager saintly man who wants to come out of the darkness of both, then I shall dissipate the darkness with the brilliance of Thaartham Knowledge.

"Jo ko'ee khap kare yaa nidhh kee, so naakhe aap nidhhaath.
Mahaamath kahe thaa'ae akhand sukh dheeje, taaliae sansaaree thaap."
(11)

Meaning : Mahaamathi Ji says that, whosoever wishes for acquiring this wealth of Thaartham Wisdom, should cleanse oneself of one's ego (*renounce*) and inculcate the disposition of submission. I shall free,

such a person, of all his trials and tribulations of this world and bestow upon him the happiness of Eternal Abode.

Episode [10] verses (100)

Raag Shree nat

"Re Hoon naaheen re hoon naaheen sidhh saadhh santh ree bhagath,
naahoon vaishnav aparas aachaar.
Jaath kutam kul neech naa oonch, naa hoon baran attaar." ***(1)***

Meaning : To make Vaishnavs aware of His Original Form and the principle of His non-dual unitary sport, Mahaamathi ji says O'Vaishnav brethrens! I am neither a ritualistic practitioner nor, a follower of religiously ordained dicta like, one with yogic prowess, a recluse, a saint, a devotee, a Vaishnavite or, even one practicing the principles of piousness and purity. I am bound neither by any race, family or class nor, by the eighteen races.

Re hoon naaheen vrath dhayaa sanjhaa agin kund, naa hoon jeev jagan.
Thanthr na manthr bhekh na panthh, na hoon theerathh tharpan." ***(2)***

Meaning : I am not from amongst those, who observe different types of fast, practice kindness to animals, perform sacred purifying rituals over a sacrificial fire (havan) or, believe that self-realization leads to attainment of Brahm. I am also, not from amongst those, who hope to attain Paar Brahm, by ritualistic practices of charms and incantations (thanthr and manthr), by adorning various types of attire or adopting various religious sects, by staying at sacred places of pilgrimage or, by offering water to spirits and Gods.

"Re hoon naaheen karaamaath, math agam nigam, dhharam na karam unmaan.
Supan sushupth jaagrath na thuriyaa, thap na jap na dhhyaan." (3)

Meaning : I am also different from those, who believe attainment of Brahm to be, due to exhibition of mystic powers obtained through the practice of severe physical penances, by the grasping of the principles of Vedhaas and religious texts or, by inferential acceptance of religious norms/ philosophy of actions and results. Neither do I consider, the experiences felt in wakeful, dream, slumber and advanced meditational states or, during contemplation by chanting and performance of austere penances or even during contemplation of

Corporeal and Incorporeal, to be the path of attainment of Paar Brahm.

"Re hoon naaheen angh indhri gyaan brahmchaaree, brahmaand na lagath vachan.
Roop rangh ras dhhaath me'n naaheen, gun pakh dhivas naa raein," (4)

Meaning : I do not subscribe to the dictum that, realization of Brahm is possible, by the knowledge that manifests from the inner conscience or, from the faculty of senses or even by practicing physical and mental celibacy. No sound from this Universe reaches my Beloved Paar Brahm. You can never estimate or assess the glorious Eternal Form of Paar Brahm by attributes of shape, colour, taste or pleasures of this world or, not even by the brightest of objects of this world. Beloved Paar Brahm is always and much beyond the three qualities (or attributes), the two phases of lunar cycle and the day and night of this world.

"Re hoon naaheen sabdh soham jo thathv paanch me'n, na khat chakr si'r pavan.
Thrikutee thrivenee theenon hee kaal me'n, na anhadh ajapaa aasan." (5)

Meaning : Some people consider the experience of repetitive mental recollection/reflection on the utterance of the symbolic syllable 'Soham' or, even awareness of the five types of matter, as realization of Parmaatma. Same way, some consider, awakening of the six wheels (chakraas) in the body (Kundalini Yog) and letting the life force to lift up and go into still meditative state, as the ultimate path. I do not accept these at all. The meeting point of three nerves (ida, pingla and sushumna) is called as, thrikuti (three-peaked mountain, the upper part of forehead between the eyebrows) or thriveni (the meeting point of three). The experience that one gets by exercising self-control over this area is also under the realm of time (kaal) of this world. Even to consider, the experience of 10 divine melodies within self [musical beats of -1.rhythm generated by clapping of hands or by chime (thaal), 2. drum like instrument (mrudang), 3. cymbal (jhaanjh), 4. roar of lion (sinha garjan), 5. flute (baansuri), 6. Indian lute or harp (veena), 7. roar of the clouds (baadhal garjan), 8. musical pipe or clarion (shahanaayi), 9. girdle with small bells (kinkin) and 10. tambourine or tabor (damph)] or, the accomplishments by repetitive mental prayers and by postures of yogic exercises, as the highest spiritual attainment, are also a very wrong notion. I do not subscribe to any of these concepts.

"Re hoon naaheen navdhhaa mein mukth mein bhee naaheen, na hoon aavaa gavan,
Vedh katheb hisaab me'n naaheen, na maanhen baaher na su'n." (6)

Meaning : I am also not in the category of people who consider, being conversant or adept in the nine forms of devotion (Navdhha bhakthi), attainment of the four types of salvation or, assuming a new body or existence with the aim of welfare of creation or salvation, as the highest achievement. My Beloved Aksharaatheeth is way beyond the body, universe and the incorporeal –the three boundaries described in the four Vedhaas and the four western scriptures- (Thorah, New Testament – Bible, Psalms and Kuraan).

Import : The nine forms of devotion are: (1) audition – shravan, (2) recitation – keerthan, (3) adoration or propitiation – archan, (4) recollection – smaran, (5) worshipping the divine feet – paadh sevan, (6) paying obeisance – vandan, (7) servitude – dhaasya, (8) companionship – sakhya and (9) self-dedication – aatma nivedhan. There are four types of salvation in Vaikuntt: (1) in Lord's abode – saalokya, (2) close to Lord – saameepya, (3) spiritual form similar to Lord – saaroopya and (4) communion with Lord – saanujya. The

usage of the term "aavaagaman" (coming and going or birth and rebirth) is not in relation to the 8.4 million life forms through which a jeev passes but, is in relation to the assertion in Githa 'yadhaa yadhaa hi dhharmasya……yuge-yuge' according to which, Godly forms take birth again and again for the welfare of the world.

"Re hoon naaheen nyaaraa jahaan hoon thahaan najeek me'n, na hoon unmunee aakaar.
Na hoon dhrishten kin suniyaa ree, srishten, na hoon niraakaar." (7)

Meaning : Do not think that Beloved Paar Brahm is away from every one. He is closer than the closest, to every entitiy of His sport meaning, He and He only is manifest and none other, in Paramdhaam, wherein the form of Aksharaatheeth is ever-present. He is the non-dual unitary form involved in self-sport. He is not attainable even by 'Unmuni' posture. No jeev of this creation has ever seen Him or heard Him with the worldly eyes and ears. Moreover, He is neither Incorporeal nor Formless.

Import : No doubt that, Sat-Chit-Anand Paar Brahm is very much beyond this illusory world, but His Eternal Effulgent Form can never be separate from Paramdhaam. Every particulate matter in

Paramdhaam is a manifestation of Him and His sport. Unmuni posture is that state in which one attains meditational trance in the 10th door or Sahasraar Chakra. This is a state within the Prakrithi of this world (material energy or cosmic intelligence related to the creation of this universe or the entire manifested nature), and hence cannot be considered as a state of Brahm.

"Thum saanche sidhh saadhh bhagwath thumko vaishnavo, saanch sakal sansaar.
Bhanath mahaamath thum amar ho'u yaahee me'n, mei na kachhoo yaamen nirdhhaar." (8)

Meaning : Mahaamathi ji says O'Vaishnavs! You are woshippers of true and accomplished spiritual personalities, saints and Gods. For you, this world is the ultimate truth and so you may remain for eternity here only. I have no relation whatsoever with this world.

Episode [11] verses (108)

Raag shree goudee

This kiranthan manifested in Surat to enlighten the vaishnavaas.

"Vachan vichaaro re meettadee, vallabaachaaraj baanee.
Arthh liae binaa ae re andhheree, karath sabon ko phaanee." ***(1)***

Meaning : O'Vaishnavs! Please contemplate on the sweet contentions of Shri Vallabaachaarya in Subodhhini, an explanatory treatise on Shrimadh Bhaagwath. You have not understood the real meaning of that and that is why you are wandering around in this impermanent world by your ignorance.

"Baanee gaa'uon shri vallabaachaaraj, jyon vaishnav ko sukh hoae.
Sath vachan bohoth tho na kahoon, jaano dhukh paave dhusht koae." ***(2)***

Meaning : I am praising Subodhhini, the explanatory treatise of Shri Vallabaachaarya so that Vaishnavs might feel gladdened in their heart. I will not speak of the bitter truth much, or otherwise, evil minded or ill disposed people would feel saddened.

"Ae baanee ko teddaa kahaavo, ae kaun thumaaraa dhharam.
Vaishnav kahaa'ae ke ulte chaliae, ae nahieen thinke karam." ***(3)***

Meaning : You are involved in proving even such divine words wrong.

Is this your religious merit? It does not befit you to walk on the wrong path and still call yourself a vaishnav.

"Dekheethe vaishnav athi sundhar, neeke banaavath bhekh.
Maalaa thilak dhhoae dhhothi pehere, ek dhooje ke dhekh." (4)

Meaning : O'Vaishnavs! You look good in appearance because mostly you concentrate on being externally clean and well decked. By imitating each other, you wear good clothes and adorn yourself with garlands or chains and beautiful marks on the forehead.

"Kaun thum aur kahaan the'n aa'ae, aur kahaan thumaaraa ghar.
Ae kaun bhom aur kahaan shri krishnajee, paaoge kaun thar." (5)

Meaning : Alas! You are blank in Brahma Gyaan (*Eternal Knwledge*). You dont even know who you are? From where have you come? And which is your eternal abode? You are not even aware of the world you live in or of the place of Leela of Shri Krishnaji and, how to reach him.

"Ut'tham bhekh dhharo vaishnav ke, aur vaishnav aap kahaavo.
Jo vaishnav bas kare nav angh, so vaishnav kyon na jagaavo." (6)

Meaning : Imitating true vaishnavs, you make yourself look good by wearing good clothes and adornments and even consider yourself to be a superior Vaishnav. True Vaishnav is one who keeps one's nine parts under control. By becoming such a Vaishanav, why are you not awakening yourself?

Import : The purport of '*controlling nine parts'* is related to that contention of Gita "Nav dhvaaraani sanyamya" meaning, to control the nine doors of senses before meditation. For this, the senses need to be drawn away from their subjects and, made to concentrate inwards.

"Thum paanch ke baandhhe paanch dhekhath ho, paanch ke choudhe bhavan.
Ae paanchon prale ho jaasee, peechhe kab ddoonddoge apna vathan." (7)

Meaning : You are able to see clearly that, your body is made of the same five types of matter of which this world of 14 tiers is. When all the five types of matter would disappear during the Final Dissolution, how will you search for your eternal abode then?

"Ae baani tho aparas kare aatham, thum aparas karo baaher angh.
Aakaar aparas kiae kahaa hoae, ine aatham so'n kaiso samandhh." (8)

Meaning : The words of Vallabaachaarya cleanse the mind and, make the soul pure, while, you people keep your external body clean by water etc. What is the use of keeping the body clean? It has nothing to do with keeping the soul clean.

Import : The higher Soul or Aatma (Brahmashrishti) is, seated over the Jeev (*soul*) as a spectator. The Jeev performs all actions only through its inner self, made of mind, conscience, intellect and ego. All passions and prejudices arise in inner self and manifest through senses. Both the Jeev and Aatma are also pure and clean if the inner self is so and not otherwise. So the opinion of sanctifying the Aatma appearing in this verse is only with reference to inner self.

"Thum jhoott ko saajo samaaro, jo jhoottaa hoae jaasee.
Saanche sukh dheve jo saanchaa, so kabe olkhaasee." (9)

Meaning : The very body, which you take care of so much to keep it beautiful, would desert you. True well being, can be achieved only through self-awkening. When will you relize it?

"Maanhen andhher aur vaishnav kahaavo, ae tho baathen sab phok.
Jyon dhhoorath naam dhharaave dhhanvanth, paase naheen
dhamadi rok." ***(10)***

Meaning : Your heart permeates with the darkness of ignorance, and yet, you call yourself a Vaishanav. This is as ridiculous as, a knave man, who is a penniless pauper, tries to pose off as a rich individual by keeping his name as 'rich or wealthy'.

"Bidhh na laho vivaadh karo, naa dhekho vachan vichaaree.
Vallabh baanee samjhe binaa, khovath nidhh thumaaree." ***(11)***

Meaning : Neither, do you try to understand the words of Vallabaachaarya nor, do you want to grasp the reality. Your interest seems to be solely concentrated on picking up quarrels. Without understanding the true meaning of the words of Vallabaachaarya, you are really losing the true worth of your inner self.

"Ahankaaren ka'ee julam karo, naa thraas seel santhokh.
Gun angh indhree ke bas pare, naa dhekho najron dhokh." ***(12)***

Meaning : Lost in your ego, you are heaping outrage on others (*or*

doing injustice to others). Are you not afraid that, ultimately you will have to pay for these bad deeds? You seem to possess no qualities of modesty and contentment whatsoever. You refuse to look at your inner shortcomings (*faults*) impartially being overwhelmed by the three attributes (*Sath, Raj and Thamas*), inner self and the senses.

"Dhhoorath karke lyaa'o dhhan, kharcho mukh karo unmaadh.
Mele melo mukh bhaakho uchhav, paathliaen daalo prasaadh." (13)

Meaning : You collect money by fooling peple in the name of religion and faith and spend it lavishly for your avriceness. By gathering people, you conduct festivals and community feasts but sell the propitious offering of Shri Krishna in platters made of leaves.

"Aek seeth jhoott ko Brahmaa jaisa, jal me'n meen hoae aayaa.
Ae jhoott ko Mahaamath baanee dhekhaave, gvaalon ko challoo na karaayaa." (14)

Meaning : The words of Vallabaachaarya clearly reveal the significance of the propitious offering of Shri krishnaji. Even Brahma himself could not satisfy his urge despite, having appeared as a fish in

the river Yamunaji, as, Shri Krishnaji had told the cowherd boys not to gargle their mouth with water.

"O haansee ttattolee kare haraamee, thaa'ae le baitto mandlee mukh.
Ae neech karam dabove narak me'n, peechhe choot paaoge kab sukh." (15)

Meaning : Being proud of your birth as a Braahmin, you make fun of the community of Shri Krishanaji and say, "how can I take the food offered to Shri Krishnaji, born in Yadhav community"? You make such scoundrels who make fun of the propitious offering of your loved one as the chiefs of your sect, O' Vaishanav! All of you will go to hell. Think to yourself; when will you free yourself from the burden of hell and enjoy Eternal Happiness?

Import : The categorization into communitys is, based solely on duties or deeds and, not based on birth. What dark days of Kaliyug (*Day of Judgement*) are these that, in the name of community, ignorant foolish people refuse to take the propitious offering of Shri Krishnaji but, at the same time consider Him as Paramaatma? The question is; do they consider themselves greater than Paramaatma? This is the height of hypocrisy and ostentation.

"Ae baanee ut'tham chaddaave oonche, ae ulte adhham swaadhe.
Kattin panthh chaddaa'ae naheen oonche, peechhe neeche dhaude
neech vadhe." ***(16)***

Meaning : The words of Vallabaachaaryaji are very appropriate which, can take peple to the highest citadel of spiritualism. But you are all lost in the false pleasures of the senses. The path of love for the Eternal is very tedious. Even in this, many are not able to climb to the top. It is such people only, who adopt the lighter and easier path of ritualism and hypocrisy.

"Kukaram karo kutil gath chaalo, aage peechhe cheentee haar.
Vallabh kum'ar kithne ko barje, ka'ee ulte sevak sansaar." ***(17)***

Meaning : You are treading the path of deception walking together like a train of ants and keep committing heinous acts under the garb of religion. After all, how many can Vallabaachaaryaji dissuade? There are many block headed followers in this world, who always conduct themselves opposite to the accepted norms of religion and faith.

Import : The behavoiur of ants is such that they keep moving in a single file one behind the other withut looking to left or right.

Vaishnavs are, likened to the ants in this verse, as they adopt a misguided path without exercising their intellect to distinguish between truth and untruth.

"Dhosh naheen in baanee kero, ae tho dhusht dhaasi kee kamaa'ee.
Adhham sishy gur ko buraa kahaave, par sone na lagath syaahee." (18)

Meaning : The words of Vallabaachaaryaji are not to be faulted in this distorted practice. It is all the efect of the pervading delusory force, which creates this incongruity in the mind. It is only because of unjust disciples that even the Masters get a bad name. But pure gold can never have impurities, meaning, that it is only because of the distorted practices of the Vaishnavs that the sect of Vallabaachaarya has gone into disrepute; in this, it is essentially the fault of the followers and not of Vallabaachaaryaji. His image is as pure as gold without any impurity.

"Ae baanee thum naaheen pehchaanee, yaamen bidhh bidhh ke prakaas.
In prakaas me'n khelen Shrikrishnajee, ramen akhand leelaa raas." (19)

Meaning : O'Vaishnavs! You do not have any idea about the significance of the words of Vallabaachaaryaji. There is a wealth of

jewels of precious knowledge, hidden in those words. Only when the hidden meanings are brought out, it would become clear that shri Krishnaji is performing His Eternal Maha-Raas in Behadh (Yogmaaya).

"Thum pandhhaaree aatham nivedhee, baanee na dhekho vichaaree.
Ajoon na maano tho ith aao, mei dhekhaaoon leelaa thumaaree." (20)

Meaning : O'Vaishnavs! You are the ones, who vow of single-minded wifely devotion and self-sacrifice to Shri Krishanaji but you are not reflecting on the words of Vallabaachaaryaji. Still, if you are not ready to accept my words, please come! I shall give you the knowledge of that Behadh Brahmaand (Yogmaaya) where, your Beloved shri Krishnaji is enacting the Eternal Sports of Braj and Raas.

"Vaishnav hoae so vachan maansee, aur jo vallabh baanee se taliyaa.
Mahaamath kahe so kaahe ko janmyaa, garbh maanhe kyon na galiyaa."
(21)

Meaning : Mahaamathiji says that, one, who is a true Vaishnav will, believe in the words of Valaabaachaarya. What can be said of those

who do not believe is that, they should not have taken birth on this earth to defile it and, in fact, they should have been aborted in the womb itself.

Import : The purpose of using such strong words in this verse is essentially to impress the fact that, only by accepting truth can, spirituality attain its grandeur and meaning while, propagating falsehood purposely and following the biased and misguided path, would only lead to the ruin of the entire society.

Episode [12] verses (129).

Raag Shree

"Aaj saanch kehana so tho kaahoo naa ruche, tho bhee kachhuk prakaasoon sath.
Sath ke saathhee ko sath ke baan choomsee, dhusht dhukhaasee dhurmath.
Akhand sukh laagiyo." ***(1)***

Meaning : In the present times though nobody likes being told truth, some truth nevertheless will have to be told. The words of truth would

be dear to those who tread the path of truth while, the same would be bitter for the evil minded. Nevertheless, the aim of all is to attain eternal happiness.

"Vedh ne puraan saasthr sab upje, peechhe bhaarathh parv attaar.
Dhaajh na mitee thin vyaas kee, peechhe udhayo bhaagawath saar." (2)

Meaning : The four Vedhaas originated at the beginning of creation. Thereafter, six scriptures were composed based on the six explanations of the enactment of creation. Subsequently, Mahaabhaarath and Puraans with 15 chapters were composed. Ved Vyaas was impelled by the desire to make the world to follow the path of truth and peace. He was not satisfied even after composing the voluminous Mahaabhaarath. So he composed the scripture of Bhaagwath, which gives a disposition of the eternal sport of Brahm.

Import : Of the six scriptures, only Vedhaantha was the composition of Ved Vyaasji. All others were composed by seers Kapil (*Saankhya*), Paathaanchali (*Yog*), Gautham (*Nyaay*), Jaimini (*Mimaamsa*) and Kanaad (*Vaisheshik*). The four Vedhaas manifested in the hearts of four seers at the beginning of creation. The veracity is clearly spelt out in Vedh itself:-

"Thasmaath yajnaath sarvahuthaha rchaha saamaani jajnire.
Chhandhaasi ha jajnire thasmaatha yajuha thasmaadhajaayath." Yajur.

It is to be understood that, Ved Vyaasji did not divide the vedhaas into four but had manifested separately. The eighteen chapters of Mahaabhaarath are as follows: 1. *Aadhi*, 2. *Sabhaa*, 3. *Van*, 4. *Viraat*, 5. *Udh'dhhyayog*, 6. *Bheeshm*, 7. *Dhron*, 8. *Karn*, 9. *Shaly*, 10. *Saupthik*, 11. *Sthree*, 12. *Shaanthi*, 13. *Anushaasan*, 14. *Ashwamedhhik*, 15. *Aashram Vaasik*, 16. *Mausal*, 17. *Mahaaprasthhaanik* and 18. *Swargaarohan*. Similarly, all the Puraans have been composed using the epithet of (*using the name of*) Ved Vyaasji and their names are: 1. *Matsy,* 2. *Bhavishy,* 3. *Maarkandey,* 4. *Brahmaand,* 5. *Brahmavaivarth,* 6. *Brahm,* 7. *Vaaman*, 8. *Vaayu,* 9. *Vishnu,* 10. *Naaradh,* 11. *Lingh,* 12. *Garud,* 13. *Padham,* 14. *Koorm,* 15. *Shiv*, 16. *Skandh,* 17. *Dhevee Bhaagwath,* and 18. *Shrimadh Bhaagwath.* Ordinarily seen, the above verse seems to suggest as though Ved Vyaasji only had divided the Vedhaas and scripted the 6 Shaashtraas and the 15 Puraans, but this is a contention contained in Shrimadh Bhaagawath and is not an averment of Aksharaatheeth. Here what is cited is merely the contention of Bhaagwath.

"Ae sukh ki saagar sath baanee pragatee, so la'ee sadhho vichaar.
Adhhik amrith suke seenchiyaa, thin dhekhaa'ae dharvaaje paar." (3)

Meaning : These words of Shrimadh Bhaagwath are true and are an ocean of bliss. Many saints had thought about it. Shukdevji had infused more joy into it by the description of eternal sport of Brahm and by giving a mentally pleasing glimpse of the sport of the boundless yogmaaya.

Import : The importance of Shrimadh Bhagwath is because of the description of the eternal sport of Braj and Raas appearing in the 10th part. These descriptions are said as true as they give knowledge about the boundless universe (*Yogmaaya or Akshar Brahmaand*). Shukdevji who is considered as one of the five jewels of Akshar Brahm has given an emotional experience or feeling of the eternal boundless Brahmaand (*Yogmaaya*) by his narration of Maha-Raas.

"Bhale ya jug me'n aachaaraj pragate, jin charchee suk jee kee baan.
Dhhan dhhan teekaa shree vallabhee, in prem prakaasyo parmaan." (4)

Meaning : It is a good fortune that Vallabaachaarya was born. He liked the narration of the sports of Braj and Raas given by shukdevji.

The treatise 'Subhodhhini', essentially a compendium of comments by Vallabhaachaarya, is praiseworthy wherein, there is description of the eternal sport enacted by Aksharaatheeth Paar Brahm.

"Aa'ae milo re vaishnav paarkhee, thum dhekhiyo vichaaree sab angh. Teekaa Vallabhee baane Sukdhev kee, thaake aek akhar ko na keeje bhangh." ***(5)***

Meaning : O' Vaishnavaas, the discriminators of truth and non-truth! All of you come together to me and reflect on these topics. There should not be any modification or manipulation of words of the Subhodhhini treatise of Vallabaachaarya based on the writings of Shukdevji.

"Ith vrindhaavan raas leelaa raathdee akhand, khelen piu gopee jan. Tho udhhav sandhese kin par laa'eya, kaho kin-ne kiae rudhan. ***(6)***

Meaning : As per the compendium of Vallabhaachaarya, the sport of Maha-Raas is being enacted on the endless night in eternal Vrindhaavan in which Shri Krishna is playing the sport of Raas with his milkmaid damsels. If the milkmaid damsels are performing eternal

Raas, then the question is, for which milkmaid damsels did Udhhavji bring the message and, which damsels were lamenting on separation from Shri Krishna?

Import : Udhhavji brought the messag for 12000 Vedh Rucha damsels and 24000 reflective or image forms of maiden milkmaid damsels. It is these damsels, who pined for Shri Krishna.

"Ith raath akhand so tho taalee na tale, bhee kahayaa aage ugyaa re dhin. Sakhiyaan piu utte sab ghar se, ae ghar kaun re utpan." (7)

Meaning : In the eternal Vrindaavan, it is still endless night; however, it is said in Shrimadh Bhaagwath that, morning came at the end of night when, Shri Krishna and milkmaid damsels woke up in their respective homes. The question, then is, which is this new house where the night ended and morning came?

Import : This is the scene of the new Universe (*Brahmaand*), which was created after Mahaapralay (*the great deluge*) and, in which the Vedh Ruchaas and the image forms of damsels manifested. The Vedhaas manifested as 12000 milkmaid damsels and, the maiden damsels of earlier Brahmaand (*unmarried milkmaid damsels*), who

had been promised the bliss of the sport of Raas by earlier Shri Krishna, manifested as 24000 maiden damsels. These damsels are referred to as reflective or image form damsels.

"Braj akhand brahmaand me'n hua, vichaar dhekho re budhhvant.
Aek ranchak na raakhee choudhe lok kee, mahaaprale kahayo aeso anth."
(8)

Meaning : O'learned people! Please reflect or think on the fact that the sport of Braj was eternalized in Behadh (*Brahmaand of Yogmaaya*); and further that, not even a particle of this 14 tiered world had survived dissolution from the then Mahaapralay.

"Braj ne raas akhand kahe pragat, so tho nith nith navale rangh.
Aek ranchak rahe jo brahmaand kee, tho teekaa ko hove re bhangh." (9)

Meaning : It is clearly said in this compendium that, the sports of Braj and Raas are enacted todate in an eternalised form and in which, novelty is being introduced on a perpetual basis. If even a small part of the Brahmaand had survived annihilation by Mahaapralaya, then the averments of this compendium would become fallacious.

"Raath dhin akhand kahe braj me'n, dhin naaheen vrindhaavan raas.
Raath akhand leela khelaheen, dho-u kaise akhand vilaas." (10)

Meaning : In eternal Braj, there is the sport of both both day and night while, in eternal Vrindhaavan, there is the sport of endless night. The question then is, where are these two sports enacted and how are they eternal?

Import : These two sports are in different Brahmaands. The sport of Braj is enacted in the cause of Sablik Brahm (*conscious plane of Akshar Brahm or Keval Brahmaand*) while, the sport of Maha-Raas is enacted in the great cause or cause of cuse of Sablik Brahm (*Sath-swaroop of Akshar Brahm*). Hence, it is in these Brahmaands, the enactment of the sports of Braj and Raas are occurring eternally.

"Braj Raas leelaa dho-u nith kahee, khelen dho-u leelaa baal kisore.
Tho Mathhura aa'ae kans kin-ne maarya, ae kaun bha'ee theesri leelaa aur." (11)

Meaning : There is depiction of both the sports of Braj and Raas as eternal. In Braj, it is the sport of child form and in Raas, it is sport of youth form. The question, then is, who was the Shri Krishana who

came to Mathura to kill Kans? Which is this third type of sport?

Import : It was the exalted power of Aksharaatheeth, who had played the sports of Braj and Raas. Therefore, the Shri Krishna, who enacted his sport for seven days at Gokul and for four days at Mathura in the new Brahmaand, was the worldly body of Lord Vishnu (*new Vishnu as the previous Vishnu was eternalized in the causal plane of Sablik Brahm as Braj Bihaari*), with the divine power of eternal Raas Bihaari (*the eternal bodily form assumed by Aksharaatheeth for the enactment of Mahaa-Raas*) within him.With the adornment of royal attires, the power of Raas Bihari left the body of Shri Krishna of Mathura and took permanent abode in the heart of Radha at Braj.

"Kaho ke bhoolyaa teekaa karthaa, ke bhoole thum arthh.
So jubaan kaatiae jo teekaa ko teddaa kahe, thum bhoole karath anarthh."
(12)

Meaning : O' Vaishnavaas! If you ever say that, Vallabhaachaarya has erroneously incorporated this untruth in his treatise, then, this can only be said; 'the tongue of any one who tells the treatise to be wrong be cut off'. Apparently, you are making such an absurd comment out of ignorance as, you have failed to grasp the veracity of

the averments of Bhaagwath.

Import : It was only out of profound affection for truth and as retaliation to lose expression of untruth that, a strong symbolic expression like 'cutting off of tongue' came out of Mahaamathiji and, essentially to denounce non-truth and non-belief. Otherwise, it is impossible to associate the usage of such worldly expressions with the tenderhearted Mahamatiji, who is a fountain of love and affection.

"Thum aankadee na paa'ee ith akhand kahayaa, tho'ae na khule re dhwaar.
Thum samjhe naheen baanee sukdhev kee, tho hirdhe rahyo re andhhkaar."
(13)

Meaning : It is essentially because you have not been able to decipher the deeply hidden mystery behind the sports of Braj and Raas that, you are unable to understand the reality of Behadh (*Yogmaaya*). It is only because you have not understood the secrets behind the expressions of Shukdevji that, your hearts are dark with ignorance.

"Arthh teekaa kaa jo thum paayaa hothaa, tho andhher ko hoth naas.
Anek Brahmaand jaake pal thhen upje, thaako dhekhath ith ujaas." (14)

Meaning : Had you understood the true meaning behind the comments of Vallabhaachaarya, darkness of confusion would not have enveloped your hearts. Even an awareness of the abode of the Akshar Brahm, under whose volition countless Brahmaands come into existence in a moment's time, can be had only by the knowledge of the comments of Vallabhaachaarya.

Import : From the description, in the treatise of Subodhhini in the context of Yogmaaya (*yogmaayaa upaashrithaha*), of milkmaid damsels assuming bodies bereft of the three worldly attributes (*Sathv, Raj and Thamas*) for participation in Raas, It becomes clear that, the form of Akshar Brahm is wholly (*completely in every respect*) different from, and beyond, this illusory world.

"Thumko bal jo khulyaa hothaa in baanee ka, tho bhatakath naheen re bharam.
Ithathhen dhekho akhand leelaa pragat, thab samajhath maayaa ko maram." (15)

Meaning : Had you understood the opinion expressed in the contentions of Vallabhaachaarya, you would not have been lost in darkness. You would have, for yourself, experienced the eternal sports of Braj and Raas despite being in this world and, would have recognized the reality of illusion pervading this world.

"Thum sab mil dhaude akhand sukh ko, su'n prem teekaa ke vachan.
Arthh paa'ae bina premen le patke, kahoon ultaa'ae dhiae re agin." (16)

Meaning : You tried very much to attain eternal happiness by listening to the description of the eternal sports of Braj and Raas given in the compendium of Vallabhaachaarya. Since you could not decipher the veiled secrets behind the descriptions in the compendium, you could not fully comprehend the complete and true form of love and, so have remained everbound to ritualistic, traditionally established norms and ensnared by the all-pervading delusory illusion (*or getting burned so to say in the fire of illusion*) of this world.

"In braj rain ko brahmaa bohoth thalaphayaa, par paa'ee naheen re nirvaan.
So sukhe thum kaise paaoge, dhekho apnee chaal ke nisaan." (17)

Meaning : Even Brahma was very agonisingly eager to get a mere glimpse of the eternal sport of Braj but of no avail. Your demeanour (*carriage and conduct*) is nowhere near to that of Brahma. Looking to your carriage and conduct, how can you realize that eternal bliss which, even Brahma could not realize?

"Ae jhoottaa bhavajal athhaah kahyaa, thaako paar na paayo kin kyaanhe. Yaako goupadh bachchh gopee kar nikasee, so paar jaa-ae miliyaan akhand maanhen." ***(18)***

Meaning : This ocean of worldly existence, which appears like a mirage, is abysmal (*bottomless*) and its depth has not been gauged by any living soul (*Jeev*). Nevertheless, the milkmaid damsels crossed the same ocean of worldly existence with amazing ease, as simply, as though crossing small water filled hoof marks of a calf. After crossing this ocean of illusory world, the milkmaid damsels reached Yogmaaya and met with their beloved.

"Ab kethaa kahoon thumko jaaher, ae arthh pragat kahyo na jaa'ae. Nidhhaath daare chhod lajyaa ahankaar, nehechal sukh dheeje re thaa'ae." ***(19)***

Meaning : How can I tell you anything more explicitly than this? The secret canot even be spelt out clearly. Eligibility to receive this knowledge of eternal happiness rests with only those, who are ready to sacrifice their ego, human bindings and emotional attachments and become submissive.

"Ae prakaas vichaar thum dhekhyaa naaheen, thun vaibhave lage re vilaas.
Ab Mahaamath kahe joth udhdhhoth bhaee, thako ith aa'ae dhekho
re ujaas." ***(20)***

Meaning : Shri Mahaamathiji is saying, O' Vaishanavaas! You have never given a thought to these words of knowledge and wisdom. You have simply drowned yourself in worldly pleasures. Now that the Thaartham knowledge has dawned and spread its light, better you dive into this ocean of eternal wisdom

Episode [13] Verses (149)

Raag Soratt

"Dhhani na jaa'ae kinko dhhoothyo, jo keeje anek dhhuthaar.
Thum chain uupar ke ka'ee karo, par chhoote na kyon ae vikaar." ***(1)***

Meaning : One might manipulate as much as one may want, but no one can deceive that beloved Paar Brahm. Under the garb of religious faith and righteousness you might make as many ostentatious displays as possible but, that would not liberate you of your emotional and worldly attachments and desires.

"Ko'ee badaao ko'ee mudaao, ko'ee khainch kaaddo kes.
Jolon aatham na olakhee, kaha hoae dhhare bahu bhes." ***(2)***

Meaning : One may grow one's hair long, one may shave off hair completely or one may even pull off all hair but until one makes realization of the principle of innerself, adorning various attires or making oneself look saintly are not going to be of any help.

"Chaar ber chauka dhe'o, lakadee jalaao dhhoae jal.
Aparas karo baaher angh ko, par man naa hoae nirmal." ***(3)***

Meaning : You might sanctify your kitchen four times a day, you might even burn the wood after cleansing it with water and you might even bathe your body again and again to keep it clean but, all these cannot make your 'mind' clean and pure.

"Saath ber asnaan karo, peheno uon ut'tham kaamal.
Upajo ut'tham jaath me'n, par jeevdaa na chhode pher." ***(4)***

Meaning : You might take bath seven times a day, you might wear good woolen clothing or use clean and neat blanket etc. and you might even be born in a higher class or community but still, your Jeev cannot free itself of the illusory needs and desires of this world with all these ritualistic norms of life.

"Sau maala vaa'ao gale me'n, dhwaadhas karo dhus ber.
Jolon prem na upaje pi'u s'on, tholon ma'n na chhode pher." ***(5)***

Meaning : You might adorn your neck, not with one but ten beaded garlands and, apply marks of vermillion or sandal paste, not on one but 12 parts of the body (*1-head, 2-forehead, 3-nostril, 4-eye lids, 5-throat, 6-heart area, 7-shoulde, 8-top of the arm, 9-biceps, 10-wrist, 11-back or base of the spine, 12-neck*) ten times a day, but still, your mind will ever remain stuck in the quick sand of illusion without the yearning love for Beloved Paar Brahm,

"Thaan maan ka'ee rangh karo, alaapee karo kiranthan.
Aap reejho auron reejhaa'o, par bas na hoae kyon ae ma'n." ***(6)***

Meaning : You might derive pleasure by singing in different tunes and tones, you may sing devotional songs in musical tone and get enchanted or even enchant others, but even with all these, your mind is not going to come under control.

"Uchchhav karo a'nnakoot ka, vividhh karo prasaadh.
Par nikat na aaven naathh jee, peeche sab mil karo swaadh." ***(7)***

Meaning : You might cook delicacies of food for celebrating the festival of grains or harvest but your love is not so complete that Shri Krishna himself will come to accept the offering. After all, you only eat away everything afterwards.

"Seekho sabe sanskrth, aur paddo so vedh puraan.
Artth karo dhwaadhas ke, par aap na hoae pehechaan." ***(8)***

Meaning : All of you may learn Sanskrit and read scriptures like Vedhaas and Puraans and you might derive 12 different meanings of hymns and verses but atill, you will not get realization of self.

"Saadhho sabe jogaarambh, anhadh ajapaa aasan.
Udo gado chaddo paanch me'n, aakhir sunya na chhodee kin." ***(9)***

Meaning : You might hear the devine melody within self by the disciplined practice of Yog, you might accomplish the power of unpronounced or unuttered prayers and ability for assuming various yogic postures, you might acquire the power for floating in the air or to go to the nether world (*infernal region or hell*) or even wander all over this world of five elements but, none of you will ever be able to go past the incorporeal (*Niraakaar*).

Import : The practice of mental utterance of 'Soaham' leads to unuttered mental recitation, which will keep going automatically within under all situations. Accomplishments of various breathing exercises by cleansing the body and, by gaining control over lighter objects like cotton etc., one can acquire the power to fly in the air like a bird.

"Aagam bhaakho ma'n kee parkho, soojhe chaudhe bhavan.
Mrithak ko jeevath karo, par ghar kee na hove gam." ***(10)***

Meaning : You might acquire great accomplishments like, ability to forsee future, read the minds of others, capacity to see all the scenes of

the 14 tiers of this world and, even develop the power to bring to life the dead ones and yet, you will never have an inkling or awareness of the eternal world or abode.

Import : One, who gets the inner salvation nerve (*according to Hattyog*) of self, becomes aware of all the three periods (*past, present and future*). By bringing one's mind under control, the person can read all that goes on in the minds of others. By entering into a meditational trance and awakening the pranic energy centres at the navel region (*naabhi or manipur chakra*) and at the top of the head (sahasrar chakra), one can know everything about this world or Brahmaand. With acquisition of higher yogic powers, one can make the soul (*Jeev*) to re-enter a dead body and make a dead one to come alive. All these attainments are hurdles in the path of attainment of Paar Brahm (*Brahma-Gyaan*). All these attainments and awe-inspiring feats can give one, worldly accolades, respect and honour but will not help in becoming a knower of Brahm (*Brahma-Gyaani*).

"Sathgur so'ee jo aap chinhaave, maayaa dhhanee aur ghar.
Sab cheenh pare aakhir kee, jyon bhooliae naheen avasar." ***(11)***

Meaning : One, who can give awareness of inner self and recognition

of Maya, Opulent Lord and, His eternal abode alone, qualifies to be a Sadguru. It is only with the grace of such a Sadguru that, the Jeevs gain knowledge about the last deluge (*Mahapralaya*) and, do not lose the opportunity to attain eternal salvation.

"Ae pehechaane sukh upaje, sanmandhh dhhani ankoor.
Mahaamath so gur keejiae, jo yon barsaave noor." ***(12)***

Meaning : Shri Mahaamathiji says that, the world should accept as Sadguru only the one who can help to recognize one's own inner self and to realize the Opulent Eternal Lord, Aksharaatheeth Paar Brahm, through Thaartham wisdom. This is the only way by which real happiness would percolate our mind and body.

Episode [14] verses (161)

Raag Shree

"Pathith siroman yon kahe.
Jo mei ki'ae hai bajralep, mere saaheb so'n dhwesh."
Tek ***(1)***

Meaning : Mahamathiji says that "I am one of the principal outcasts of those who steadfastedly pursue the path of total love for Paramdhaam; and I have committed an unpardonable offence of competing with my Beloved Himself."

Import : Ordinarily, the word 'Pathith', is considered to mean, one fallen from grace or a sinner but, in this verse, the word is used in a sense to mean 'one who treads the opposite path'. Then only such a person will be considered as a sinner or an outcast from the worldly point of view. The people of this world who are ever burdened by their indulgence in ritualism can never take the path of sublime love. One who stands aside from the worldly crowd and remains in perpetual love with Aksharaatheeth Paar Brahm will be an outcast in the eyes of the worldly people. This is clearly said in the fourth verse of this section.

"Ulta aek chalat ho yaame, mei chodi duniya ki raah.
Todi marjaad bigadaya vishw tthen, aadi padi niraakaar."

This way the people of this world cannot cross the Incorporeal. Those who strive to reach Paramdhaam, by jumping over Incorporeal and Behadh (*Yogmaaya*), are also taken as outcasts.

"Yaa jag me'n ae kya re patheethee, ko'ee na pohonchyaa paar.
Bohoth dhowde so sunya thodi, aadee padee niraakaar."

In the first verse of this section, Shri Mahaamathiji had considered him self the principal outcast meaning that, he has committed an offence despite being the foremost in treading the path of unflinching love towards Aksharaatheeth as, love does not make any demand. Love is a language of selfless submission but, in his eagerness, Mahaamathiji had entered into competition with Sadguru Dhani Shri Devchandraji by demanding to know why he is not able to see Paramdhaam when Devchandraji is able to?

"Pathith mere aage kaun kahaave, mei ko'eee na dhekhyaa re patheeth.
Ae sab ko'ee saadhh chalath hain seedhhe, jo dhekhiae apnee reeth." (2)

Meaning : Who else other than me can be a greater outcast in this world in following the path of total submissive love for the Beloved? I have not seen anyone in the world who is a true lover of Aksharaatheeth. When I compared myself with the saints and seers of this world, I realized that these people were blindly treading the ritualistic path shown by their masters.

Import : The people of this world are not able to take to the path of

Paramdhaam by leaving the path of Vaikuntt and the Incorporeal, and so, do not qualify to be known as outcasts following the path of love for the Eternal Beloved.

"Dhuniyaan sakal chalath hai painde, jo saadhh badon ne bathaayaa.
Ulta ko'ee nahin re yaamen, pathith kine na kehelaayaa." (3)

Meaning : The entire world is following the path to Vaikuntt and Incorporeal shown by the great saints and seers. Nobody is ready to transgress (*relinquish or deviate from*) that path and so there is no question of considering anyone as an outcast.

"Ultaa aek chalath hon yaamen, mei chhodee dhuniyaan kee raah.
Thodee marjaadh bigadaya vishw thhen, mei tho pathithan ko paathsaah."
(4)

Meaning : Instead of the path to Vaikuntt and and the Incorporeal, which the people of this world ardently follow, I have taken to the path of Behadh and Paramdhaam. This way, I have been branded a spoilt outcast by the people of this world for having taken a path contrary to their traditional ways of belief and faith. This path is however, of the

hiher souls (*Brahmashrishtis*) and, I am the principal amongst them (*outcasts*).

Import : Just as the few non-alcoholics amongst great many alcoholics are looked upon with scorn and contempt, so are, the few who follow the path of perpetual love for Behadh and Paramdhaam, beyond the Incorporeal, viewed by the Jeevs of this world as outcasts.

"Soor jaise pathith kahaave, aur kee sobhaa aap dheve.
Ao andhhaa raank gareeb saadhh jo, so kya re patheethee leve." ***(5)***

Meaning : Soordaasji who has described the loving sweet sports of Shri Krishnaji, has considered himself an outcast because, his path apears to be a bit distinct and different from that of this world. However, this glory of the epithet 'outcasts of the beaten track' is of the Brahmashrishtis. So how can Soordaasji adorn that epithet? How can the poor, blind, begger Soordaas be called outcast like the Brahmashrshtis who are the lovers of the Eternal Beloved?

Import : The words, poor, blind and begger are used in a symbolic sense. Soordaasji is considered blind because he was not able to see the path of Paramdhaam due to lack of Thaartham wisdom. He is

considered a begger because, he lacked the germ of connectivity with Paramdhaam and, he is considered poor because, he had no inkling (*or knowledge*) of the essence of Thaartham-**Khilwath, Parikrama, Saagar and Shringaar-** as represented by the spiritual glory of Paramdhaam detailing the divine beauty of Aksharatheeth Paar Brahm (*Raaj Ji*), His consort (*Shyamaaji*) and the companion souls (*Brahmashrishtis*), the architectural beauty and nature of abode of the Supreme Lord (*Mool Milaawa*) and, the glory of the Supreme Grace of the Lord (*Raaj Ji*).

"Naamdhhaari pathith jo huthe, jin judhh jagpathi so'n kiae.
Jagpathi jag me'n badaa joraavar, thin maar charan thale liae." ***(6)***

Meaning : There have been many a great renowed scholars, devotees, hermits and ascetics in this world, who had fought with the illusory power of Aadi Naaraayan for the perception of the eternal. The power of delusive nature (*Mahamaaya*) is so great that, none had been able to transgress the Incorporeal by subjugating it.

Import : Fighting with Aadi Naaraayan is merely allegorical (*figurative*) and is only suggestive of perpetual struggle and grapple with his all-pervading illusion. Acclaimed outcasts are those great

saints, who had observed highly rigorus and vigorous penances and devotional acts. The meaning of "being defeated by illusion and kept at its feet' is simply that, the illusory power of this world is preventing the Jeev from reaching the eternal abode and is keeping it wandering in the 14 tiers and the Incorporeal.

"Yaa jag me'n ae kya re patheethee, koee na pohonchyaa paar.
Bohoth dhoude so suny thodee, aadee padee niraakaar." ***(7)***

Meaning : When none (*except the five jewels of Akshar*) could ever cross the Incorporeal, it is meaningless to call them outcasts. Though they did put in all efforts, they could not transgress Incorporeal and remained trapped in the delusive nature.

"Mei ultaa'ae aatham jugathen jagaa'ee, paar kee tharaph phiraa'eei.
Soonya niraakaar paar paraatham, mei thaa par drisht chadaa'ee." ***(8)***

Meaning : I awakened my soul tactfully by the knowledge of Paramdhaam and unlike all the above ascetics and saints, kept my steadfast concentration on Paramdhaam. I focused my concentration on the eternal divine form of my Aatma in Paramdhaam, beyond the Incorporeal and the Behadh.

"Agam ke paar jo alakh kahaave, mei thinson jaa'ae judhh liyaa.
Ihaan lag aur sabdh naheen seedhha, so pragat pakad ke kiyaa." (9)

Meaning : I fought with that invisible, imperceptible and indestructible Akshar Brahm, who is beyond the Incorporeal meaning, I realized him. The words or sounds of this world cannot reach him and yet I perceived him.

Import : In this verse, the suggestion of fight with Kshar (*Aadi Naaraayan*), Akshar Brahm and Akasharaatheeth is not the worldly version of it, but simply a figurative expression of the great efforts made to realize them. There are suggestive expressions of fight with Aadi Naaraayan, in the 6th verse, with Akshar Brahm, in the 9th verse and with Aksharaatheeth, in the 11th verse. The efforts to attain them are allegorically suggested as fights.

"In aatham ko ghar aehi akshar hai, ae tho paar Brahm parkhaayaa.
Ae judhh jeethyaa mei seheje, sathgur jee kee dhayaa." (10)

Meaning : My beloved Aksharaatheeth gave the indication that, the place of the five exceptional jewels of this world is Akshar Brahm only.

With the mercy of Sadguru like form of Raaj Ji, I could win the fight for realization of Akshar very easily.

Import : Akshardhaam within Paramdhaam is the abode ofAkshr Brahm but the place of his sport is the eternal yogmaaya or Behadh. The place of the five jewels of Akshar Brahm is in fact in the Behadh and not in Akshardhaam.

"Ab achhar ke paar mei judhh banaa'oun, sakal aaudhh angh saajun.
Prem ki sainyaa pragat chalaaoun, kantt achharaatheeth milaaoun." (11)

Meaning : Now I felt a desire in my mind to raise an army of love to perceive Paramdhaam, which is even beyond Akshar Brahm.

Import : For the realization of Aksharaatheeth, it is necessary to free the mind of all passions, desires and fancy and, fill the mind with love and pangs of separation. In fact, desire for carnal and other pleasures desert the mind, the moment feelings of love and pains of separation are felt in the mental plane.

"Pathith aesi pukaar na keeje, par moko in choten agin lagaa'ee.
Bohoth baras mei raakhee andhar, ab tho ddaampee na jaa'ee." (12)

Meaning : Though I should not have advertised my love for the Beloved in this loud fashion but, I was helpless as I felt a deep wound in my heart when devotees like Soordaas proclaimed himself to be the lover of Beloved; and I thught as to what a Brahmashrishti soul (*Aatma*) should do when the devotees of this world assert their love like that? The fire that erupted in my mind to attain my Lord created desperation and restlessness, which helped me to attain my Lord, the Beloved of my soul. I kept it hidden for a long time now but it is not possible to hide it any longer.

"Paar ke paar paar jaa'ae pohonchyaa, jeevath akhand sukh paayaa. Pathithan ke si'r mahaamath mukut mani, jin ae judhh jag me'n lakhaayaa." ***(13)***

Meaning : Shri Mahaamathi Ji says that, he could reach the abode of Aksharaatheeth, which is beyond the Incorporeal, Behadh and even Akshar, and could experience the eternal bliss in this life itself as a worldly being. My grandeur is that, I am the priceless jewel on the crest of the crown of pure eternal love of Brahmashrishti souls, who are the most eligible to be known as the 'outcasts', due to their unfathomable love for the Beloved. The Opulent Lord had chosen my

body for the episode of revealing the reality of and, realization of Aksharaatheeth to this illusory world.

Episode [15] verses (174)

Raag Shree

"Dukh re pyaaro mere praan ko.
So mei chodyo kyon kar jaa'ae, jo mei liyo hai bulaa'ae." ***(1)***
[Tek]

Meaning : In this verse, Shri Mahaamathiji is impressing upon the importance or usefulness of sufferings and woes and says that, all the sorrows and pains that he experiences in this world are dearer to him even more than his life force. How can I run away from the miseries that I had myself sought from my Lord?

"In avasar dhukh paaiae, aur kahaa chaahiyath hai thohe.
Dhukh binaa charan kamal ko, sakhee kabahoon na miliyaa koae." ***(2)***

Meaning : What else is needed when one is getting sorrows and suffering during the awakening sport in this Universe (*Jaagni*

Brahmaand)? Todate, nobody has succeeded in realizing the lotus feet of Beloved Paar Brahm without surmounting challenges and tribulations.

Import : The epithet Mahaamathi is used in both masculine and feminine gendre. In_fact, Mahaamathi is the name of glory of the Aatma of Indraavathi. Feminine_gendre would be used when the address of the epithet, Mahaamathi, is related to Aatma, like for example: '***Ab mil rahee mahaamathi, peeu so angon angh'* kiranthan, 46/7.** However, when the epithet, Mahaamathi, is addressed in relation to the body of Mihir-raj, masculine gendre would be used, like for example: ***'Saheb ke hukme, ae baanee gaavath hai mahaamath'* kiranthan, 59/8.** In this verse, the address of the term, female companion (*sakhi*) is made by the Aatma of Indraavathi.

"Jin sukh piuji na mile, so sukh dhe'un re jalaa'ae.
Jin dhukh mera piu mile, mei so dhukh le'oon bulaa'ae." ***(3)***

Meaning : I would like to burn away all those illusory pleasures and happiness of this world, which are hindrance in the path of attaining my Beloved and, I love to welcome all those pains and sorrows which, by making me feel the pangs of separation with the Beloved of my soul,

would help me attain him.

"Dhukh tho hamaaro aahaar hai, auran ko dhukh khaa'ae.
Dhukh ke bhaage sab phire, koee virlaa saadhh nibaahe." ***(4)***

Meaning : Sorrows, are the food of Brahmashristis while, they eat away the Jeevs of this world. There would hardly be one in a million saints or seers, who would accept sorrows considering them as the offering of the Beloved. The rest of the world keeps running away from sorrows and miseries.

"Dhukh ko nibaahoo na mile, aur sukh ko tho sab brahmaand.
In jhootte dhukh the'n bhaag ke, khovath sukh akhand." ***(5)***

Meaning : In this Brahmaand, everybody wishes for happiness but there is none, who would keep up with sorrows. The sorrows that afflict us in this illusory world are transitory. By keeping away from them, one cannot feel the pains of separation that kindles love, which deprives one of Eternal Happiness.

"Dhukh kee pyaaree pyaaree piu kee, thum poocho vedh puraan.
Ae dhukh mohi ko bhalaa, jo dheht hai apnee jaan." ***(6)***

Meaning : If you ever go through vedhaas and Puraans, you will find it mentioned that the Aatmaas, which remain in the midst of sorrows and tribulations, are the darlings of the Lord. I appreciate and accept all the miseries that come my way as the better half of the Opulent Lord.

Import : In this verse, Indraavathiji says that, 'the Lord gives me sorrows considering me as one attached to him' while, in another verse she says, '***Ddhani na deve dukh til jeta, jo dekhiae vachan vichaari ji'.*** In this context, there could be a curiosity to know whether there is any contradiction in the verses of Shri Mukh Vaani or Kuljam Swaroop? There is not even an iota of contradiction in the pronouncements of Aksharaatheeth. Every pronouncement is in a particular context and needs to be interpreted in that sense. The main purpose of exposing Brahmashrishtis to sorrows and unhappiness is to give them a comparative realization of sorrow and happiness and, to gift them the taste of eternal happiness by taking them out of the experience of sorrows. On the other hand, the Jeevs, trapped in the bonds of illusion commit unholy or unscrupulous acts and deeds under

intense desire or craving for illusory pleasures. This makes them to suffer untold miseries and experience sorrow. These miseries and sorrows are therefore due to the illusory nature of this world (*Maaya*) and not coming from the Lord. Hence, it is said, ***'Dhukh aapan ko jo hoth hai, so maayaa kharath hai bhaaree jee'.***

"Thaa kaaran dhukh dheth hai, dhukh binaa neendh na jaa'ae.
Jin avsar mera piu mile, so avsar neendh gamaa'ae." ***(7)***

Meaning : Without confronting sorrow, the slumber of illusion will not dissipate and that is why the Lord is making us experience sorrow. Getting to confront sorrow is a goldesn opportunity, which enables us to shift our focus from the materialistic world to our beloved Lord and, the Aatmaas remain submerged in the pain of separation and love towards Him. This makes it easy to travel on the path of attainment of the Beloved Lord. We even fail to avail this golden opportunity under the spell of ignorance and remain deprived of attaining the Beloved Lord.

"Neendh buree ya bharam kee, bharam tho bha'ee aadee paal.
Vah dhukh dheth jalaa'ae ke, aadee bha'ee apne laal." ***(8)***

Meaning : This slumber of doubts, confusion and illusion is very bad. Confusion or illusion stands as a wall between the Lord and us. The sorrows that come as the grace of our beloved would burn to ashes the wall of illusion that stands as an obstacle between our beloved and us.

Import : Getting to suffer sorrows in this world makes us to feel the pain of separation from the Lord. Under the pangs of separation, we feel the presence of Beloved closer to us. In this state, there can never be any type of doubt or confusion in the mind.

"Neendh nigodee na udee, jo ga'ee jeev ko khaa'ae.
Raath dhin aganee jale, thab jaa'ae neendh udaa'ae." ***(9)***

Meaning : The slumber that eats away Jeevs, meaning, the shameless ignorant form of slumber, which keeps one fully enslaved under the influence of illusion, would not free the Jeevs that easily. The ignorant form of slumber would ease its grip on Jeevs only when the Jeevs would suffer the pangs of separation from the Lord.

"In supne ke dhukh se jin daro, dhukh badhale sath sukh.
Apne maasook so'n nehda, thoko dheygo banaa'ae ke dhukh." ***(10)***

Meaning : O' Sundersaathji! Never be fearful of the false sorrows that afflict you in this world. It is only when you experience these sorrows that, the pleasure of pangs of separation from the Beloved would percolate your heart. That will help in getting the love of the Lord of our souls and also help gain an experience of the eternal happiness of Paramdhaam.

"Tha sukh ko kahaa keejiae, jo dhekhlaave dhharmraa'ae.
Mei vah dhukh maangon piupen, piu so'n pal pal rangh chadaa'ae." (11)

Meaning : Of what use is the desire for the false pleasures of this illusory world, which by trapping us in endless cycles of birth and death would make us go to the mercy of Dharmraaj? I seek from my Beloved, sorrows of this illusory world, which help fill my heart more and more with the flavour of the pangs of separation and love for my Beloved, every moment of my existence.

"Dhukh sab supanon ho gayo, akhand sukh bhor bhayo.
Mahaamath khele apne laal so'n, jo achharaatheeth kahayo." (12)

Meaning : Shri Mahaamathiji says that, just as nothing of a dream remains once the dream is broken, same way, the taste and flavour of

the pangs of separation from the Beloved, drives away all worldly sorrows and, makes my heart experience the eternal happiness and joys of Paramdhaam. Now I am enjoying 'the sport of bliss' of my Beloved Aksharaatheeth.

Episode [16] Verses (186)

Raag Shree

This section is also about the previously mentioned usefulness of sorrows.

"Sakeei ree aatham rog buro lagyo, yaako dhaaru na mile thabeeb.
Choudhe bhavan me'n na paaiae, so hua haath habeeb." ***(1)***

Meaning : O'Sundersaathji! My psychic disease of love for my Beloved has afflicted me so badly that, even if you search within the 14 tiers of this world, you will find neither a medicine nor a physician (Ayurvedic) to cure it. This disease shall be cured only by the grace of the Opulent Lord.

Import : Disturbances or imbalances in humors of the body like phlegm, air and Bile, result in organic diseases. Restlessness of mind

and, to do things against (contrary to) one's own nature are both, indications of disease of the mind or psyche. Similarly, the desperate agitation suffered by Aatma to have a glimpse of the beloved Aksharatheeth is also a disease of the mind or psyche.

"Aatham rog kaason kahiae, jin peett dha'ee paraatham.
Ae rog kyon ae naa mite, jo lon dhekhe naa mukh brahm." ***(2)***

Meaning : What is the mental or psychic disease that finds mention here is the question? The mental disorder referred to herein is, the mental desperation and agitation that the Aatma suffers in this world to have a vision of Paraatama, the original form of Aatma in Paramdhaam (which the Aatma has forgotten being in this illusory world) and, of the Lord Himself. Until the Aatma is able to realize its beloved Aksharaatheeth, this disease will not be cured.

"So habeeb kyon paaiae, ka'ee ka kar r thhake upaa'ae.
Saasthr dhekhe sab sabdh, thin dhukh dhiya bataa'ae." ***(3)***

Meaning : How can I find the Lord of my soul in this illusory world? Many have tried to attain him by all possible means but, they all got tired and none could ever find him. When I searched the contentions of

scriptures, I found that the only means to reach Him is by suffering the pangs of separation from Him.

"Sakhi thaathhen dhukh pyaaro lagyo, andhar dhekho vichaar.
So dhukh kaise chhodiae, jaason paaiae piu manuhaar." ***(4)***

Meaning : O'my comrade! If you ever think about it, you will realize why sorrows are dear to me? Tell me how can I ever forego that sorrow, which helps in fetching the affection and fondness of my Lord, the ocean of bliss?

Import : Mihir-raaj Ji attained his Lord in prison, by suffering the pain of separation from Him. Had he not been faced with the untold misery and sorrow brought on by the imprisonment on false allegations of misuse of royal wealth, it would not have been possible for him to gain the glory of the epithet, 'Mahaamathi', the most knowledgeable or wise.

"Dhunee ke sukh dhiae mei thinko, jo ko'oe chaahe sukh.
Jinse meraa piu mile, mei chaahoon so'oe dhukh." ***(5)***

Meaning : I gave the happiness of this world to those who sought and

desired of it. I desire only the sorrow of pangs of separation as suffered in prison, which would keep the Lord closer to me.

Import : Bihaariji desired the pleasure of this illusory world by being the occupant of the throne of spiritual seat of Master. It was the desire of Baalbai and even of some other people. Mihir-raaj Ji fulfilled their desire by enthroning Bihaariji as the spiritual Master. The Lord had enthroned Himself within the heart of Mihir-raaj Ji while in the prison itself. The essence of 'meeting with the Beloved Lord' suggested in this verse is only to feel the taste and flavor of realizing the Lord and to counsel or advise Sundersaath.

"Dhukh pyaaro hai mujh ko, jaason hoae piu milan.
Kahaa karoon mei thin sukh ko, aakhir jith jalan." ***(6)***

Meaning : I love that sorrow which would enable me to meet with my Beloved Paar Brahm. What shall I do with those false and momentary pleasures of this illusory world, enjoyment of which will only leave behind the aftertaste of being roasted in the fire of repentance?

"Badee math ke jo dhhani kahe, hoae ga'ae jo aage.
Thin bhee dhhanee milan ko, dhukh dhhani pe'n maange." ***(7)***

Meaning : All those great wise who had been in this world had also sought only sorrows from the Beloved Paar Brahm so that they could have a vision of their Lord.

"Jab bichohaa dhhanee ka, thab dhukh me'n dhhanee vilaas.
Un dhukh ke vilaas me'n, pohonchaa'ae dheth dhhanee aas." ***(8)***

Meaning : When we experience separation from the Lord, the sorrow of that parting gives us the taste of His eternal joy and bliss. The hope of realizing the Lord gets strengthened in that state.

Import : By agonizingly writhing in the pain of separation, one becomes conscious of the presence of the Beloved with oneself every moment. In such a state, the determination to realize the Lord becomes firmer.

"Kahaa karoon thin sukh ko, jinse hoiae niraas.
Ae jhoottaa sukh hai chhal ka, so dheth maayaa kee phaans." ***(9)***

Meaning : Of what use are the false joys, which only give disappointments in the end? This world is deceitful and hence its pleasures are also momentary but the attraction towards them entraps

one in the delusory illusions.

"Dhukh se piu jee milsee, sukhe na miliyaa koae.
Apne dhhani ka milnaa, so dhukhai se hoae." ***(10)***

Meaning : One gets to meet the Lord only by suffering pains. By being immersed in pleasures and not feeling the pains of separation, none can realize the Lord. It is an undisputed truth that, union with Aksharaatheeth Shri Raaj Ji is possible only by suffering disquietitude and pains.

"Dhukh bado padhaarthh, jo ko'ee jaane ae.
Thaathhen sukh ko chhod ke, dhukh le sake so le." ***(11)***

Meaning : The pain of separation is a priceless thing for one who is wise and sensible. Therefore, it is necessary to take up as much sorrow of pain of separation as possible by sacrificing all the desires for the illusory pleasures.

"Raath dhin dhukh leejiae, khaathe peethe dhukh.
Utt'the baitt'the dhukh chaahiae, yon piu so'n hoiae sanmukh." ***(12)***

Meaning : One should remain immersed in the sorrow of pain of separation from the Beloved day in and day out while eating, drinking, getting up or sitting down. Once one attains such a state, one is sure to realize the Beloved.

"In dhukh se ko'ee jin daro, in dhukh me'n piu ko sukh.
Jo chaahath hai sukh ko, aakhir thin me'n dhukh." (13)

Meaning : One should never be afraid of the sorrows of this world because, it is only by these sorrows one gets freed of the attachments of this world and realizes the pains of separation, which ultimately leads to the attainment of the eternal happiness of the Beloved. Those who desire the sensual pleasures of this world would, ultimately have to suffer the hardships of innumerable cycles of birth and death.

"Dhukh binaa na hove jaagnee, jo kare kot upaa'ae.
Dhhani jagaa'ae jaagaheen, na tho dhukh binaa kyon ae na jagaa'ae." (14)

Meaning : One may try any number of means but awakening of the inner conscience or of the Aatma cannot occur without undergoing the mental agony of separation from the Beloved. Awakening occurs only by the grace of the eternal Lord, as otherwise, none would awaken

without the grief of separation.

"Dhukh khanaa dhukh peevnaa, dhukhei hamaaro aahaar.
Dhuniyaan ko dhukh khaath hai, tho dhukh thhe'n bhaagath sansaar." (15)

Meaning : It is sorrows and sufferings, which we feed on and it is sorrows and sufferings that we drink. This way, grief of separation is our food and, it is only by this way the door to our inner joy gets opened. Every Jeev of this world is troubled by unhappiness and sorrows and that is why every creature wants to keep away from them as much as possible.

"Dhukhthen virahaa upaje, virahe prem isk.
Isk prem jab aa'iea, thab neheche miliae hak." (16)

Meaning : By suffering the sorrows of this world, the grief of separation from the Lord manifests and the bonds of desires and attachments start breaking. Eternal love and happiness come only by suffering the pangs of separation. With the advent of eternal love and happiness, one definitely gets to meet with the Lord.

Import : Many in this world get to face sorrows but it is only a rare

few who would tread the path of the grief of separation. To get to feel the pain of separation, one needs to have rational wisdom by the grace of Lord. Ordinarily, passion and love are considered different but in essence, they are the same. In fact, it is just a matter of difference of language. Just as it is said that, there is passion in Paramdhaam, same way it should also be said that, there is eternal love there. It is clearly said in the book of 'Parikrama' that:

"Yaake premei ke bhookhan, yaake premei ke hai than.
Yaake premei ke vasthar, ae basath prem ke ghar."
"Yaako premei sehej subhaav, ae premei dhekh dhaav.
Binaa prem na kachuae paaiae, yaake sab angh prem sohaaiae."
"Yaake prem saajyaa singaar, vaako vaar na paaiae paar.
Prem aras paras syaamaa syaam, saiyaan vathan dhhani dhhaam."

Parikrama 1/33, 35, 39.

"Dhukh sobhaa dhukh singaar, dhukhei ko sab saaj.
Dhukh le jaa'ae dhhanee pe, in sukh the'n hoth akaaj." ***(17)***

Meaning : The grandeur of Brahmashrishtis, their elegant make up

and decoration are all, off shoots of their sorrow of separation. It is only the grief of separation that takes one towards the Lord while, getting trapped in the false worldly pleasures deprives one of the inner happiness.

"Tho dukh saaron ne maangyaa, badee math vaalon ne jaag.
Dhukh the'n apne piu ka, aavath virah vairaag." ***(18)***

Meaning : That is why all great wise people had sought sorrow from Paar Brahm. By getting grief and sorrow, one feels detachment from worldly aspects and experiences the flavour of the pain of separation from Beloved.

"Dhukh basthar dhukh bhookhan, dhukh the'n nirmal dheh.
Jo dhukh pyaaro jeev ko lage, tho upje sath saneh." ***(19)***

Meaning : The grief of separation is both clothing and ornaments for those who are on the spiritual path. It is only by the sorrow of separation that one gets freed of the perversions of the senses and, the body becomes clean and pure. Love for the Lord gets kindled in the heart of the Jeev only when it starts feeling the sorrow of the pains of separation dear to it.

"Dhukh dhaavaanal kaatath, aur kaatath sakal vikaar.
Dhukh kaatath mool maayaa ko, bade naheen visthaar." ***(20)***

Meaning : The grief of separation extinguishes the fire of cravings (desires). Similarly, it also cleanses the mental distortions. The sorrow of separation from the Lord, which fetches you the love of the Lord is so powerful that, it cuts the roots of illusion such that it can never again sprout or spread.

Import : Just as a fire of the forest spreads from one tree to another and on till the entire forest is razed, so the fire of illusory cravings and desires burn down a man completely and cannot be warded off without suffering the pangs of separation. If a tree is cut from the trunk, there is every possibility of it resprouting or regrowing while, if it is cut from the root, it dries away completely. Similarly, the sorrow of separation totally roots out the illusory cravings and desires of the senses.

"Dhukh dhason dhwaar bhedhaya, aur dhukh bhedhayo rom rom.
Yon nakh sikh dhukh pyaaro lage, tho kahaa kare chhal bhom." ***(21)***

Meaning : When the intense grief of separation enters the body

through all the 10 doors and imbues into every part of the body and, one starts feeling pleasure from top to bottom, it is to be realized that the false illusory forces of this world cannot cause any problems.

"Sukh maayaa ko mool hai, so chaahe baddyo visthaar.
Thin saadhho sukh thajiyaa, vaasthe apne karhtaar." ***(22)***

Meaning : Craving for the pleasures of this world is the base root of the delusory illusion. Once it becomes mature, it keeps growing. That is why the saints and seers had relinquished all worldly pleasures in the pursuit for attainment of the Paramaatma.

"Baareek baathen dhukh kee, jo kadhee lage mittaas.
Tho toot jaath hai ae sukh, hoth maayaa ko naas." ***(23)***

Meaning : The sorrow that creates the pangs of separation is very subtle. Savouring the sweetness of that grief, breaks the bonds of the false happiness, which keeps the Jeevs trapped in the meshes of illusion; and the heart becomes free of illusions.

"Ae dhukh baathen so'ee jaanaheen, jaako aa'ee vathan khusboae.
Ae dhukh jaanen ars ankooree, maayaa jeev na jaane koae." ***(24)***

Meaning : The importance of this aspect of grief of separation can be understood only by those who have started getting the experience of Paramdhaam. It is only the Brahmashrishtis who would understand the subtleties of the sorrow of separation. The Jeevs of this illusory world remain far off the mark in this respect and they are blissfully unaware of the importance of the sorrow of separation from the Beloved.

"Jo maayaa moh the'n upje, so kyaa jaane dhukh ke sukh.
Jo maayaa ko sukh jaanaheen, thaahthen huae bemukh." ***(25)***

Meaning : Jeevs who originate from illusory attachments do not understand the eternal joy that accrues from the grief of separation. Those who consider illusory enjoyments as the ultimate happiness remain ever farther away from the Beloved Paar Brahm.

"Kuraan puraan mei dhekhiyaa, kahee dhukh kee badaaee.
Saadhh badon badaaee dhukh kee, lada'ae lada'ae ke gaaee." ***(26)***

Meaning : I found the importance of sorrow and unhappiness clearly written even in Kuraan and Puraan when I perused them. Even eminent saints and scholars have written with great love and care about the importance of sorrow in their works.

"Mol thol na dhukh ko, ko'ee naaheen in baraabar.
Jin dhukhthhen dhhani paaiae, thaako mol hove kyon kar." ***(27)***

Meaning : Neither can one fix a price on the importance of sorrow of separation nor can it be purchased. There is nothing in this world as costly as this grief; the grief, which fetches one pain and love and makes one eligible to attain the lotus feet of the Lord. Well, what can be the price of such sorrow and pain?

Import : The essence of the statement, 'fixing a price or purchasing the divine grief or sorrow' is, just that, the divine sorrow is such a dear commodity that becomes available only with the grace of the Lord and, opens the path for His attainment. Such divine grief is no doubt priceless and moreover, none can acquire this 'divine grief laced with

love' by one's mere wish or by force.

"Dhukh tho mohonge mol ko, mein dhekhyaa dhil lyaa'ae.
Dhuniyaan sab bhaagee phire, koiee na sake uchaa'ae." ***(28)***

Meaning : On reflecting about it in my mind, it became clear to me that, the divine sorrow of separation is so costly that the entire world is not able to bear this burden, meaning, the world is not ready to pay the price. And so, nobody wants to bear sorrow in this world.

Import : Seen in general, every creature in this world is unhappy in some way or the other. Then, why is it said in this verse that, the entire world is running helter-skelter to avoid sorrows? Whosoever is unhappy in this world is unhappy, because of the sorrows being experienced as the fruits of ignorant bad deeds committed due to endearment to cravings and desires of the senses. None of them is bearing or experiencing the sorrow of separation from the Lord. 'Virahaa naheen brahmaand me'n, binaa sohaagin naar.'

The Brahmashrishtis consider it their good fortune to experience the sorrow due to the pain of separation from their Lord, while the worldly Jeevs are, neither fully aware of Aksharaatheeth, nor do they long for

Him. So, in their desire for worldly pleasures, they run away from all types of unhappiness or sorrows.

"Mei tho chaahya sukh ko, par dhhanee ki mujh par meher.
Thaathhen dhukh pher pher liyaa, ab sukh laagath hai jeher." ***(29)***

Meaning : First, I was also wishing to remain happy in every way in this world but, with the grace of my Opulent Lord, I got to experience the illusory sorrows. I had to suffer imprisonment and in that period, I attained the Lord of my soul by suffering intense pain and grief over separation from Him. Now all the pleasures of this world appear, as distasteful as poison. It is my wish that, I may be given to experience unhappiness at all times, because of which, I can ever remain immersed in boundless love for my Lord.

"Jo saaheb sankool hovaheen, tho dhukh aave thin.
In dhuniya me'n chaah kar, dhukh na liyaa kin." ***(30)***

Meaning : Whosoever is chosen by the grace of Lord only gets sorrow in this illusory existence. Nobody in this world has ever accepted sorrow willingly.

"Dhukh dheve dhivaangee, syaanap dheve udaa'ae.
Thaathhen dhukh koiee na levaheen, sab sukh syaanap chaahen." ***(31)***

Meaning : Because of the sorrow due to the grief of separation from the Beloved, one gets possessed by madness to attain Him and. the cleverness of the intellect stops functioning and therefore, nobody wants to take up sorrows. Everybody likes to remain engrossed in the illusory pleasures and the cleverness of the intellect.

Import : It is not possible for everyone to take to the path of experiencing the sorrow of separation and, neither does everyone develop interest in it. Generally, all people want to have an easy and leisurly life and live in the power of their intellectual luxury.

"Chaahan vaale dhukh ke, dhuniyaan me'n ddoondd dhekh.
Brahmaand yaar hai sukh kaa, dhukh dhosth hua ko'ee aek." ***(32)***

Meaning : A search of this world finds no one who desires unhappiness (sorrow). Rare is the person who wants to befriend sorrow while, the whole world is waiting with hope for the illusory pleasures.

"Jaako swaadh lagyo kachhoo dhukh ko, so sukh kaboon na chaahe.
Vaako so dhukh pher pher, hirdhe chadd chadd aa'ae." ***(33)***

Meaning : Whoever develops the taste for sorrow will never wish for the false illusory pleasures. Such a person keeps reminiscing in his heart again and again about the sorrow and, rememebers as to how, this grief of separation has given him the happiness of meeting with the Beloved.

"Mahaamath kahe in dhukh ko, mol na kiyo aa'ae.
Laakh ber si'r dheejiye, tho bhi sar bhar na aave thaa'ae." ***(34)***

Meaning : Shri Mahaamathiji says that, it is not possible to fix value for this sorrow. One cannot compensate for the value of that sorrow, even if one is willing to get his head cut off a thousand times, which helps gain the priceless wealth of the pleasure of pain of separation and the Lotus feet of the Lord.

Episode [17] Verses (220)

Raag Shree

The verses of this section originated when Shri Mahaamathiji had started off with the mission of awakening Sundersaath and, people were making widely differing comments.

"Mei tho bigadyaa vishw thhen bichuryaa, baabaa mere ddig aa'ao math ko'ee.
Ber ber barjath hon re baabaa, na tho ham jyon bigdegaa so'ee." (1)

Meaning : Shri Mahaamathiji says addressing the people of this world at large that, I am a spoiled one in your eyes as I have isolated myself from the routine conventional customs. Now that I have moved away from you, do not come close to me. I repeat again and again that, please do not commit the folly of coming closer to me, else you might also get spoiled as I have.

"Mei laaj math path dha'ee re dhunee ko, nilaj hoae bhayaa nyaaraa.
Jo raakhe kul vedh marjaadhaa, so jin sangh karo hamaaraa." (2)

Meaning : I have foregone all the feelings of public shame, personal

intelligence, social stature or standing etc. and, left them all to the people. I have got isolated as the shameless in the eyes of the worldly people. Those who want to observe social and customary norms may not keep my company.

Import : The meaning of 'losing public shame' is the act of doing something, which makes one feel slighted in the eyes of the society. Doing anything against the ordained or accepted social rituals or norms is considered as blockheaded ignorance. This is the essence of Mahaamathiji's contention. While following such a path, one should not nurture any hope of societal acceptance or recognition. As Shri Mihir-raaj ji got himself involved with the task of awakening, the worldly people floated many critical remarks like; it is against the strictures of scriptures and, it is against the propriety of coduct of the community to preach spiritual knowledge by wandering around despite being a Kshatriya (*warrior class*) etc. In the second line of the verse, Shri Mahaamathiji has said so.

"Lok sakal dhaudath dhuniyaan ko, so mei jaan ke kho'ee.
Mein daaryaa ghar jaaryaa hansthe, so lok raakhath ghar ro'ee." (3)

Meaning : I have purposely relinquished all the mirage-like illusory

pleasures that are sought after by all the mortals of this world. People establish their homes and family ties by crying, while I have burnt them away with a smile.

Import : There are three types of wishes or desires in the world: 1. the desire for stature, 2. the desire for wealth and, 3. the desire for worldly and family ties or relations. Mahamathiji relinquished all the three desires laughingly meaning, without feeling any tinge of sadness or unhappiness.

"Dheth dhikhaa'ee so mei chaahath naaheen, jaa rangh raachee lokaa'ee.
Mei sab dhekhath hoon ae bharamnaa, so inon sath kar paaee." ***(4)***

Meaning : I do not want any of those false attractions that are seen in this world. To me, all those momentary pleasures, to which the people of this world remain intoxicated, appear as false, but to the people of the world they are like eternal happiness.

"Mei kahoon dhuniyaan bha'ee baavree, ao kahe baavraa mohee.
Ab aek mere kahe kaun patheeje, ae bohoth jhootte kyon h'oee." ***(5)***

Meaning : I am saying that the people of this world are mad and,

people say that I am mad. Well, how could any one trust on what are expressed by me alone? Every single individual would be wondering as to, why and how could so many people be wrong?

"Chith me'n chethan anthargath aape, sakal me'n rahyaa samaaee.
Alakh ko ghar yaako ko'ee na lakhe, jo ae bohoth kare chaturaaee." (6)

Meaning : In the heart, resides the sentient soul (*Jeev*) and, Brahm exists within it in an all-pervading fashion and in the entire Universe, in the form of His power of authority. The people of this world may exercise their intellect to any extent but will not succeed in knowing the abode of the immanifest and imperceptible Brahm.

Import : It is the averment of Upanishads: ***'Hrdhi hee aeshaha aatmaa'*** *(Thaittiriya Upanishad),* meaning, the sentient soul (*Jeev*) resides in the heart. The all-pervading Brahm keeps itself aware of all actions and thoughts of the Jeev. Therefore, only in a symbolic sense it is said that, Brahm exists within the Jeev while, the reality is that, the eternal form of Brahm is ever beyond the nature (*Prakruti*). Again, only in a figurative sense it is said that, Brahm is present in every particle or morsel of this world. Truly speaking, only the authority of Brahm is present in every particulate matter of this world and not His

effulgent self.

"Sathgur sange mein ae ghar paayaa, dhiya paarbrahm dhekhaaee.
Mahaamath kahe mein ya vidhh bigadyaa, thum jin bigado bhaa'ee." (7)

Meaning : Shri Mahaamathiji says that, with the grace of sadguru, I have succeeded in getting the vision of Aksharaatheeth and, the abode of the non-dual singular sport, Paramdhaam, which is beyond the bounded and boundless (*Hadh and Behadh*) universes. Now I am in your eyes a spoiled one. So my brethren! It will be better that, you may not get spoiled the way I have. You better remain happy in the world of illusion.

Episode [18] Verses (227)

Raag Shree

The occasion of origin of verses of this section is also same as that of previous section and, manifested essentially to educate Sundersaath.

"Thum samajh ke sangaht keejo re baabaa, mujh jaisaa deewaanaa na koee.
Jaahee so'n lok lajya paave, so tho mohe badaaee." (1)

Meaning : Mahaamathiji addresses Sundersaath by saying O, my brethren! Associate with me only after giving due thought and consideration. There is none who is as mad as I am. I take pride in following the path towards Paar Brahm, the path, people of this world find it shameful to tread.

"Mei tho baath karoon re dhiwaanee, dhuniyaan tho syaani sujaan.
Syaane dhiwaane sangh kyon kar hove, thum miliyo mohe pehechaan." (2)

Meaning : I shall only talk about my frenzied love for my Lord while, the people of this world are more wise and shrewd. Please join me or meet me only after recognizing me by patient consideration as, there is no meeting ground between a shrewd person and a frenetically mad person.

"Mein thriloki agin kar dhekhee, dhuniyaan ko so sukh.
Dhuniyaan ko amriht hoae laagi, mohe laagath hai vikh." (3)

Meaning : I can see that the sorrowful fire of illusion is burning in all the three worlds (*Earth, Swarg or world of Gods and Goddesses and, Vaikuntt or lower heaven, abode of Lord Vishnu*). Still, people find this Universe to be as pleasurable and sweet as ambrosia while, I find it as troublesome and distasteful as poison.

"Jab mein maram paayo moh jal ko, thab mein bhaagyaa roee.
Dar ke ubat chalyaa ubaate, baat badi mein khoee." ***(4)***

Meaning : When I came to know about the intricacy of this ocean of worldly existence, I ran away from it crying. By being afraid of the world, I took to the hideous path of love for Lord, leaving the path of abundant illusory pleasures and joys of the worldly people.

"Ahanis dar aayaa mere angh me'n, phiryaa dhildaa bhayaa dhiwaana.
Bhalee buree kahe so mein kahchoo na dhekhoon, bhaagve ko mein syaana." ***(5)***

Meaning : Day and night, the fear of this ocean of worldly existence got into my heart so badly that, I left it totally. Now my heart has gone mad with love for my Beloved. I do not pay any attention to what

people say either good or bad about me. I have shown great smartness in running away from this world.

"Mein chhode kutam saghe sab chhode, chhodee math svaanth saram.
Lok vedh marjaadhaa chhodi, bhaagyaa chhod sab dhharam." ***(6)***

Meaning : I have left my family and near and dear ones for attaining my Lord. I have also left all the worldly knowledge that I had acquired so far including family peace and happiness and even modesty. I have also relieved myself of the bindings of propriety of conduct established by society or, given in religious texts. Further, I have run away from the world by distancing myself from all belief systems.

Import : True Brahma Gyaan (*Eternal Knowledge*) manifests, only when, one gets lost in the love for the Beloved; the earlier acquired mundane and worldly knowledge was totally relinquished by Mahaamathiji. The meaning of the usage of the term 'family peace' is that, if Mihir-raaj Ji had not left his home, he could have lived in happiness with his wife and other family bindings. Just as the verse "***Sarvaan dhharmaan parithyaj'*** in Gita means taking undivided exclusive refuge by leaving all hitherto acquired Gyaan Yog, Karma Yog, Saankhya Yog and Dhharma Yog, similarly, Mahaamathiji left all

world belief systems or orders with the descent of Thaartham Wisdom.

"Ae soore paa'uon dhharen kyon peechhe, inko tho lajyaa laage.
Dheven sees sakal sukh khoven, par bhaaiyon ko chhod na bhaage." (7)

Meaning : How can the valiant people of illusion ever follow my path to Paramdhaam? They feel ashamed in following this path. They spend their life in the pursuit of worldly pleasures depriving them selves in the process of the eternal happiness: And so, unlike me, are unable to relieve themselves of the worldly ties.

Import : The valiant of illusion are those, who remain engrossed in illusory pleasures considering them to be the ultimate. The seekers of illusory pursuits feel it not prudent (*or find no inclination*) to follow the spiritual path. In the verse, '***Dheven sees'*** (*sheesh dhena, literally meaning 'to give one's head*) means, sacrificing or giving everything for the sake of (*here for illusory pleasures*). The brothers of people trapped in worldly pursuits are those, who are also treading the same path.

"Ae milke mardhchalen jyon maheepath, jaan'no padthaa ambar pakadsi.
Mohe achambhaa ae dare naheen kinso, par ae khel kethe dhin rehesee."(8)

Meaning : These people who consider them selves valorous walk as if they are kings or rulers. They consider themselves so powerful such that they can even stop the falling sky. Seeing their attitude and behaviour, I feel surprised that they have no fear of anybody or anything but, how long can it go on like this?

"Dhekhath kaal pachhaadath pal me'n, tho bhee aankh na kholen.
Aap jaisaa aur ko'ee na dhekhen, madh chhaake mukh bolen." (9)

Meaning : They can see for them selves that, Kaal (*time or, God of death*) hanging over everybody's head like 'the sword of Damocles', puts many to the slumber of death in no time and still, they do not become conscious or cautious of the fact that same fate awaits them too. They hate to see anyone like them or equal to them in this world. They are so proud of them selves that ego imbues in every word they utter.

"Inme se naattayaa mein nisankh kaayar hoae, pher na dhekhyaa brahmaand.
Sunya niranjan chhod mein nyaaraa, jaa'ae padyaa paar akhand. (10)

Meaning : I ran away like a coward from the illusory Jeevs of this world and never again looked back at this world. Running away and away from this world, I went beyond Niraakaar (*Incorporeal*) and reached Paramdhaam even beyond the Behadh (*Yogmaaya or Akshardhaam*).

Import : Though to venture towards spirituality leaving aside the worldly pleasures is an act of bravery, Mahaamathiji has said of himself as a coward, as per the statement of illusory people, who consider it as an act of cowardice. The expression,' reaching Paramdhaam running away and away from this world', is not in relation to the penta-elemental body but in relation to the mind-Chitwani (*mental contemplation or divine reflection*).

"Ab tho kachuae na dhekhath madh me'n, par ae mdh hai pal maathr.
Mahaamath dhiwaane ko kahyo na mane, so peechhe karsee pachhthaap."
(11)

Meaning : Shri Mahaamathiji says that the Jeevs of this world are not attuned towards any aspect of spiritualism as, they are very much besotted (*intoxicated*) with their ego. They do not realize that this ego of theirs is transient as, in a moment (*or at a moment*) everything will

be lost. I am intoxicated with love towards my Beloved. Nothing but repentance will be in store for all those who do not accept this counsel of mine.

Episode [19] Verses (239)

Raag Shree Aasaavaree

This section as well as the next section (21st) are both similar in terms of content or subject matter.

"Saadhho yaa jug kee ae budhh.
Duniyaan moh madh kee chhaakee, chalee jaath besudhh." ***(1)***

Meaning : O' Seers! In this period, the wisdom of people of this world has become so strange that they remain perpetually intoxicated in their infatuations and ego. They are neither in their senses nor aware of anything.

"Dhunee hdunee pe'n chaahe dhuniyaan, thaathhen karaamath ddoondde.
Peeche dho'ou baraabar sangee, thab dhe sichchhaa aur moonde." ***(2)***

Meaning : The worldly people seek worldly pleasures from the accomplished Jeevs with supernatural powers; so they are ever in search of acquisition of powers for performing miracles. Then both become colleagues in the process. Even the giver is ready to give the wealth of illusory happiness only, as he has no knowledge whatsoever of the eternal. For that matter, even the taker is not interested in the happiness of the eternal. Both these people together then make more and more people their followers by instilling in them this knowledge of darkness.

Import : In the world of spiritualism, exhibition of magical supernatural powers is seen with contempt and scorn. However, the ordinary people consider it as the greatest achievement. It is said in this verse that, '***Dunee dunee pe chaahe dhuniyaa'*** meaning, the ordinary Jeevs (*mortals*) of this world, aspire to receive worldly pleasures from other Jeevs with accomplished prowess for miracles.

"Saadhho keher kahee karaamaath, ae dhuniyaan thith raanche.
Jhoottee dhrisht jo baandhhee jhoott so'n, thaathhen dhil naa lagath kyon ae saanche." ***(3)***

Meaning : O' Seers! The path of exhibition of miracles is suicidal but,

unfortunately, the people of the world like that only. The inclinations of worldly people are essentially illusory. They are never able to think of the sport of the ternal abode. Because of this, they are not able to eschew their desire for miracles and worldly pleasures and take steps towards Brahma Gyaan.

Explanation : There is quite a bit of difference between 'Sidhhi Bal' (*supernatural accomplishment*), 'Yog Bal' (*moral and spiritual power that comes with yog*) and 'Aatma Bal' (*spiritual or morale power*). Sidhhi Bal can be seen with ordianary practitioners of spiritual penances. They demonstrate their acquired supernatural powers for acquiring revered positions or status in society. This verse is essentially directed towards them. Yog Bal is usually seen only with those great Yogis who have conquered their worldly attachments. They perform miracles occasionally, not for prestige or position but for compelling reasons or demanding situations. Aatma Bal can be seen only with those saintly spiritual attainers who have attained the Eternal Spirit (*Paramhans or Brahma Gyaani*). Miracles may automatically keep manifesting through them by the motivation and grace of the Lord.

"Kaun mein kahaan ko kahhan thhen bichhuryo, kaun bhom ae chhal.
Gur sishya gyaan kathhen panthh painde, par aethi na kaahoo akal." (4)

Meaning : There are many belief systems and varied openions in this world wherein, the masters give their followers various types of knowledge. But they do not have the wisdom to give clear and correct idea about 'who am I', 'from where have I come' and 'where have I to go after leaving this body and this world'?. How deceitful, illusory world is it where I am living?

"Ya ghar me'n ya ban me'n rahe, par kahaa kare binaa sathgur.
Tho lo'n maksoodh kyon kar hove,jo lo'n paaiae na akhand ghar." (5)

Meaning : One may stay at home or one may stay in forest for performing penances but without the directives or directions from a Sadguru (*one who has attained the Eternal Brahm*) one cannot attain the Ultimate. The main purpose of life cannot be considered achieved till the Aatma finds its original abode.

"Sathgur soee jo vathan bathaave, moh maayaa aur aap.
Paar purukh jo parkhaave, mahaamath thaason keeje milaap." (6)

Meaning : Shri Mahaamathiji syas that, Sadguru is one who, by showing the way to free oneself off the worldly desires and attachments lets the Aatma to recognize its eternal abode as well as its original form and that of the Uttam Purush Aksharaatheeth. One should always make association with such a Sadguru only.

Episode [20] verses (244)

Raag Shree Saarang

"Chalyo jug jaa'ae ree sudhh binaa.
Sudhh binaa sudhh binaa sudhh binaa, chalyo jug jaa'ae ree sudhh binaa."
(1)

Meaning : The life of all creatures of the world is ebbing away by groping in the darkness of ignorance.

"Mool prakruthi moh aham thhen, upje theenon gun.
So paanchon me'n pasare, hu'ee andhheree chaudhe bhavan." ***(2)***

Meaning : The total material energy (*Moh thatwa, literally-sleep or slumber*) originated from the primordial nature (*Mool Prakruti*) and,

ego, the uppermost aspect of the psychic plane (*Ahankaar*) manifested from it. The three qualities or attributes, Sath, Raj and Tham arose from ego. It is these three qualities that permeate this entire Universe made of five types of matter, due to which the darkness of ignorance pervades the 14 tiers of this world.

Import : ***'Nij leelaa brahm baal charith, jaakee itchchhaa mool prakriti'*** meaning, the urge for creation within Akshar Brahm is called Mool Prakriti (*Primordial Nature*). It is from this Primordial Nature, ego manifests. Sathv, Raj and Tham are not in relation to Brahma, Vishnu and Shiv but, Sathv, Raj and Tham as qualities present to different proportions in every material object of this world. Each one of this Godhead is symbolic of one quality, being present in excess to those of other two. Just as the Sathoguni Brahma has specifically sathogun, though the other two qualities are also present in minor quantities, the other two Godheads also have to be known in the same sense with Vishnu representing more of Rajgun and Shiv representing more of Thamogun.

"Prale prakriti jab bhaee, thab paanchon chaudhe pathan.
Moh aham sabe ude, rahe sargun naa nirgun." ***(3)***

Meaning : When the entire constellation of nature would undergo dissolution at the time of the Great Deluge (*Mahapralaya*), even the five types of matter, the 14 tiers of this world, all materials with or without attributes, ego and the Total Material energy would all undergo annihilation.

Explanation : From the Ocean of Delusion (*Moh Saagar*) arises countless number of ***Universes*** of 14 tiers (*Brahmaands*) like ripples or bubbles of water in the ocean. The mention of one Universe of 14 tiers in this verse is only for the sake of making the concept clear.

"Thab jeev ko ghar kahaan rahyo, kahaan khasam vathan.
Gur sishya naam bohothon dhhare, par ae sudhh paree na kin." ***(4)***

Meaning : Tell me, where would the Jeev and where would the Poorna Brahm be residing when, nothing shall survive the Great Deluge? There are many Masters and disciples in this world but none is able to give an answer to this vexed question.

"Ooper thale maanhe baaher, khojyaa kaiyon jan.
Nehechal nyaaraa saban se, ae ttaur na paaee kin." ***(5)***

Meaning : That eternal Paar Brahm had been searched for by many scholars and devotees above, below, within and outside this Brahmaand, but of no avail. The indestructible, immutable and complete Paar Brahm is always separate and away from this Brahmaand.

"Niraakaar kaason kahiae, kaason kahiae niranjan.
Kyon vyaapak kyon hosee phanaa, aethaa na kahyaa kin." ***(6)***

Meaning : Nobody is even able to tell, to whom or to what, the terms Niraakaar (*formless*) and Niranjan (*without parts or organs*) are used and, how would the formless (*Niraakaar*) which is omnipresent in every matter be lost or destroyed?

Import : Any matter without form is Niraakaar (*formless*) and, it is also called Niranjan, because of being devoid of body parts. Moh Thathva (*the total material energy of creation, the principle of cosmic intelligence*), Mahath Thathva (*part cosmic intelligence or material energy for one creation or one Universe*), Ahankaar (*ego or the uppermost mental or psychic plane*), Aakaash (*sky*) etc. are Niraakaar. Even Niraakaar matter undergoes annihilation at the time of Maha-pralaya (*the Great Deluge*) because they are not indestructible or

timeless (*permanent*) but are destructible matter manifesting from Mool Prakriti (*Primordial Nature, the prime cause of creation and comes from the inherent power of Avyakrut-brahm, the lowest psychic plane of Akshar Brahm*).

"Kyon saroop hai praakrith ko, kyon moh kyon su'n.
Kyon saroop jo kaal ko, ae neheche karee na kin." ***(7)***

Meaning : Nobody is so far able to answer clearly the question, what is the the real form of Nature? What are Moh Thathva and Shoonya (*void*)? Are they same or different? Further, what is the real form of Kaal (*time*)?

Import : The creative desire or urge within Akshar Brahm is the true Prakriti from which, arises Mool Prakrti (*the primordial nature*).

"Panthh painde sab chalaheen, ka'ee dheen dharsan.
Na sudhh aap naa paar kee, ae sudhh paree na kin." ***(8)***

Meaning : At this time, there are varied faiths and opinions in existence in this world and, all of them have their own set views on spiritualism. However, none of them could ever provide a proper

understanding of self, nor of the eternal abode.

Explanation : A doubt that comes up as a question is, Didn't Bud'dhha, Mahaaveer and other self-introspective ascetics realize one's own self? The answer is that, no doubt, they did gain true realization of sentient or conscious self but, in the absence of Thaartham knowledge, they were unaware of the reality of their sentient self before creation or after Mahaapralaya.

"Kaun saroop hai aathmaa, paraatham kahyaa kyon bhin.
Sudhh ttaur naa saroop kee, ae sanse bhaanyo na kin." ***(9)***

Meaning : Nobody has todate clarified about the original form of Aatma and why is Paraatma considered different from it and, what is the original place of these?

"Mahaamath so gur paa'eya, jo karsee saaph saban.
Dhesi sukh nehechal, aesee kabahoon na karee kin." ***(10)***

Meaning : Shri Mahaamathiji says that, he got Aksharaatheeth Himself as his Sadguru, who would now end all doubts and misubderstandings and will bless all life forms with eternal salvation.

Nothing like this had ever happened before nor would it happen in the near future.

Note : The assertion of Shri Mahaamathiji 'Mujhe ab sadguru mil gaye hai' meaning, 'I have now got Sadguru', is synonymous with the assertion in kiranthan wherein it is said, 'Sathguru mere syaam Jee' meaning, 'Sadguru my Shyaamji

Episode [21] Verses (254)

Raag Shree

Episodes 22, 23 and 24 originated at Muscat when the the phenomenal esoteric unworldly discourses of Shree Ji had the local reciters of mythological fables burning in the fire of jealousy and had started expressing their antipathy towards Shri Ji openly. They felt threatened as their mundane discourses paled into insignificane in the wake of Shri Ji's transcendental knowledge, hitherto unknown and, beyond the comprehension of the local masters.

"Re ho dhuniyaan baavaree, khovath janam gamaar.
Madhmaathee maayaa kee chhaakee, sunath naaheen pukaar." ***(1)***

Meaning : O'ignorant short sighted people of the world! You are squandering away your life like that. To the hilt, you are encased by the illusory worldlypleasures and, sheathed by your false pride and ego. That is why you are totally impervious to my words.

"Apni chhaayaason aap bigoothee, bal khoae chalee haar.
Aag binaa jalath angh mein, jal bal hoth angaar." ***(2)***

Meaning : You are like a spider trapped in its own web. Bereft of your strength of conviction, being ensnared in your own trap, you blindly follow others, like a herd of animals moving/walking in a line. The fire of illusory urges is burning in your heart and you have turned into embers of illusion burning in that fire.

Import : All the illusory methods that man employs for his own welfare and happiness only make him sad ultimately. This is what is meant by 'to be ensnared in ones own trap'. 'Moving in a single file' is said because, people thought it prudent to walk along the path trudged by others. The fire of insatiate greed and desires forms the basis for the next birth and, such pending desires get carried forth from one birth to another, even gathering more mosses to say, on the way, and this is the inner fire which burns an individual continuously from

within, a fire which is invisible. This is what is meant by 'to burn without fire'.

"Sath sabdh ko ko'ee na cheenhe, soone hirdhe naheen sambhaar.
Samjhe saadhh jo aapko dhekhe, thaamen badee andhhaar." (3)

Meaning : The hearts of the people of this world are desolate (empty) and hence, they fail to grasp the value of the Eternal Knowledge; nor they have the will or inclination to listen to me. Even those who consider themselves as great saints and seers are also victims of darkness of illusion.

"Re yaamen khethe aap kahaaven syaane, par chhootath naheen vikaar.
Syaanap leke kantt bandhhaa'ae, ya chhal rachyo hai naar." (4)

Meaning : Some people in this world consider themselves as very intelligent but they are not able to delink themselves from the illusory lures and cravings. They are so conscious of (*or given to*) their prowess and intelligence that, they fail to see reason and deprive themselves of the knowledge of Supreme Truth. Such is the veil of Illusion and deceit that permeates this world.

Import : Intellect, no doubt, is the principal endowment that establishes superiority of human beings compared to all other living forms. If one uses one's intelligence only to glean the outer meaning of scriptures and is devoid of qualities or attributes of separation, love and abject surrender, one can never attain the Beloved Paramaatma. Obviously, intelligence without the qualities of faith, love and surrender, makes one a prisoner of one's own self esteem and gets increasingly entangled in the illusory quagmire of this world.

"Re mooddmateei ya phandh me'n urjhe, upjath naheen vichaar.
Aap na cheenhe ghar na soojhe, naa lakhe rachanhaar." (5)

Meaning : O' silly people! You are so enslaved by the illusory bondings that, the thought of freeing yourselves from these bondages never comes in your mind. Neither do you have awareness of your reality nor of your eternal abode. You do not even know anything about the creator Paramaatma or, power head of creation.

"Apni math le le saadhhoo bole, sabdh bhae apaar.
Bohoth sabdh ko arthh na upje, ya bal supan dhhuthaar." (6)

Meaning : Just as a dream projects untruth or false images, the

illusory cover that permeates this world is so powerful that, even saints and sages are led astray and they pronounce and compose religious compositions or spiritual texts. As a result, the context or essence of many a spiritual understanding gets distorted and, has accounted for many contradictory relgious compositions or spiritual texts.

Explanation : Other than Bhagwath Geetha, nearly 18 different Bhagwath Geethas like 'Ashtaang Geetha', 'Avadhhooth Geetha', 'Ishwar Geetha', 'Ganesh Geetha' etc. have been created all of which are marked by some antagonistic ideological expressions. So is the state of affairs with reference to the 18 Puraans, 18 Upa-Puraans and the Smrithi scriptures. But, for the original ancient scriptures like Vedh, Upanishadh and Dharshan, it would have been impossible to create order out of chaos or, to sift out truth from untruth.

"Yaamen sathgur mile tho sanse bhaane, paindaa dhekhaave paar.
Thab sakal sabdh ko arthh upje, sab gam pade sansaar." ***(7)***

Meaning : Only a Sadguru can clear all doubts and incongruities created by the darknesss of ignorance and untruth pervading this world and, show the path to Paramdhaam, beyond Niraakaar and

Behadh. such a sadguru could help percieve not only the hidden and true meanings of religious scriptures but also the reality of this universe.

"Thab bal naa chale in naaree ko, lop na sake lagaar.
Mahaamath yaamen khelath piyaa sangh, nehechal sukh nirdhhaar." (8)

Meaning : Then, the force of the deceptive illusion gripping this world in a vice like manner would not only become powerless but also would not be able to hide the Eternal Truth. Shri Mahaamathiji says that, 'my soul is savouring the taste of the bliss of Paramdhaam playing the sport of Jaagni Raas (*awakening*) with my Beloved.

Episode [22] verses (262)

Raag Goudee

"Re ho dhuniyaan ko thoon kahaa pukaare, ae sab ko'ee hai syaanaa.
Ae madhmaathee apne rang raathee, karath ma'n ka maanyaa." (1)

Meaning : Shri Mahaamathiji addresses himself and says that

'Everyone in this world is intelligent. Why are you unnecessarily giving the Eternal Knowlwdge (*Brahma Gyaan*) to them? The people of this world are totally lost in their ego and intoxicated with the illusory worldly pleasures. They are all doing what comes to their mind and as per their wishes.'

Import : Just as water can be filled only in empty vessels, so do Brahma Gyaan become useful or meaningful, only when given to one who is desirous of it. It is useless to tell about Brahma Gyaan to people, who are fully immersed in worldly pleasures and, consider themselves the ocean of wisdom without even an iota of dedication, rationalism or judgement. This is the meaning of the contention of Mahaamathiji.

"Re ho yaahee phandh me'n saadhh santh ree, pukaar pukaar pachhthaanaa.
Koiee kahe dhuniyaan buree karath hai, koiee bhaeei kahe bhulaanaa." ***(2)***

Meaning : Saints, Seers and all are entangled in the snare of the deceitful delusion (*Maaya*) of this world. Even those who kept pronouncing avidly that, the indulgence and impositions of Maaya as

trivial and worthless, had to, in the end, feel despair and repentance for having got defeated by it. Some say that, the people of this world are wandering around aimlessly lost in bad ways and habits while, some others say that this not so and every one is moving in the right track only. O' my Aatma! Please forget (*or erase from mind*) both these views.

"Re ho bohoth dhin bigoothee yaamen, kar kar gyaan gumaana.
Chup kar chathuraaiee liae jaath hai, thoon na kar nindhaa na bakhaanaa. ***(3)***

Meaning : O' my Aatma! You have wasted so much time trying to make others understand, lost in your ego of wisdom. Considering yourself as the wise, you move around advising or counseling. Now stop it and sit quietly. Try, neither to criticize nor sing praises of others.

Illustration : The meaning of saying here 'lost in ego' does not mean 'to feel proud'. If it is said that, "I am the wisest in the world", it would definitely mean 'of being proud'. The ego of saying 'me' is a wicked form of expression of pride of an ignorant man but, if some one says that, "I would like to make the peple of this world to walk the path of truth

with, whatever knowledge or wisdom that I have come to possess by the grace of Paar Brahm", this would be considered as virtuous or righteous ego and pride. (*Note; at the port of Muscat, Mahaamathiji had told to shed even the virtuous ego, with a heavy heart, due to opposition from the illusory people there*). It is this virtuous pride that is indicated in this verse. It is worth understanding that, without virtuous ego or identity, it is not possible to counsel or advice.

"Re ho thoon kar theri hoth aberee, aap na dhekhe urjhaanaa.
Ab thoon chhod sakal bidhh, jaath avasar theraa jaanyaa." (4)

Meaning : O'my Aatma! Instead of concentrating on your psychic spiritual progress, you are worthlessly involving yourself with these people. It is getting late and so, do something for your own self-awakening. Now, you better relieve yourself totally of all these bondings. You are losing out on the golden opportunity to appease the Lord.

"Aehi sabdh aek utte avani me'n, naheen ko'ee neh samaanaa.
Pehechaan pi'u thoon achharaatheeth, thaahee se raho laptaanaa." (5)

Meaning : There is only one voice coming from earth and that is, there

is nothing that is greater and blissful a task than loving the beloved Aksharaatheeth. So, better recognize the Lord of your soul and immerse yourself in the sublime love for Him.

Illustration : Aksharaatheeth is very much ensconced in the heart of Shri Mahaamathiji but, the statement in this verse, 'recognize Aksharaatheeth' is an advice for those Sundersaath who end their life by repeatedly relating the dry, dull knowledge without feeling the blissful love for Lord.

"Ahanis aaves huadaa angh me'n, phiryaa dhildaa huaa dhiwaanaa.
Mahaamath premen khele piyaa so'n, ae madh hai masthaana." ***(6)***

Meaning : Shri Mahaamathiji says that, 'my heart has moved away from this mundane world and I am charged and possessed by the love for my Beloved, because of which, my Aatma is playing the sport of awakening Raas (*Jaagni Raas*) lost in the love of my opulent Lord. The joy of this psychic love is so intoxicatingly satisfying.

Episode [23] Verses (268)

Raag Shree Kedhaaro

"Re man bhool naa mahaamath, dhuniyaan dhekh thoon aap sansaar.
Ae naaheen dhuniyaan baavaree, ae rachyo maayaa khyaal." (1)

Meaning : Shri Mahaamathiji is saying, O' my mind! Look at the reality of the people of this world and behold yourself. Do not commit the mistake of considering these peple as utter fools. This world itself is delusory without any sense or meaning.

Import : The intention, in calling the people of this world as fools in previous verses and, for considering them as intelligent in the present verse, is quite different. They were considered fools, because they have lost out on permanent happiness by keeping away from the spiritual pursuit. As against this, they are considered as both wise and intelligent as, all the time (*day and night*) use their wit and intelligence in appeasing their senses and in acquiring illusory objects and happiness. So, in the field of acquiring Brahma Gyaan and spiritual bliss, they are foolish and, in acquiring illusory happiness and pleasure, they are highly intelligent.

"Re ma'n thrikhaa na boojhe theri jhaanjhuae, prathibimb pakaryo na jaa'ae.
Jyon jalchar jal binaa naa rahe, jo thoon kare anek upaa'ae." (2)

Meaning : O' mind! The water seen in a mirage can never quench the thirst. The water seen in a mirage is, like that reflection, which can be seen but cnnot be physically held. As the creatures of water cannot live away from water, even the people of this illusory world cannot stay away from illusory happiness. Howsoever you might try and whatever advises you might give, the Jeevs of this world are not going to leave the illusory desires and wants.

"Re ma'n srisht sakal supan kee, thoon kare thaamen pukaar.
Asath sath ko na mile, thoon chhod aap vikaar." (3)

Meaning : O' mind! This entire creation is of a dream state. You can keep showering the Transcendental Knowledge on the Jeevs of this dream world. Being totally lost in intense cravings and desires, the Jeevs of this illusory world are not able to attain the imperishable Paar Brahm. Please put aside the feeling of bitterness or distress

caused by the ill behaviour of people who try to create hurdles during discourses.

"Re ma'n supan ka ghar neendh me'n, so rahe na neendh bigar.
Yaako kot ber parbodhhiae, tho bhee gale naheen pat'thhar." ***(4)***

Meaning : O' mind! Dream manifests only in sleep, meaning that, Jeevs arise only in Moh Saagar (*ocean of delusion*) and Moh Thathwa (*the total material energy of creation*) and so they will not be able to leave illusion. Even if you preach Brahma Gyaan a million times to them, they are not going to savour it, meaning, they are never going to get intoxicated with dedication and love to Paar Brahm.

Import : The form of the sentient Jeev is an apparent likeness of the conscious self of Aadi Naaraayan but its gross, subtle and causal bodies are made of maaya or illusion (*Mahath Thathwa; part of Moh Thathwa responsible for one of the many created worlds*). Avyaakruth Brahm (*lowest psychic plane of Akshar Brahm*) in its dreamy state visualizes itself as Aadi Naaraayan. No doubt, Brahm is fully knowledgeable and He can never be enveloped by sleep or ignorance but the entry of the concentration or attention of Avyakruth into Moh Saagar (*Mahaa maaya or the ocean of delusion*) is referred to as seeing

a dream in sleep.

"Vaasnaa hoaegee behadh kee, so kyon chhode apnee par.
Ao supan me'n aek sabdh sunthe, ud jaasee neendhar." ***(5)***

Meaning : The Aatma residing in Behadh will never leave its original abode. Does not matter even if it has come in this dreamy (*false*) world, it will free itself of the slumber of illusion the moment it hears even a word of the knowledge about its original abode.

Explanation : 'Hearing even a single word' is used in a figurative sense here and simply means that, even if the Aatma comes to hear only a little bit of information about its abode, it will immediately awaken.

"Sath sabdh ko so'ee cheenhe, jo hoae vaasnaa brahm.
Ae tho asath ulatiae khel rachyo hai, dheth dhikhaaee sab bhram." ***(6)***

Meaning : It is only the Brahmashrishtis of Paramdhaam who would be able to grasp the knowledge about the eternal abode. In contrast to the eternal abode, the sport of this world is quite opposite and, is full of artifice of illusion and false meaning, one that is liable to undergo

dissolution at the time of the Great Deluge.

Explanation : Paramdhaam is an embodiment of Sath (*truth*), Chith (*consciousness*) and Anandh (*ecstacy or bliss*) while, this world is one of Asath (*falsehood*), Jadh (*inanimate, inert material world*) and Dukhmayi (*sorrowful*).

"Asath thin ko bharam kahiae, hoth hai jinko naas.
Ae tho choudhe chutkee me'n chal jaasee, yon kahath suk jee vyaas." (7)

Meaning : Non-truth or false is that which is destructible. It is also said as 'bhram' (*illusion*). The essence of 'bhram' is one, which has a different form and appears as something else. It is the contention of Shukdevji and Vyaasji that, this Universe of 14 tiers would just dissolve into nothingness in no time during the Great Deluge, in a time period, even lesser than the time required for the snapping of fingers.

"Thoon ulat yaako peett dhe, premen khel piyaason rangh.
Ao aa'ae milenge aapahee, jaason theraa hai sanmandhh." (8)

Meaning : O' my Aatma! Turn away (*or take away your concentration*) from this illusory world and drown yourself in the sublime love of

Beloved Aksharaatheeth. You have an eternal relation with the opulent Lord. Therefore, He will definitely come and meet you.

"There sangee thohe abaheen milenge, thoon kare kyon na karaar.
Mahaamath man ko dhrid kar, samasthh syaam bharthaar." ***(9)***

Meaning : Shri Mahaamathiji says, O' my Aatma! Why is your mind not at peace? Your companion Sundersaath of Paramdhaam will meet with you soon. Be affirmed in your mind of the fact that, your Beloved is the all knowing, all virtuous Aksharaatheeth under whose grace nothing is impossible.

Episode [24] Verses (277)

Raag Shree Godee

"Ras magan bha'ee so kya gaave.
Vichalee budhh ma'n chith manuaa, thaa'ae sabdh seedhhaa mukh kyon aaven." ***(1)***

Meaning : After all, what can the Aatma sing who is lost in the pleasure-filled love for the Beloved? Its mind, consciousness and

intellect are all disenchanted with the world, and so, strange and odd mystic words only come out of its mouth. It is not able to tell anything clear and straight.

Import : The word 'singing' in this verse is used essentially to mean 'describing'. It is not possible for the Aatma to put in words its love towards the Lord. It also means, not being able to express directly.

"Bichale nain shravan mukh rasnaa, bichale gun pakh indhri angh.
Bichalee bhaanth ga'ee gath prakrith, bichalyo sangh bha'ee aur rang."

(2)

Meaning : The eyes of Aatma, who remains ever consumed with her love for the Beloved, do not like to see the illusory drama of this world. The ears have no taste to hear worldly matters. Her mouth does not have any desire to utter any mundane words. Even the tongue does not have interest to savor any tasty food. It has reached a state beyond the three attributes of Sathv, Raj and Tham. Quite distinct from the two paths, the path of worldly business and pleasures and, the path of retired contentment, she sets forth on the path of King Janak. All her senses show least interest in catering to their subjects. Her previous state and disposition (*temperament*) have also undergone change.

Relieving herself of the attachments with the mundane world, she has moulded herself in the image of the Lord.

Illustration : The proclivity (*natural disposition*) of conscience as well as the senses gets changed when lost in sublime love for the Beloved. Just as the transit of moon in the sky brings abut new and full moon phases, so do the humans born in the world of action, want to associate themselves with two states, which are referred to as path of worldly deeds and the retired contented path. In other words, they are also referred to as psychic spiritual and, mundane worldly indulgement. These are what are referred to as paths.

"Bichalee disaa avasthhaa chaaron, bichalee sudhh na rahee sareer.
Bichalyo moh ahankaar moolthhen, nainon neendh na aave neer." (3)

Meaning : Her path is quite different from all, as, she steers free of the path of 'Vidhhi' (*methodical acceptance or positivity towards ordained*) and 'Nishedhh' (*the path of shunning the ordained or negativity towards established norms*). Distinct from awakened, dreamy, slumberous or the fourth level of meditational state is, the love torn state. She is so drowned in the ocean of love for her Beloved that, she is not even conscious of her body. She is completely without

ego and desires and, even sleep has deserted her eyes.

Explanation : An ordinary mortal of this world accepts some special norms (*or obeys certain special rules*) and at times also rejects them (*or violates them*); this is what is referred to as 'Vidhhi' and 'Nishedhh'. Being immersed in the sublime love for the Lord, the psychic state becomes something quite different from these two. The body and the Universe are created out of 'Moh' (*desires or maaya*) and 'Ahankaar' (*ego*) and so, the meaning of saying 'without ego and desires' is that, the Aatma remains totally cut off from them or is freed of their influences.

"Bichal ga'ee gam vaar paar kee, aur angh na kachhu ae saan.
Piyaa ras me'n yon bha'ee mahaamath, prem magan kyon karsee gaan."

(4)

Meaning : Shri Mahaamathiji says that, consumed by love for the Beloved, the condition of the Aatma becomes such that even the experience of Behadh, which is beyond Vaikuntt and Niraakaar, appears insipid and uninteresting and, her heart is free of all desires as, she is lost in the aesthetic experience of the Eternal Bliss of Paramdhaam. How can, the Aatma drowning in an intoxicating ocean

of love, ever sing the experience of Bliss of Paramdhaam in words?

Episode [25] Verses (281)

Raag Maaru

"Khoj badee sansaar re thum khojo saadhho, khoj badi sansaar.
Khojath khojath sathgur paaiae, sathgur sangh karthaar." ***(1)***

Meaning : Shri Mahaamathiji is saying, O' the pious and virtuous! The search for Sat-Chit-Anand Paar Brahm in this world has great importance. It is only by remaining involved in relentless search, that one gets a Sadguru under whose grace and wisdom, realization of Beloved Paar Brahm becomes possible.

"Bhagath hoth bhagwaan kee, kiv kar kahaaven sidhh saadhh.
Gun angh indhree ke bas pare, thaathhen baandhhath bandhh agaadhh."
(2)

Meaning : The devotees of God (*Aadi Naaraayan, Akshar Brahm*) in this world become known as accomplished virtuous masters by penning eugolizing poems on God but, still are overpowered by all the

three attributes (*Sathv, Raj and Tham*). They have yet no control over their mind, consciousness, intellect and ego. In this way, they are trapped as a victim of cravings and remain bound by Maaya (*illusion*).

"Sathgur kyon paaiae kulee me'n, bhekhe bigaaryo vairaag.
Dimbhakaaiae dhuniyaan le daboee, baaher seethal maanhen aag." (3)

Meaning : Finding a true Sadguru is very difficult in this dreadful Kaliyug (*day of judgement*) as, ostentatious (*pretentious*) people have disgraced renunciation and detachment by posing as true saints. Due to non-dissemination of Brahma Gyaan (*True Transcendental Wisdom*), impostors have succeeded in establishing sway all over, with the result people are left wandering around in utter darkness and ignorance. Outwardly, these pretentious people appear to be calm and peaceful full of Brahma Gyaan but the fire of need for worldly matters and desire for pleasures of the senses, are raging within their hearts.

"Govindh ke gun gaa'ae ke, thaapar maangath dhaan.
Dhhik dhhik pado th'e maanavee, jo bechath hai bhagwaan." (4)

Meaning : These people demand charity in the name of God singing His praises. Damned (*or reproachful*) are such people who strive to

serve their personal ends by selling the name of God.

Explanation : No doubt, the activities of all spiritual establishments run only on charity and donations; why then is it that, the act of seeking charity has been criticized in this verse? What is inherent in this criticism is that, while it is expected of people to donate surplus money that they acquire as charity in the cause of humanit, which would help in the spread of spiritual wisdom; misuse of such money by some for their personal cause is a great sin. Considering the money coming through charity as the property of the human society, it should be put to good use in the interest of others. The criticism in this verse is, for that charity which, is sought in the name of Paramaatma or, as honorarium for service by reciting scriptures or, by giving religious discourses and, which is then used for family or personal interests.

"Udhar kaaran bechen haree, mooddon aehi paayo rojgaar.
Maarthe mukh oopar, vaako le jaasee jam dhwaar." ***(5)***

Meaning : These people sell the name of God for meeting their personal ends. These foolish people have found it as a good business for earning wealth. But after death, they will be hit in the face by the messenger of Yama and and taken to him.

Import : Misuse of money in the name of (*or garb of*) religion or spiritual faith is very disastrous. The instance of Jeev 'being beaten or hit in the face' is a gift of the beliefs of mythic mythology and not truly of Shree Ji. The essence of this verse is that, one will have to pay for such sinful acts in a very shameful way. In fact, according to the contentions of Bhagwath Gita and Brihadhaaranyak Upanishad, Jeev leaves one body and enters another body in a very short time. So it is imperative that, either in the later births or even in the same birth, one will suffer this type of punishment in one form or other.

"Baittath sathgur hoae ke, aas karen sishya keree.
So doobe aap sishyan sahith, jaa'ae pade koop andhheri." ***(6)***

Meaning : Those, in the society who expect monetary benefits from their disciples despite being self crowned as Sadguru, will sink in the ocean of worldly existence along with their disciples.

Import : Either misuse of public wealth or, assisting in the same, are both equally sinful. It is but natural that, when the money given as charity by some one, is being used in sinful acts, even the giver becomes an equal partner in the sin.

"Jo maanhen nirmal baaher dhe na dhekhaaiee, vaako paarbrahmso'n pehechaan.
Mahaamath kahe sangath kar vaakee, kar vaahee so'n gosht gyaan." (7)

Meaning : Shri Mahaamathiji says that, one who is very pure and clean form inside but, would not give an indication of self by outer appearance and clothing, meaning, one who would keep his inner state hidden to the outside world, is the one who in reality has realized the identity of Paar Brahm. One should associate oneself with such a Brahma Gyaani only and learn the deeply hidden secrets of spirituality.

Episode [26] Verses (277)

kiranthan of Vedhaanth
Raag Shree Jethsee

These recitals on Vedhaantha have thrown light on the abodes, form and sports of both Maaya and Brahm. Most of the recitals on Vedhaantha originated at Surat and Haridwaar.

"Kaho kaho jee ttaur nehechal, vathan brahm ko. |Tek|
Thum theen sareer thaj bha'ae brahm, paayo hai pooran gyaan.
Jo lo'n sanse naa mi'te, saadhho tho lo'n hoth hairaan." ***(1)***

Meaning : Shri Mahaamathiji is asking the scholars of Vedhaantha, O' the wise and learned! Kindly take the trouble of telling, where is the eternal abode of that Brahm? You have declared yourself as the greatest owners or masters of all knowledge by reading the aphorisms (*true percepts*) of Vedhaantha. It appears that you have firmly rooted the idea in your mind that, Jeevs would cross the ocean of worldly existence (*Bhav–saagar*) and attain the state of Brahm when we relieve ourselves of our gross (*physical*), subtle (*astral*) and causal bodies and reach the state of cause of causal. You will never find peace of mind till you free yourself of your doubts.

"Vedhaanthee santho mahantho, thum paayo anuhhav saar.
Nij vathan jo aapno, thum so'ee karo nirdhhaar." ***(2)***

Meaning : O' saints and monks given to contemplation of Vedhaantha! You seem to have experienced the essence of the highest knowledge. Decide with conviction in that case, where is your true abode?

Explanation : The meaning of Vedhaantha is inference (*deduction*) of Vedh. Whatever knowledge, that saint Vyaas and other people have gleaned about Brahm subjectively, is referred to as Vedhaantha. But, it should not be understood that, whatever is written in Vedhaantha is the ultimate truth. The ultimate truth is represented only by Vedh and Shri Mukh Vaani (*Swasamveda or the gospel truth pronounced by Praan Naathji*).

"Pehele pe'd dhekho maayaa ko, jaako na paaiae paar.
Jagath janethaa jognee, so kahaavath baal kumaar." ***(3)***

Meaning : None has reached (*or known*) beyond that Maaya which is the material (*or proximate*) cause for the origin of this world. This Maaya which brings forth the world is said as (*or known as*) girl, virgin or ascetic.

Import : Material cuase is that with which any object is made. The soil of which an earthen pot is moulded is the material cause and, the molder or potter, is the instrumental cause. Just as any girl, virgin or ascetic does not give birth to a child for not having a husband, so is the Maaya also a virgin or ascetic but yet, she has created this world. It is said in Shwetaashwathropadh that, '***Maayaam thu prakrithim***

vid'dhhi maayinam thu maheswaram' meaning, be it known that Maaya is nature (*prakrithi*) and Brahm her master. It is said in the 14th verse of this section that, '***Khel aise anek rache, naar niranjan raa'ae'*** meaning, this Maaya is the better half of Kaal Niranjan (*the timeless spotless being*) situated in Avyaakruth. The reason for being said as virgin or girl is, because, the sport of Aadi Naaraayan and Kaal Maaya (*the power that creates this world*) is quite distinct from the sport of worldly men and women.

"Maath pithaa bin janmee, aape banjja pind.
Purukh angh chhooyo naheen, aur jaayo sab brahmaand." ***(4)***

Meaning : This Maaya is born without mother and father and, she herself is considered barren. She has not even touched her husband, Aadi Naaraayan, and yet she created this entire Universe.

Import : If, the all powerful Brahm is eternal then, the sentient illusion (*Chaithanya_Maaya*), His power, should also be considered as eternal. Yogmaaya (*the divine plane of Akshar Brahm*) is also sentient, eternal and imperishable like Brahm and so, this Kaal Maya is considered born without parents. "***Thoo kahaa dhekhe in khel me'n***, **ae tho padyo sab prathibimb**". The mere resolve (*or volition*)

of Aadi Naaraayan, initiates a quantum fluctuation or vibration in Moh Thathwa (*the immanifest material energy or the principle of cosmic intelligence*) which starts generating manifest or physical matter ie. Mahath Thathwa (*part of Moh Thathwa for one creation*) followed by Ahankaar *(ego or self- consciousness*). The handiwork of creation commences then. This is what is referred to as 'creating the world without even touching the Purush (*Brahm*).

"Aadh anth yaako naheen, naheen roop rangh rekh.
Angh na indhree thej na joth, aesi aap alekh." ***(5)***

Meaning : There is neither beginning nor end to this Maaya. It neither has form, color or marking nor, psyche or senses. Has it neither heat nor light. So it is completely invisible.

Import : The subtle form of Nature (*Prakrithi or Kaalmaaya*) is the immanifest material energy or the principle of comic intelligence (*Moh Thathwa*) and, to see through it or know it in toto, is beyond the intellect of man. That is why it is said to be beginningless and endless. The degree of subtleness of it can be gleaned from the fact that, it cannot be expressed in any shade of colour. It is said in Saankhya Dharshan that, '***Mahadhaakhyam kaaryam thath manaha'***

meaning, the origin of mind, consciousness and intellect etc. is from the immanifest material energy but yet, the sentience (*or the living force for the functional competence*) of psyche and senses comes from Jeev. The inanimate inert nature being inherently sentient, it is said to be devoid of psyche and senses.

"Jal jimee na thej vaa'ae, na soham sabdh aakaas.
Thab ae aadh anaadh kee, jab naheen chethan prakaas." ***(6)***

Meaning : When the five matter, 'sky, air, fire, water and earth' had not originated, the word So-ham was not in existence and, even when Aadi Naaraayan had not manifested in the ocean of slumber or illusion (*Moh Saagar*), this Kaalmaaya, which manifests from eternal Yogmaaya was there.

Import : Since Akshar Brahm is eternal, even his four mental aspects or psychic planes, 'Sathswaroop (*True Self*), Keval (*intellect*), Sablik (*Consciousness*) and Avyaakruth (*Mind*) are also eternal. The four powers of the planes, Avyaakruth to Sathswaroop (*Moolmaaya, Aanandh Yogmaaya, Chidmaaya and Sathmaaya*) inherent in Him will also be eternal; and the source of Kaalmaaya is the hidden power within the causal cause of Avyaakruth (*or in the gross of Sablik*).

"Prakrithi paidhaa kare, ka'ee aise ind aalam.
Ae ttaur maayaa brahm sablik, thrigun ki paraatham." *65/10*

The immanifest material energy (*Moh Thathwa*) manifests from *Sumangala Shakti*, the resident power within Avyaakruth and, Aadi Naaraayan appears as a reflective form of the embodied original force (*Avyaakruth Purush*). This is what is said as 'kindling with active sentience'. The averment ***'Yaamaen mahaavishnu ma'n, ma'n thhe'n thrigun'*** also means the same. Kaalmaaya is referred to as 'of beginningless and endless' because, it manifests from the eternal Maaya (*Sadroop*); meaning that the primordial Kaalmaaya is a form of the eternal Yogmaaya. It is clearly said in Shri Shri Mukh Vaani ***"Upajyo moh surath sancharee, khel huaa maayaa vistharee".***

Same way, it is said that, the principle of cosmic intelligence (*Moh Thathwa or Kaalmaaya*) has arisen from the Primordial Nature (*Mool Prakrithi or The Creative Urge of Brahm*). The averment, "***Mool prakrithi moh aham thhe, upje theenon gun."*** from Shri Mukh Vaani is also in this context. The inherent meaning of the word, 'So-Ham' (*I am that*) is related to that imagination of Aadi Naaraayan in which, the dreamy reflective state of Avyaakruth Purush, Aadi Naaraayan, imagines or assumes to behave like His original form,

Avyaakruth. The word, So-Ham is also used in the context of that state in which Jeev starts identifying itself as Brahm.

"Padd padd thhaake pandith, karee na nirne kin.
Thrigun thrilokee hoae ke, khele theenon kaal magan." ***(7)***

Meaning : Many great scholars have read endlessly religious scriptures and yet have not been able to grasp the true identity of Maaya. Brahma, Vishnu and Shiv, representative embodiments of the three qualities, have also their origin in Maaya only. The three domains, earth, heaven and vaikuntt are also made by (*or expressions of*) Maaya. Even in the three time periods, past, present and future, the absorbing sport of Maaya is in action.

"Vishnu brahmaa rudhr janmen, huiee theenon kee naar.
Nirlep kaahoo na lepaheen, naaree hai par naaheen aakaar." ***(8)***

Meaning : Brahma, Vishnu and Shiv are born from the imaginary resole (*or volition*) of Aadi Naaraayan who manifested in the ocean of slumber (*Moh Saagar*). It is Maaya only, which is playing its sport in the form of Saraswathi, Laksmi and Paarvathi, the consorts of the three Godheads. This Maaya is so unencumberd and free that, it never

gets bound by, or to, anything. Though feminine, it still has no form or shape.

Import : The powerful and its power are inseperable. In a metaphorical sense, they are likened to husband and wife. Yogmaaya is also inseperable or indistinct from Brahm but, Kaalmaaya is that great sea of illusion of Aadi Naaraayan, who keeps all jeevs under her enticing power (*or stranglehold*). It is the intent of Nature (*Prakrithi*) to keep the masculine principles attracted towards and bound by her charms. Though the same sentient Jeev present within Brahma, Vishnu and Shiv is there even within Saraswathi, Laksmi and Paarvathi, their forms are yet considered as the form of Maaya because, like Nature (*Prakrithi or Maaya*), they also keep the three Godheads bound by their bond of love or affection.

"Gagan paathaal mer sikharon, ashtakulee banaa'ae,
Pachaas kot jojan jimee, saagar saath samaa'ae." ***(9)***

Meaning : It is from this Maaya only the vast sky or space is made. Even this Brahmaand, endowed with eightfold envelope (*the five types of matter + mind, intellect and ego*) and, peaks of mountains like the mythological Sumeru and hell (*nether world*), is also created by this

Maaya only. Even this earth of 50 crore yojan (*5 billion yojan*) and the seven seas and oceans are alo a gift of this Maaya.

Explanation : One yojan is made of four kos and one kos is equal to 3.2 km. So 50 crore yojan will have 50 x 4 x 3 = 600 crores or 6000 million, billion km. This is not acceptable to either Science or Vedhic scriptures. The size of Earth as 50 crore yojan is the contention of the authors of Bhaagwath and not of Aksharaatheeth. Here what is said in Bhaagawat is simply used as a representative quote.

"Thej thimar yaamen phiren, ravi sasi thaare naa thhir.
Ses naag kar brahmaand, le dhharayo vaake si'r." ***(10)***

Meaning : In this phantasamal (*deceptive*) world, if there is light somewhere, there is darkness somewhere else. The Sun, moon and the stars, which scatter light all over are all in motion. This entire Universe is on the support base of Shesh.

Import : Moon, the satellite, is revolving around the Earth and, the Earth itself is revolving around the Sun. The Sun is also in motion within its ambit. In this Universe, everything including sub atomic particles, atoms, solar system and galaxies are all in motion of one

form or other. The contention that, this Universe is resting on the head of a serpeant (*Shesh*) is of the mythical mythology and not of Aksharaatheeth, Praan Naathji. The logical question is, how can there be a serpeant when no living things have been created and, how can a serpeant hold up such a big globe of earth? Actually, the meaning of Shesh is 'void' (*Shoonya*). The meaning of void is the formless sky or space. The planets and stars exist in this sky by the force of attraction. If the huge mass of Earth is held up by a serpeant, then what snake or serpeant is holding up the Sun, which is 6 million times heavier than earth?

"Dhev dhaanav rikhi muni, brahm gyaanee badee math.
Saasthr baanee sabadd maathr, ae bolee sabe saraswath." ***(11)***

Meaning : Gods, demons, saints, seers and even the pursuers of divine wisdom are all under the subjugation of Maaya. Religious scriptures and saintly wisdom have also emanated from the intellect of Maaya.

"Baran chaaron vidhyaa chaudhe, ae padaa'ae bhalee par.
Kar aavaran moh neendh ko, khelaave naaree nar." ***(12)***

Meaning : All the four castes of this illusory world (*Braahman,*

Kshatriya, Vaishya and Shoodra) have browsed the 14 scriptural knowledge (*4 Vedhaas, Arthh-vedh, Dhhanur-vedh, Gaandhharva-vedh, Aayur-vedh, Kalp, Nirukth, Jyothish, Dhharma Shaashthra, Bhooth Vidhya and Brahm Vidhya*) and yet, Maaya has kept them all trapped in a slumberous veil of ignorance that, no man or woman is able to get out of its vice like grip.

Import : The basis for all written scriptures, are the four Vedhaas and all the derived knowledge are as listed out. Athharva Vedh is the subsidiary of Rig Vedha known as Shilp Shaasthra. Dhhanur Vedh is the subsidiary of Yajur Vedha known as Kshathra vidhya. Gaandhharva-vedh includes the knowledge of music. Aayur-vedh is the subsidiary of Athharva Vedh and contains medical science while, Braahman (*Shatpathh and others*) scriptures are called Kalp or historical mythology. Nirukth is known as Dev-vidhya, Jyotish or Astrology is called Nakshathr-vidhya, Praani Shaashthra or Life Science is called Bhooth-vidhya and, scriptures related to Brahm are known as Brahm'vidhya.

"Laakh chauraasee jeev janth, ae baandhhe sabe nirvaan.
Thhir char aadh anaadh lo'n, ae bharee so chaaron khaan." ***(13)***

Meaning : This Maaya has tied down all the 8.4 million classes of living forms in its vice like grip. These life forms are of two types – those, which are mobile (*animals*) and those, which are static (*plants*). There are four ways in which living thigs come into existence: 1. 'Andaj' meaning oviparous – from eggs like lizards, snakes and birds; 2. 'Pindaj' meaning viviparous – live birth from womb like cattle, monkey and human; 3. 'Udbhij' meaning – soil born like plants and trees; 4. 'Svedaj' meaning from sweat or water like fleas, bugs, mosquitoes etc. which florish under conditions of sweat, humidity and stagnant water. The Kaalmaaya, which has come forth from Yogmaaya is playing its sport in all living things.

"Paanch thathwa chaudhe lok, paau pal me'n upjaa'ae.
Khel aise anek rache, naar niranjan raa'ae." ***(14)***

Meaning : This world of 14 domains is made of the five types of matter (elements). This Maaya who is the better half of Kaal Niranjan (*unblemished time*) creates many worlds like this in one quarter of a moment.

"Ae kaalee kin paaee naheen, sab chhaayaa me'n rahe urjhaa'ae.
Upje moh ahankaar thhen, so mohei me'n bharmaa'ae." (15)

Meaning : Nobody has been able to understand this Maya, which has spread, night like darkness of ignorance in the hearts of Jeev. Every one remains enmeshed in this Universe of 14 tiers and 8 whorls of envelope, which is a shadow of Mahth Thathwa and Maaya. How can the poor Jeev, which comes out of desires and ego, get away from it? They have got entangled with it.

Import : The intent of considering Maaya as a dark night is that, just as nothing can be seen clearly at night due to darkness, similarly, one cannot realize truth when the heart is overpowered with cravings of Maaya. Just as a shadow gives only a vague silhouette of a person and is not the real form, so is this this world of 14 tiers and 8 envelopes originating from Moh Thathwa, unreal and hence, likened to a shadow. There is difference between reflection and shadow. A reflection is an exact replica of the original while, a shadow is not so. The shadows of two individuals of same height appear similar but their refelections appear definitely different.

"Budhh thuriya dhrsht shravanaa, jethee gam vachan.
Utpan sab hosee phanaa, jo lo'n pohonche ma'n." ***(16)***

Meaning : Whatever can be investigated by intellect, whatever can be contemplated by consiousness, whatever can be seen with eyes, whatever can be heard with ears and, whatever can be reached by mind and words, all come into existence and undergo dissolution.

"Oopar thale maahen baaher, dhaso dhisaa sab aeh.
So sabdh kaahoon na paaiae, kahya ttaur akhand ghar jeh." ***(17)***

Meaning : The world of transient perishable Maaya extends above and below, inside and outside and on all ten sides. Words of wisdom about the Eternal Paramdhaam, is not heard coming from anyone.

"Tho kahyo na jaa'ae ma'n vachan, na kachhoo pohonche chith.
Budhhen sunee na nisaanee shravanon, tho kyon kar jaaiae thith." ***(18)***

Meaning : Alas, how could that Paramdhaam be reached, about which mind and words find no expression, consciousness fails to reach, intellect cannot comprehend and ears can vaguely even hear about it?

"Vedhaanthee maayaa ko yon kahe, kaal theenon jaraa bhee naahen.
Chethan vyaapee jo dhekhiae, so bhee udaaven thin maahen." (19)

Meaning : It is the opinion of scholars of Vedhaantha who follow the teachings of Shankaraachaarya that, Maaya was not there, in the past, neither is it there in the present nor, would it be there in the future. They do not accept the existence of anything except the one Brahm. They even dismiss the idea of the presence of sentient Jeev permeating the whole body.

"Naa kachu naa kachu ae kahen, ao sath-chith- aanandh.
Asath sath ko naa mile, ae kyon kar hoae sanmandhh." (20)

Meaning : They repeatedly say that everything is Brahm only. There is nothing except Brahm. But the fact is that, whereas the form of Paar Brahm is Sat, Chit and Aanand, the form of this Universe is one of falsehood and inanimate or inert full of sorrows. Obviously, there can be no meeting ground between truth and non truth meaning, that this world cannot be considered embodiment of Brahm by his presence here. It is a great foolhardiness to consider the presence of Brahm in every particle of this world.

"Ae jo vyaapak aathmaa, paraatham ke sangh.
Kyon brahm nehechal paaiae, ith beech naar ko phandh." ***(21)***

Meaning : What is described as 'all pervading Aatma' is more applicable to Paramdhaam. Every object in Paramdhaam is a form of Aatma. The original physical form of Aatma is Paraatama, which is enacting perpetual divine sport with her beloved Paar Brahm. How can, Paar Brahm, the eternally present form of Paramdhaam be, considered present in the midst of all pervading Maya?

Import : It is the sentient principle that permeates the whole of Paramdhaam and Yogmaaya, which finds address as 'Aatma' in Upanishads and other scriptures. Occasionally, here and there, even Aadi Naaraayan, the all pervading form of this transient destructible world is also referred to as 'all pervading Aatma', whose original form (*Paraatama*) is the powerhead, Sumangala principle. In new Vedhaantha, it is Aadi Naaraayan only, who finds mention as 'Ishwar" (*Supreme Being*), reflection of whose sentience is present in the form of Jeev in every living entity of this world.

"Niberaa kheer neer kaa, mahaamath kare kaun aur.
Maayaa brahm chinhaa'ae ke, sathgur bathaaven ttaur." ***(22)***

Meaning : Shri Mahaamathiji is saying; like between milk and water, who can really show the difference between the original forms of Brahm and Maaya? The grace of Sadguru only can reveal the identity of Maaya and Brahm and lead one to the Eternal Abode.

Epsode [27] Verses (310)

Raag Shree Aasaavaree

This episode addresses the scholars of Vedhaantha, touted to be Braahmans by birth.

"Mei poochon paande thum ko, thum kaho karke vichaar.
Saasthr arthh sab levaheen, par kine na kiyo nirdhhaar." ***(1)***

Meaning : Shri Mahaamathiji is saying, O' learned Braahmans! I am asking you something related to Vedhaantha. Please reflect on it thoroughly and then tell me; every learned one takes out the meaning of scriptures nevertheless, nobody is able to advocate the true

principle.

Explanation : Knower of all four Vedhaas is known as 'Chathurvedhi', of three Vedhaas is called 'Thrivedhi', of two Vedhaas as 'Dwivedhi' and of one Vedha as 'Paathak'. The distorted forms have become 'Chaube', Thiwaari', 'Dhube' and 'Paandeya' or 'Paande'.

"Maayaa moh ahankaar thhen, ae sabe utpan.
Ahankaar moh maayaa udeee, thab kahaan hai brahm vathan." ***(2)***

Meaning : This world is an expansion of Maaya, Moh and Ahankaar. My question is, When Ahankaar, Moh Thathwa and Maaya will all undergo dissolution at the time of Mahaapralaya, I am curious to know where will be the abode of Brahm?

"Koee kahe brahm aathmaa, koee kahe paraatham.
Koee kahe so-ham sabdh brahm, yaa bidhh sab ko agam." ***(3)***

Meaning : It is the assertion of some that, Aatma itself is the form of Brahm while, some others consider Paraatama as the form of Paar Brahm. Some others consider the self- experienceable word So-ham to be Brahm. This way, Brahm remains beyond the reach of all.

"Koee kahe ae sabe brahm, rahath saban me'n vyaap.
Koee kahe ae sabe chhaayaa, naaheen yaamen aap." ***(4)***

Meaning : Some say that, Brahm is present within this world permeating all over. That way, this entire Universe would become an embodiment of Brahm. It is also the utterance of some that, this entire world is a shadow of Mahaamaaya and the Eternal Indestructible Brahm is not here.

"Koee kahe Ao nirgun nyaaraa, rahath saban se asangh.
Koee kahe brahm jeev naa dhoae, ae sab aekai angh." ***(5)***

Meaning : Some say that Brahm is one, who is without any quality and detached from everything. Some even say that Brahm and Jeev are not two separate entities but one non-dual entity.

Import : It is generally inferred that Brahm is 'shapeless' (*Niraakaar*) when He is referred to as 'without quality' (*Nirgun*) and that, He is 'with form or shape' when referred to as 'with quality' (*Saakaar*) but, in reality, that is not the case. Every matter is with quality or without quality based on one or other criterion. Brahm is considered as Sagun as, He is an embodiment of the qualities of boundless wisdom, power

and bliss. He is considered as Nirgun as, the qualities of non-truth, inanimateness or inertness and sorrow, characteristic of this world are not the attributes of Brahm. The concept, of considering Jeev and Brahm as identical is, of the followers of Shankaraachaarya. There is no such averment in the original expositions of Vedhaantha.

"Koee kahe ae thej punj, yaakee kirnaa sabe sansaar.
Koee kahe yaako angh na indhree, niranjan niraakaar." ***(6)***

Meaning : Some say that Paramaatma is like a gob of light and innumerable Brahmaands originate from the rays radiating from it. Some say that He is fully shapeless and without limbs or organs of sense and others.

Import : Brahm is only the distal instumentsal cause and not the proximate material cause of the created world. The created worlds are not equatable with the rays of the gob (*mass or lump*) of light as the rays also have the same form as that of the gob of light. Then why, is the world false, inanimate and sorrowful, contrary to the nature of unfathomable ocean of power, wisdom and bliss of Brahm? The meaning of Niranjan is, to be devoid of limbs and other organs while, Niraakaar means, to be devoid of any shape like circle, square, small,

big etc.

"Koee kahe ao purukh uttham, aur ae sabe supan.
Koee kahe ae alakh alhaa, koee kahe sab sunn." (7)

Meaning : Some say that Paramaatma is the one and one only Uttham Purush and that_this entire world is false like a dream. Some others say that He is invisible (*alakh*) and imperceptible (*agochar*) beyond mind and words. Yet others like Bud'dhhists opine that there is nothing other than Incorporeal (*Shoonya*).

Explanation : The followers of Bud'dhhism believe that this Universe emerges from the Incorporeal and also merges or dissolves into it. There is no eternal creator Paramaatma other than the Incorporeal.

"Koee kahe o' sadhaa siv, aur na koee dhev.
Koee kahe aadh naaraayan, karath kamlaa jaakee sev." (8)

Meaning : Some say that Sadhaashiv is Paramaatma. There is none other than Him worth worshippable. Some say that there is none equal to Aadi Naaraayan (*Maha Vishnu, Sheshyaayi Naaraayan, Pranav the reflective image, Hiranyagarbh*). Goddess Lakshmi remains ever

devoted to His service.

Note : Shaivites consider Saddaashiv as Paramaatma while Vaishnavites consider Aadi Naaraayan as Supreme. Same way, followers of Shaktism consider Divine Mother Aadi Shakti as the Supreme Force.

"Koee kahe aadhe aadh maathaa, aur na koee kyaanhen.
Siv naaraayan sabe yaathhen, yaa bin kachuae naahen." ***(9)***

Meaning : Some say that Aadi Shakti only is supreme. There is none above Her. It is from this Aadi Shakti only Shiv, Naaraayan etc. manifested. So there is no force beyond Aadi Shakti.

Import : Shankaraachaarya in his composition 'Saundharya Lahari' had referred to 'Chidaanandh Lahari' the inherent power in the subtle of Sablik Brahm as the principal consort (*Mahaaraani*) of Paar Brahm. Sumangala Shakti is the manifest form of Chidaanandh Lahari situated in the causal cause (*Mahakaaran*) of 'Avyaakruth' or the gross of 'Sablik' (*the lower two spiritual mental planes of Akshar Brahm*) which materialises the 'Purush' in the dream state. In the minute gross of Sumangala Shakti is "Rodhhini Shakti' which gives rise to the

ocean of delusion (*Moh Saagar*). It is in this ocean of delusion that Aadi Naaraayan manifests and by his volition or resolve manifests Brahma, Vishnu, Shiv, Ishwar and Sadhaashiv. It is in this context that, the propounders of Shakti consider Rodhhni or Sumangala Shakti as supreme, and higher than Brahma, Vishnu and Shiv.

"Koee kahe yaako karam karthaa, sab bandhhe aaven jaa'aen.
Theenon gun bhee karmen baandhhe, so pher pher phere khaa'aen." (10)

Meaning : It is the opinion of some that karma or action is in itself the creative force. All the creatures of the Universe remain trapped in cycles of birth and death because they are ever bound to their actions (*karma*). Karma binds all the three qualities or attributes (*Sathv, Raj or Tham*) and hence, all creatures remain trapped in the ocean of worldly existence (*Bhav Saagar*).

Import : Worldly deeds or actions cannot be attributed to Paar Brahm and, it is these deeds or actions that kep the creatures bound to the ocean of worldly existence. How can Brahm, who is uninvolved and detached, be ever considered trapped in the bindings of karma? The three qualities mentioned in the verse are not in relation to Brahma, Vishnu and Shiv as, they are said to keep all creatures wandering

around astray strongly entrapped in worldly bondings while, Lords Vishnu and Shiv are amongst the five privileged or blessed ones of Akshar Brahm. Karma binds the three qualities (*Sathv, Raj and Tham*) as they are associated with wisdom, action and passivity respectively. This is the contention of the followers of Saankhya and Meemaamsa scriptures.

"Koee kahe ae sabe kaal, karam sakth upaa'ae.
Khelaave apne mukh me'n, aakhir do'u ko khaa'ae." ***(11)***

Meaning : Some say that the entire Universe is an extension of time (*Kaal*). It is only from 'time' that the powers of action and wisdom arise. It is also under the subjugation (*or remining under the authority*) of Kaal that, the powers of action and wisdom assume control of the Universe (*creation, maintenance and annihilation*). Again, at the time of Mahapralaya, the powers of action and wisdom merge into Kaal and undergo dissolution.

Import : The principle of Kaal that finds exposition in Vaisheshik Dharshan is an inanimate and inert principle and not Brahm. The reason for addressing Brahm as Kaal in 'Kaal Sookth' of Athharva Vedh is essentially for bringing about dissolution of creation. In fact,

the Kaal that finds mention in Vaisheshik Dharshan and Athharva Vedh are different but, unfortunately, dogmatic doctrinaires of kaliyug have created confusion by using it synonymously. Athharva Vedh has detaileded the role of two concurrent powers- the powers of action and wisdom- in the creative process. This is the contextual reference here. Worth remembering is the fact that action (*deed*) can be performed without knowledge or wisdom.

"Ko'ee kare kaal ko sanjam, ko'ee dhin kaayaa bachaa'ae.
Ko'ee raathe karaamathen, yon sab nigam nachaa'ae." ***(12)***

Meaning : Some people try to put off death by gaining control over kaal (*time*) performing acts of Hatta Yog while, some others keep demonstrating miracles by their spiritual accomplishments. This way, all keep dancing according to the tunes of their own spiritual texts.

Import : By the practice of praanaayam and kechari mudra* or, by the performance of yogic acts like dhothi•, basthi# and even others, the age of the body can be increased. Similarly, by performing the penances of meditation and trance one can gain control over the body and the world of five elements and remain free from death until the time of the Great Deluge (*mahapralaya*). The wording "controlling

kaal" in this verse, is in this context. The essence of saying, 'to keep dancing according to the tunes of spiritual texts' is that, apart from detailing the path to attain Paar Brahm, the scriptures like Yog Dharshan, Vedhaanth etc. also contain descriptions about miraculous feats which keep the people of this world enticed, like being caught in a whirlpool, and thereby remain deprived of the Eternal Truth.

***** *an advanced yogic posture in which the tongue is placed in contact with the roof of the mouth and even pushed up into the nastral pharynx.*

• *a yogic practice of cleansing stomach by swallowing a piece of white linen cloth 7 meters by 8 cms soaked in salt water and then gradually pulling it out.*

*of cleaning bowel or a yogic practice of enema by sitting in utkataasana in navel deep water, insert a tube in the anus and contract the anus.*

"Padde gunen vikaar na chhoote, aag na angh thhen jaa'ae.
Aap vathan cheenhe binaa, tho lo'n jal bin gothe khaa'ae." ***(13)***

Meaning :These people not only read scriptures but also think deeply about them and yet, are not able to liberate themselves of the vices of lust, anger, desire etc. The fire of illusory cravings raging in their heart remains undoused. Being unable to recognize self as well as self-abode, they have to keep drowning in the waterless ocean of delusion meaning, they keep wandering in this world taking birth in low or high classes of life forms.

"Ae saanse sab samjhaa'ae ke, koee angh kare ujaas.
So guru mera mei sevon thaa'ae, sudhh chith hoae dhaas," (14)

Meaning : Whoever would clear the above doubts, and lit my heart with knwledge and make me understand every thing clearly shall be my guru (*master*). With a clear conscience, I shall remain subservient to him and serve him for all time to come.

"Mei tho khojon sudhh paar ki, koee na dheve bathaa'ae.
Moh ahankaar ke beech me'n, sab ithaheen rahe urjhaa'ae." (15)

Meaning : I am in search of the knowledge beyond the Incorporeal but nobody is giving me the knowledge of that place. All of you are ever embroiled in matters of ego and desires of mind, both of which are offshoots of Maaya (*Illusion*).

"Samjhe binaa sukh paar ko naaheen, jo udham karo kaiee laakh.
Tholon prem na upje pooraa, jo lo'n andhar na dheve saakh." (16)

Meaning : Without true realization, one cannot get the taste of Eternal Happiness even if one puts in all types of efforts; even pure love for the Beloved would not sprout until one does not get evidence

from the inner conscience about the Ultimate Truth.

Import : Even if one follows the manifold paths of ritualistic, yogic and other practices, one cannot realize Beloved Paar Brahm without acquiring the realistic, true knowledge. The heart gets satiated with happiness and, love for the Beloved manifests in it, only on acquisition of true knowledge about Paar Brahm.

"Ae dhhokhe gur sarvagyan bhaane, jin paayaa sab vivek.
Baaher ujaalaa karke, aakhir dhekhaaven aek." ***(17)***

Meaning : Only an all-knowing omniscient Sadguru, who has fully realized all the principles from Kshar to Aksharaatheeth, can clear the entire gamut of doubts. By the illuminating knowledge about this illusory world and upto Paramdhaam, he gives perception about the one and only one Beloved Aksharaatheeth.

"Mahaamath so gur keejiae, jo bathaave mool ankoor.
Aatham arthh lagaavaheen, thab piyaa vathan hajoor." ***(18)***

Meaning : Shri Mahaamathiji says that, a Master (*Guru*) is one, who has the ability to give realization about the original form and relation

of Aatma. It is only then one can envision Paramdhaam, the abode of Beloved.

Explanation : There is subtle difference between a Guru (*Master*) and a Sadguru (*Great Master*); however, original Sadguru is none but Aksharaatheeth Shri Raaj Ji only. That is why it is said 'Sathhguru mere Shyaamji' (*Sadguru my Shyaamji*). Any one, in whose heart, the Exalted Power of Raaj Ji takes abode, also gets the glory of a Sadguru: Just as Devchandraji and Mahaamathiji got the glory. The verses, "***Sathguru kyon paaiae kulee me'n"*** and ***"Jhoottee chhoote saanchee paaiae, sathguru leeje rijhaaee"*** are both in this context. One who grasps the eternal knowledge of Sadguru and leads others also on to that path, qualifies to be a Guru. This is what is, indicated in the above verse.

Episode [28] Verses (328)

Raag Raamkalee

"Santh jee suniyo re, jo koee hans param.
Mei poochath hon paraathamaa, mera bhaano aehi bharam." ***(1)***

Meaning : Shri Mahaamathiji says O' seers! Whoever is Paramhans (*A master, who has attained Brahm*) amongst you, I would like to ask of you about Paraatma. I would like to seek relief of my doubts from such.

Note : No doubt, Mahaamathiji has no doubt whatsoever in his mind but as said in the verse, is only to convey a sense of courtesy and humility.

"Jin jaano vivaadhe poochhe, mei jagyaasoo karon khoj.
Jo lo'n dhhokhaa na mite, saadhho tho lo'n na choote bojh." ***(2)***

Meaning : Please do not entertain in your minds the idea that, I am asking questions for debate-sake. I am an avid seeker of truth and that is why I am asking such questions. Until the doubts are, cleared, the burden in my mind will not become lighter.

"Koee kahe ae bharam kee baajee, jyon khelath kaboothar.
Tho kaboothar jo khel ke, so kyon paaven baajeegar." ***(3)***

Meaning : Some say that this illusory world is as unreal as the magical feat of manifesting a pigeon by a magician. Just as the pigeon

is unaware of the magician, so are the Jeev Shrishtis also not aware of the Eternal Brahm, under whose volition this false worldly sport has manifested.

"Koee kahe ae brahmkee aabhaa, aabhaa tho aapsee bhaase.
Tho ae aabhaa kyon kahiae brahm kee, jo hoth hai jhootte thamaase." (4)

Meaning : Some say that, this world is the glow of that self-effulgent Brahm. In this context, I wuld like to say that, glow is the form of effulgence only. That way, this world should have been Brahm-like only. Had this world been like the glow of the effulgent Brahm, then why is this world witnessing the false sport of happiness and sorrow perpetually?

"Koee kahe ae kachuae naaheen, tho ae bhee kyon bani aave.
Jo yaamen brahm sat'thaa na hothee, tho adhhkhin rahne na paave." (5)

Meaning : It is also the contention of some that this world is not there at all. This should be just, considered as an imaginary one only. However, to say like that, is not appropriate at all. Had not the power of Brahm been manifest, the existence of this world for even a moment would not have been possible.

"koee kahe ae sabe brahm, thab tho agyaan kachuae naaheen.
Tho khat saasthr huae kaahe ko, mohe aesee aavath ma'n maaheen." (6)

Meaning : Some say that this entire world is nothing but the form of Brahm. It comes to my mind in this context that, since Brahm is all knowing with exalted wisdom, there should not be even a single ignorant individual in this world; then for whom, are the six scriptures created ?

"Koee kahe ae purukh prakrithee, mil rachiyo khel aeh.
Tho sooraj dhrishte kyon rahe andhheri, ae bhee badaa sandheh." (7)

Meaning : Some say that this illusory world is, created by the communion of Purush (*creative force for form*) and Prakrithi (*nature*). A very grave doubt that arises in my mind is, "can darkness remain even after the Sun has risen?"

Import : The Prakrithi or power of Sat-Chit-Anand should also be Sat-Chit-Anand but, in reality, this illusory creation is false, inert and sorrowful. The reason for this is that, this creation has manifested from the inert Prakrithi, formed by the equalization of the three

attributes (Sathv, Raj and Tham) and, the creator Aadi Naaraayan represents the dreamy form of Akshar Brahm. The eternal Prakrithi of the eternal Brahm is in the Brahmaand of Yogmaaya. The Prakrithi that finds mention in Saankhya Dharshan is the inert Prakrithi of the Brahmaand of Kaalmaaya. Such confusions persist in this world simply because of the absence of Thaartham Knowledge.

"Koee kahe ae sabe supnaa, nyaaraa khaavandh hai aur.
Tho ae supnaa jab ud gayaa, thab khaavandh hai kis ttaur." ***(8)***

Meaning : It is the contention of some that, this entire world is like a dream and Paar Brahm is quite beyond it. There is curiosity in my mind to know, where would be the form of the Ultimate (*Paramaatma*), when this dreamy world undergoes dissolution at the time of Mahaapralaya?

"Oopar thale maanhen baaher, dhason dhisaa sab maayaa.
Khat pramaanthhen brahm rahith hai, so kyon kar dhrddaayaa." ***(9)***

Meaning : It is illusion (*Maaya*) that is extending above, below, inside, outside and, in all ten directions of this Brahmaand. If Brahm is beyond all the six evidences (*pratyaksh* – by direct perception,

anumaan – by conjecture or guess, *upamaan* – by comparison, *shabdh* – by sound or words, *aethihya* – by historical record and *arthhaapat'thi* – by explanation or reasoning), how can He be described?

Import : The six types of evidence are as follows:-

Whatever is, perceived through direct experience is ***direct testimony***.

Whatever is, based on conjecture or guess is ***logical or inferential testimony***.

Whatever is, said by weighing matters is ***comparative testimony***.

The authoritative contention of Vedhaas is ***verbal testimony***.

The truth gleaned from history is ***historical testimony***.

If meaning or, explanation of meaning is there, it is ***testimony by reasoning***.

"Budhh thuriyaa dhrisht shravanaa, jo lo'n pohonche ma'n.
Utpan saaree aavate, jo kachhoo kahiae vachan." ***(10)***

Meaning : Whatever could be, perceived by intellect, contemplated by conscience, seen by eyes, thought over by mind or, voiced in words, is

not Brahm, but is a part of the impermanent world that originates and then undergoes dissolution.

Explanation : A doubt that arises after reading the contention of this verse is that, contemplation, thinking and, intellectual perception of *Parikrama*, *Saagar* and *Singaar*' should also be of illusory nature as Shri Mukhvaani is also in words! The answer or explanation to this is that, the contention is about the time when, knowledge about Paramdhaam had not manifested and people were all blissfully unaware of anything about Paramdhaam. It becomes clear from '***Sabdhaatheeth nidhh lyaaye sabdh me'n, met'yo saban ko andhhkaar'*** that, with the advent of Thaartham knowledge, contemplation, thought and intellectual perception of Paar Brahm became very much a reality.

"Ko'ee kahe adhveith ke kaaran, dhveith khojee par par.
Adhveith sabdh jo boliae, tho si'r pade uthar." ***(11)***

Meaning : According to some, Dhveith is being searched perpetually only to attain the Adhveith Brahm. As Brahm being beyond words, a simple recitation of the word, Adhveith alone, can bring about dismemberment of head from the body.

Import :The essence of dhveith is, Jeev and Prakrithi. Since Adhveith Brahm is beyond words, He is beyond the reach of mind, words and intellect. Since the illumination of glory and power of Adhveith Brahm percolates this Dhveith world, it is the opinion of all that, the Adhveith Brahm is attainable only by crossing or going beyond this Dhveith world. Head is a symbol of ego. Without identifying self with that Brahm by sacrificing ego, Adhveith is not interpretable. The idea conveyed by the expression 'dismemberment of head from body' in the explanation of Adhveith is this only.

"Ko'ee kahe adhveith ke aade, sab dhveithaiko visthaar.
Chhod dhveith aage vachan, kine na kiyo nirdhhaar." ***(12)***

Meaning : Some say that the expansion of this Dhveith (*Jeev* + *Prakrithi*) is under the shadow of Adhveith Brahm only. The knowledgeable people who experience the manifestation of the power of Brahm within this world, is silent about the Eternal Form beyond this world.

Import : The expansion of the Dhveith world occurs through the powers of knowledge and action of Adhveith Brahm. Aadi Naarayan, the dreamy form of Adhveith Brahm is the controller and conductor of

this creation. This is the meaning of 'expansion of Dhveith under the shadow of Adhveith'.

"Bhomkaa saath kahee vasishten, thaamen paanchmee keval vidhehi.
Chhati ko sabdh naa nikase, tho saathmee dhridd kyon ho'ee." (13)

Meaning : There is description of the seven stages of spirituality in the chapter,119/5/15 of the spiritual text, Yog Vasisht of Vedhaanthaa, in which, the fifth state of absolute identity with divinity or eternal emancipation or beatitude (*Kaivalya*), is the state of being without physical bonds (*vidhehaavastha*). When the sixth state itself is not expressible in words, then, well neigh how is it possible to elucidate the experiences of the seventh state?

Import : The seven levels or states are as follows:

1. *Shubeksha* – is the desire for salvation with renunciation or detachment.
2. *Vichaarana* – is thoughtful study of scriptures.
3. *Tanumaansa* – is the state of voluntary sacrifice of the craving for worldly pleasures by undertaking meditation with the help of both Shubeksha and Vichhaarna.

4. *Sathvaapat'thi* – is the state of existance in conscious self by purifying intellect fully.
5. *Asamsakti* – is the mind or conscience existing in its original form, a state of trance free of all impressions.
6. *Padhaarthh Bhaavana* – is to perpetually experience a state of Supreme (Brahm) realization.
7. *Thuryagaa* – is to feel oneness with the Adhveith Brahm completely distinct from this world.

The state of free of physical bonds (*Vidhehaavastha*) of total emancipation or beatitude (*Kaivalya*) is that state, in which the Jeev realizes its true form but is still aware of its physical existence. It does not have any inkling or even vague realization of the gross body (*made of the types of matter*). It is this state that, King Janak and others had acquired. The farther states from this are Hans and Paramahans.

"Paar vachan kahe kaun dhoojaa, sarvagyan ko sab soojhe.
Ae sanse bhaano aatham ke, jyon paraatham boojhe." ***(14)***

Meaning : O'Saintly people! Other than you, who else can give that divine knowledge beyond that of Niraakaar? You have become

omniscient (*all knowing*) by knowing the eternal Brahm. Now that you are aware of everything, I appeal to you to kindly clear all my doubts so that my Aatma may recognize its original form (Paraatama).

"Paramahans bin kaun kahe, jin thaje hai theen sareer.
Kahe mahaamath mahaadhisaa dhhani kee, ko'ee kar dhayo judhe kheer neer." ***(15)***

Meaning : Shri Mahaamathiji says, O' seers! You have realized Brahm and acquired the fom of Brahm by existing in the cause of cause (*great cause*) state by relinquishing gross, subtle and causal bodies. Who else but a Pramahans like you can clear my doubts? It is my desire that any one of you should enable me to clearly discriminate between milk and water *ie*. Brahm and Maaya, and help me to have a clear perception of Aksharaatheeth.

Episode [29] Verses (343).

Raag Shree

This section deals with a critical evaluation of Maaya (*delusion*), Moh (*the principle of cosmic intelligence*) and Ahankaar (*the highest level of*

cosmic mind).

"Cheenhe kyon kar brahm ko, ae tho gun hee ke angh ko vikaar.
Baajeegaren baajee rachee, mool maayaa the'n moh ahankaar." (1)

Meaning : Well, how can the Jeev of this world recognize Brahm? This entire world has come into existence by the disorder or defilement of Mahath Thathwa (*part of the principle of cosmic intelligence for one creation*) and Ahankaar (*the highest level of cosmic mind*) originating from the three-fold delusion (*Maaya*) of Sath, Raj and Tham. Akshar Brahm, the magician, has performed the magical feat of creation of this world by manifesting Moh Thathwa and Ahankaar from His original Maaya.

Import : There is difference between Moh Thathwa and Mahath Thathwa. The great cuase of nature is Moh Thathwa which is also known as Agyaan (*ignorance*), Bhram (*illusion*), Karm (*action*), Kaal (*time*) and Mahaashoonya (*the great void or incorporeal*). Similarly, the subtle form of it is Mahath Thathwa and, an agitation or perturbation in it (*ie.union or conjunction of atoms*) generates Ahankaar. The creative urge within the mind of Akshar Brahm is called the Mool Prakrithi (*original or root cause of Nature*) or Mool Maaya (*the original*

or root cause of delusion). Maaya (*Moh Thathwa*) arises from Mool Maaya (*The Sath Maaya of Avyaakruth*), just as shadows arise from brightness or light. In this (*Moh Thathwa*), the reflection of the power of the mind of Avyakruth takes the form of Aadi Naaraayan. The determination within Him of '***Aekoaham bahushyaam***' is, referred to as Ahankaar (*the highest level of cosmic intelligence*).

In this way, there are two distinct Ahankaars. The first one, is the one that manifests within Aadi Naaraayan, as a consequence of which, vibrational hiccups occur in the immanifest elementary atomic particles and the process of creation is set into motion (*or is started*). Mahath thathva is the manifest state or gross form, of the elementary atomic particles and, Ahankaar is the state of materialization of gross atomic form. It is from this second Ahankaar that subtle forms of matter and senses manifest.

"Jaako pe'd prathibimb prakrithi, paanch thathwa hee ko aakaar.
Maanhen khele nirgun vyaapak, liae maayaa moh ahankaar." ***(2)***

Meaning : The material (*proximate*) cause of this world is prakrithi (*nature*) which is a reflection of Mool Prakrithi or Mool Maaya (*the original or, root cause of nature, the creative urge of Akshar Brahm*).

This Brahmaand is made of five types of matter. This entire world is devoid of Sat, Chit and Anand guns (*qualities*) and so this qualityless Maaya is pervading all over, meaning that, this Brahmaand is wholly made of qualityless Maaya. In this world, Jeevs possessed of illusory desires and ego, keep playing in different tires and classes of birth.

Import : The explanation given in the first verse about shadows originating from brightness or light is, actually about Kaalmaaya that originates as a reflection of the Sath Maaya of Avyaakruth. The image seen on a mirror does not have the physical existence of the object in it, but is a replica of it. Similarly, though the nature of the effulgent form of Avyaakruth is also effulgent, on His dream like mirror, the reflection or image of it would be in the form of Kaalmaaya (*Moh Thathwa, Mahamaaya*) that is devoid of sound, touch, form, taste and smell.

"Lok chaudhe dhaso dhis, sab naatak svaangh sansaar.
Aave nain shravan ma'n vachan, ae sab maayaa moh ahankaar." ***(3)***

Meaning : Whatever, is seen in all ten directions of this world of 14 tiers, is, nohing but the impermanent form and drama of Maaya. Whatever is visible to eyes, heard with ears, contemplatable by mind

and spoken as words of sound, are all the forms of illusion (*maaya*), desires (*moh*) and ego (*ahankaar*).

"kyaa dhaanav kyaa dhevthaa, kyaa thirthhkar avathaar.
Brahma Vishnu Mahesh lo'n, so bhee paidhaa maayaa moh ahankaar." (4)

Meaning : May it, be Gods or Demons, holy men or incarnations, all are born through Moh, Maaya and Ahankaar. It is the same for even the divinity at the helm or, the coordinators of this creation, Brahma, Vishnu and Shivji.

Import : The essence of saying 'of being born through Maaya, Moh and Ahankaar' is that their bodies are made of three qualities and their Jeev (*chidabhaas – conscious self*) are the look alikes of the sentient form of Aadi Naaraayan.

"Ab auran kee mei kyaa kahoon, jo badko'n kaa ae haal.
Jal jaise tharang thaise, utte maaya moh ahankaar." (5)

Meaning : If this is the reality of the great custodians (*personages*) of this creation and, of other holy saints, What can I say of other worldly creatures? Just as ripples or waves keep originating from water, so do,

Brahmaands and creatures keep originating from Maaya, Moh and Ahankaar.

"Jo bandhh baandhhe baap ne, bete chale jaa'ae thin laar.
Jeev urjhe jaalee chhal kee, ae sab maaya moh ahankaar." ***(6)***

Meaning : The jeevs of this world just follow those rules laid down by these great custodians. This way, the Jeevs remain trapped and entangled in a mesh of deceit and falsehood because this entire Brahmaand has taken shape out of Maaya, Moh and Ahankaar.

"Dhayohare maseeth apaasare, sab lage maahen rojgaar.
Baaher dhekhaaven bhandagee, maahen maaya moh ahankaar." ***(7)***

Meaning : Temples, Mosques and Deraasars have all become centres of business (*or become commercialised*). By going to these places, people try to show an outward bonding or attachment, but are from deep inside trapped in the mesh of Maaya, Moh and Ahankaar.

"Judhe judhe bhekh dharsanee, anek isht aachaar.
Dhhare naam dhhani ke judhe judhe, painde chale maayaa moh ahankaar." ***(8)***

Meaning : In this world, people adopt different apparels (*garments*) and adorations in the name of spiritualism. They have their own espoused principles as well. Their belief of the form of Paramaatma, is different and their, rituals are also very many. These people have also imagined up different names for Paramaatma. This way, these varied sects and philosophies keep running within Maaya, Moh and Ahankaar only.

"Khoj khoj khat saasthr huae, anek vachan visthaar.
Karam upaasanaa gyaan kee, baanee thhakee maahen maaya moh ahankaar." ***(9)***

Meaning : In search of that elusive Sat-Chit-Anand Paar Brahm, six treatises (*Saankhya, Yog, Vedhaanth, Nyaay, Meemaamsa and Vaisheshik*), have been created. Along with that, for the sake of educating people on the essence of spiritual wisdom, rituals and worship, many scriptural texts have been penned, but none of these

scriptures take people beyond Maaya, Moh and Ahankaar.

"Sabdh sunen aek dhooje ke, pher pher Karen vichaar.
Kiv kar naam dhharen apne, sab magan maaya moh ahankaar." (10)

Meaning : After hearing the wisdom of each other's, these sectarian people do reflect on them repeatedly. Then, the grasped or perceived empirical knowledge is, published in the form of poem (*verses, couplets or hymns*) in their name. This way these people also remain engrossed in Maaya, Moh and Ahankaar.

Import : Though writing and publishing spiritual texts is not bad in itself but, is a welcome exercise, writing texts about false and delusory principles without having a true understanding of Paar Brahm is definitely an act of getting engrossed in Maaya.

"Ae baanee kathhen sab agam, maanhen gujh sabdh hai paar.
So ae kaise kar samajhaaeen, mohore maayaa moh ahankaar." (11)

Meaning : According to the contention of all the six spiritual treatises and other texts,_Paar Brahm is, narrated as one beyond mind and words only. With the clear understanding of deeply esoteric and

mysterious aspects of Paar Brahm, one becmes aware of His eternal abode but, how would the Jeevs who are born from Maaya, Moh and Ahankaar ever grasp those secretive mysteries?

"Yaamen jeev dho'ae bhaaunth ke, aek khel dhooje dhekhanhaar.
Pehechaan na hove kaahoo ko, aadee padee maayaa moh ahankaar." (12)

Meaning : There are two types of Jeevs in tis world – one type, which is playing the sport of Maaya and, the other, which is witnessing the sport of Maaya. Because of the veil of Maaya, Moh and Ahankaar, neither of these two types of people is able to gain recognition of Aksharaatheeth.

Import : Those Jeevs possessed of intense and fanciful desires and wants remain involved in the sport of Maaya by going through cycles of birth and death in different classes of life forms. The other type of Jeev is the one, which has succeded in distancing its conscience from worldly cravings and desires by taking to the path of contemplation and meditation. They do not take rebirth but keep roaming around the world as per their desire upto Niraakaar (*Incorporeal*) and, keep viewing the world as a witness or observer.

"Ae khel kiyaa jin khaathir, so tho ko'ee hai sirdhaar.
Jo lo'n na hoven jaaher, tho lo ude na maayaa moh ahankaar." (13)

Meaning : The Brahmashrishtis for whom, this sport of illusion was created to witness are, the principal Aatmaas of great glory. The veil of Maya, Moh and Ahankaar, will continue to mask the world until the time, the Brahmashrishtis are all awakened.

Import : Though there is nothing called ordinary or special in Vaahedhath of Paramdhaam, the usage 'principal Aatmaas of great glory' is only in the context that they are playing a special role in the false sport of illusion of this world. This Universe and its sport were, recreated to fulfil the unsatisfied desire of the Thaamasi companions who, sacrifice and submit everything for the love of the resplendent Lord. In this sport, the roles of Indraavathi, Aasbaai, Amlaavathi, Shaakundal, Shaakumaar etc occupy special place. It is only by the spread of the eternal knowledge and wisdom ordained for revelation through, the sport of awakening enacted by the bodies of these Aatmaas that, the veil of Maaya, Moh and Ahankaar would disappear.

"Aise khel anek aek khin me'n, kare agyaa'aen karthaar.
So karthaar ttaur kyon paayiae, jo lo'n ude na maayaa moh ahankaar."(14)

Meaning : By His own command, Akshar Brahm creates countless Brahmaands like ours in a moment's time. Unless the darkness of Maaya, Moh and Ahankaar is not dissipated, how could anyone ever come to know about the abode of Akshar Brahm?

"Mahaamath hosee sab jaaher, mile Achharaatheet bharthaar.
Vairaat hosee nehechal, udyo maaya moh ahankaar." ***(15)***

Meaning : Mahaamathiji says that, "now that we have got our beloved Aksharaatheeth, the complete esoteric knowledge about Kshar (*destructible*) Brahmaand upto Paramdhaam would be revealed". This would dissipate the veil of darkness of Maaya, Moh and Ahankaar and the entire Brahmaand would become eternal.

Episode [30] Verses (358).

Raag Shree Soratt

"Kali me'n dekhyaa gyaan achambhaa.
Baathan mohol rachen athi sundar, chejaa jimee na thhambhaa." ***(1)***

Meaning : Shri Mahaamathiji says that, "in this kaliyug (*day of judgement*), I have seen_some strange (*or queer*) Brahma Gyaan of modern Vedhaanthis". They have built a castle in the air with beautiful words and, if we look at the castle, we can never find any foundation or pillars.

Import : To eradicate the false doctrine of non-existence of any spirit, human or supreme (*nihilism*) propagated by Bud'dhhism, Aadi Shankarachaaryaji advocated the doctrine of Adhveithism (*oneness of Jeev and Brahm*), because of which, the followers of this concept consider the entire world as the form of Brahm. The followers of this doctrine tried to establish their concept by verbocity and dry and prosaic arguments, which have been, looked upon as a 'castle in the air'. The followers of this philosophy are, known as 'new' or 'modern Vedhaanthis. The content of this verse is, specifically addressed to these people.

"Angh na indhree anthaskaran vaachaa, brahm na pohonche koae.
Yon kahen saakh puraaven shruthi, pher kahen anubhav hoae." ***(2)***

Meaning : By citing testimony of Vedhaas, these modern Vedhaanthis keep saying that, no part of the body (senses or inner self – *mind,*

consciousness, intellect or ego) or words (*sound*) has reach upto that eternal Brahm. Nevertheless, at the same time they also say that we do experience that Brahm.

Import : It is the saying in Keino Upanishad, 1/3 that, '***na thathr chakshurgachachhathi na vaaggchchhati na mano'*** meaning, vision of the eyes or, mind or, sound has no reach up to that Brahm. The same is the saying in Thaintareeya, Mundak and other Upanishads also. Brahm is perceivable only by the vision or consciousness of the soul. However, experience is a topic of our inner self. It is said in Vaidhehic Dharshan 1/2/11 that, ***'guhaan pavishtau aatmanau hi thath dharshanaath'***. Same way it is said in Athharva Vedh 2/1/1 that, ***'venaha thath pashyath paramam guhaan'***, the essence of which is regarding soul conscious perception.

"Ahambrahma asmee hoae ke baitte, thathvamasi aur kahaaven.
Swaamee sishya na kriyaa karnee, yon mahaa vaakya dhriddaaven." (3)

Meaning : These people keep considering themselves as Brahm and, teach their disciples that they are also Brahm. This way, by repeatitively imprinting such great words like '***Ayam aathma 'Brahm', aham brahmaasmi 'that'thvamasi' and 'sarvam***

khalvidham brahm', the masters and disciples both, remain deprived of the acts of worship and adoration of that Paar Brahm.

Import : They concoct concepts of this type by distorting the averments of Upanishads. This is not the true meaning of the averments of Upanishads at all.

"Khat pramaan se brahm hai nyaaraa, so kahen adhveith ham aap.
Maayaa Ishwar thrigun hamthhen, hamahin rahe sabmen vyaap." (4)

Meaning : They consider self to represent the form of that Brahm, who is beyond the six testimonies and, think that 'we are ourselves Brahm personified'. The reality of Maaya, Ishwar (*Aadi Naaraayan*) and Thrigun (*three qualities*) is because of us only and we are the Brahm omnipresent in every thing and everywhere.

"Ishwar phire na rahen thrigun, thrigun chalen jeev bhele.
Ae kahaave brahm sab paidhaas yaathhen, aur jaath hai aap akele." (5)

Meaning : At the time of the Great Deluge, because of the nonexistence of Aadi Naaraayan, the three qualities, Sath, Raj and Tham also undergo dissolution because of which, all other Jeevs also

undergo dissolution. Why do, these Vedhaanthis who say that, 'we are the manifest Brahm and the entire world is created through us only', die then individually? Why do not they die carrying along with them the entire creation? Is it possible that Brahm also undergoes death?

"Koovath kachhuae na paaiae maahen, khele moh me'n parevas ma'n.
Bhomkaa aek na chadd saken, kahaaven Ishwar ko mahaakaaran." (6)

Meaning : They have no powers of spirituality of any type; moreover, they are engrossed in the sport of Maaya and Moh by being a slave to their mind. They accept the form of Ishwar as, the cause of cause or, the great cause, but they fail to reach any of the seven states or levels of spiritual attainment.

Import : The modern Vedhaanthis conjure up two images of Brahm. One is the pure and chaste form (*Paar Brahm*) which is untouched by even a whiff of Maaya and, the other one, is that form, which is embodiment of Maaya or, embroiled in Maaya. It is th latter form, which is, identified as Sabal Brahm (Apar Brahm), Ishwar, Aadi Naaraayan, Mahavishnu, Hiranyagarb etc.The forms of apparent likeness of Him (*likeness of His soul*) are the Jeevs.

"Theen sareer udaaven mukh thhen, aap hoth hai brahm.
Poochhe then kahen ham bhogve, praalabdhh jo karam." (7)

Meaning : By this contention only, they consider themselves distinct from the three bodies (*gross, subtle and causal*) and, to be existing in the cause of cause or, the great causal body and, they claim to be the form of Brahm. When they suffer some physical or mental hardship or suffering and, if asked as to 'why do you suffer when you are yourself Brahm', threy would simply answer that, they are just undergoing the writ of destiny or fate.

Import : To reach or attain states beyond gross, subtle and causal, there is need for undertaking contemplation and meditational trance while, the knowers of Vedhaantha consider themselves to be existing in the state of cause of cause by simply perusing Vedhaantha. This is simply an act of entertaining or satisfying the mind. Brahm is actually beyond the redemption of all three types of action - amassed (*accumulated*), of immediate past or, the current ones.

"Maayaa Ishwar the'n hoth hai nyaare, nyaare hoth theen dheh.
Adhveith ko praalabdhh lagaaven, dhekhyaa gyaan badaa brahm aeh."(8)

Meaning : I have witnessed strange Brahma Gyaan of these modern vedhaanthis of declaring Jeevs as Brahm. Such scholars proclaim themselves distinct and separate from Maaya, Ishwar (*sabal Brahm or Aadi Naaraayan*) and, the 3 forms of body (*gross, subtle and causal*). Nevertheless, they have no hesitation in tying up the immutable and invariable Adhveith Brahm with destiny, in the form of past and present actions (*karma*).

Import : Brahm is one who is qualified to give the fruits of accumulated, immediate past and ongoing actions of Jeevs. To consider Him sullied with destined actions, is nothing but mere ignorance.

"Aese kot brahmaand hoven pal me'n, adhveith ke hukam.
Ae kahaaven brahm sudhh naheen brahm ghar kee, adhveith naheen gam."

(9)

Meaning : By the mere command of Adhveith Akshar Brahm, countless Brahmaands originate in a moment's time. These people consider themselves as Brahm but do not even know where the abode of Paa Brahm is? They do not have any understanding of Dhveith world (*the place of the sport of Jeev and nature – Kaalmaaya*) or Adhveith world (*Yogmaaya*) or even of the nondual self-sport world

(*Paramdhaam*).

"Sukmunee baanee bolyaa vedhaanth, so inon kyon samjhee jaa'ae.
Hosee pragat prakaas nij budhh kaa, so mahaamath dhesee bathaa'ae." (10)

Meaning : Shri Mahaamathiji says that, Shri Shukdevji has given a disposition about Vedhaantha in Bhaagwath but the modern Vedhaanthis are not able to understand it. When the light of the words of Eternal Wisdom (*awakening knowledge – Nij Budhhi*) spreads all around, I shall make it clear to all.

Import : The purport of Vedhaantha is, the deductive inference of Vedhaas meaning, what does Vedh say about spiritualism? The description of Raas in the fifth chapter of Shrimad Bhaagawath says that, the damsel compnions entered the Brahmaand of Yogmaaya relinquishing their gross bodies of three qualities, a Brahmand devoid of falsehood, materialism and sorrows of this world. The sport of Maha Raas took place there. It becomes clear from this that, where there is the Bliss of Brahm and the Sport of Brahm, the materialistic inert Maaya cannot set its foot. However, the modern Vedhaanthis are not

aware of the eternal form of Brahm beyond this inanimate world and consider this world itself as the form of Brahm. The revealed wisdom in the books of Khilvath, Parikrama, Saagar and Shringaar gives a vivid description of the abode, form and sport of Paar Brahm. Shri Mahaamathiji's indication is towards these books and, with the advent of the reveled wisdom therein, the misconceptions of Vedhaanthis shall stand dispelled.

Episode [31] Verses (368).

Raag Shree Gaudee

"Bhaa'ee re brahmagyaanee brahm dhekhlaa'ao, thum sakal me'n saan'ee dhekhyaa.
Ae sansaar sakal hai supana, tho thum paarbrahm kyon pekhyaa." (1)

Meaning : Shri Mahaamathiji says, O' my brothers, knowers of Brahm! Kindly show me too that Brahm whom we are able to see in every particulate matter of this world. How did you see Paar Brahm in this dreamlike illusory world?

"Sath supne me'n kyonkar aave, sath saan'ee hai nyaaraa.
Thum paarbrahm so'n parchyaa naaheen, tho kyon utharoge paaraa." (2)

Meaning : How can Brahm, the form of truth, come in this dream like untrue, false and delusory world? He is ever away from this destructible world. When you dont even have the true recognition of that Sat-Chit-Anand Brahm, how will you cross this ocean of worldly existence?

Import : The intend of saying that the world is dream like is that, just as whatever is being witnessed or experienced during a dream disappears on termination of dream, same way this world also disappears at the time of The Great Deluge.This world would never get annihilated, had the immutable eternal Brahm been existent in every particulate matter of this world.

"Thum vaikuntt jampuri aek kar dhekhee, Thab tho saasthr puraan sab bhaanyaa.
Sukdev vyaas ke vachan binaa, kaun kahe mei jaanyaa." (3)

Meaning : Had Brahm been present in every aspect of this creation,

then there should be no difference between Vaikuntt and Yamapuri (*hell*); while in fact, there is clear difference between the two. Accepting both, as identical or similar, would falsify the contentions of scriptures and Puraans. Vaikuntt is full of pleasure and happiness while, hell is a cauldron of sorrows and sufferings. Without knowing the contentions of Shukdevji and Vyaasji, how can one proclaim that 'I have known Brahm'?

"Yaamen badbhaagee bha'e vallabhaachaaraj, jaako sukdev kaa gun bhaayaa.
Ut'tham teekaa keenhee dhasam kee, tho in ae phal paayaa." (4)

Meaning : Vallabhaacharyaji had been very fortunate in this world as he could understand the significance of the pronouncements of Shukdevji. In his commentary in the tenth chapter of Shrimad Bhaagawath, he has given a narration about the eternal celestial sport f Braj and Raas occuring in the boundless Brahmaand, beyond this impermenent world.

"Binaa puraan prakaas na ho'ee, saasthr binaa kaun maane.
Aek akhar ko arthh na aave, tho brahm bharam me'n aane." (5)

Meaning : Without understanding the opinion expressed in the 10th part/section of Bhaagwath Puraan, it is not possible to get enlightened of the true knowlwdge regarding the abode of Brahm. Nobody accepts any doctrine without proof or evidence from scriptures. These modern Vedhaanthis cannot grasp the meaning of even a single word of the description of Raas given in the fifth chapter of 10th section and that is why they consider Brahm to be manifest in every morsel of matter of this destructible world.

Import : Truly, it is not correct to say that, the modern Vedhaanthis, who understand the intricate meanings of Vedhaantha, are not able to decipher the meaning of any word of Bhaagwath. The usage in the verse is only in a rhetoric satirical sense. 'A' stands for Akshar, the omnipresent Brahm. In the Brahmaand of Yogmaaya, Brahm is omnipresent in His original form while, in the Brahmaand of Kaalmaaya, only His all-pervasive power is manifest. Where is that Yogmaaya Brahmaand in which, the eternal sport of Maha Raas was enacted (***veekshyaranthum manaschakre yogmaayaamupaashritaha)?*** The answer is not with any Vedhaanthi as they consider this destructible Brahmaand itself as the form of Brahm and, the statement 'not knowing the meaning of even a single word of Bhaagwath' in the above verse has to be thereforee

taken in this context.

"Kaal aavath kaboon brahm bhavan me'n, thum kyon na vichaaro so'ee.
Akhand saan'ee jo yaamen hothaa, tho bhangh brahmaand ko naa ho'ee."(6)

Meaning : O' scholars of Vedhaantha! Why don't you think, 'what would be the competence of time, that it can enter Brahmapuri'? If Brahm had been present in every particulate matter of this world, then, Great annihilation (*Mahapralaya*) would not occur at all.

"Thum keval kaal thathva gyaanee, brahm gyaanee bha'ae.
Sab dharvaaje khoje saahho, par soonya chhod ko'ee naa ga'ae." (7)

Meaning : O' saints! You have proclaimed yourselves as knower of Brahm (*Brahma Gyaani*) by simply gaining knowledge about time (*kaa*l). Though many pursued various paths to attain that Paar Brahm, none could ever transgress the Incorporeal (*Niraakaar*).

Import : The essence of saying 'knower of kaal (*time*)', simply means, being aware of the Brahmaand of Kaalmaaya where, everything comes into existence only to undergo dissolution. The savants (*learned scholars*) have identified this impermanent world itself as the divine

domain of Brahm (***Divye brahmapure hee aeshaha vyomni aathmaa prathishtitham*** – **Muntakop Upanishad)** while none knows of the eternal abode of Brahm beyond this material world of delusion. All the Brahmaands that arise from the Incorporeal finally merge into it. In fact, even the Incorporeal ceases to exist. This way, the present day scholars of scriptures have limited their knowledge to this perishable world alone.

"In supane me'n sab ko'ee bhoolyaa, kinahoon na dhekhyaa paar.
Vidhh vidhh so'n bhavsaagar thhaahyaa, sukdhev vyaas pukaar." ***(8)***

Meaning : Every one in this dream world (*from hell to incorporeal*) has remained forgotten. Nobody (*except the five jewels of Akshar*) could ever have any perception of that eternal world. Both Shukdhevji and Ved Vyaasji have pronounced loudly in Bhaagwath that, many have tried to get across this ocean of worldly existence though, none succeeded.

"Yaamen prem lachhan aek paarbrahm so'n, aek gopiyon ae ras paayaa.
Thab bhavsaagar bhayaa gaupadh bachh, vihamgam paindaa bathaayaa."
(9)

Meaning : It was only the Gopis (*Aatmaas*), who could take to the blissful path of love-filled devotion for the Lord of souls, Aksharatheeth; because of which, this fathomless vast ocean of worldly existence became as small and shallow as the hoof mark of a calf and, they surmounted it as easily as a bird reaches its destination by one leaping flight.

Import : Suggested paths for attainment of Paar Brahm are three.

1. The path of pipilika – the meaning of pipilika is 'ant'. So moving slowly and slowly like an ant and, it is a path involving 'Karmakaant' (*actions or rituals*) and 'Hatt Yog' (*a type of yog, which practices severe physical exercises*). By this, achievement of Brahm is not possible.

2. The path of Kapil – reach destination by hopping along like a monkey. This is the path of 'Raja Yoga' (*cultivating the mind for meditation*) of Paathaanjali, by which, the attainment of Brahm becomes possible by the kindling of love.

3. The path of Vihamgam – with utmost dedicated emotional love and submission, reach the destination by flying like a bird. This is the genuine and virtuous path for attaining Brahm.

"Ka'ee dharvaaje khoje kabiren, baikuntt soonya sab dhekhyaa.
Aakhir jaa'ae ke prem pukaaryaa, thab jaa'ae paayaa alekhaa." (10)

Meaning : Kabirji tried many paths to achieve Brahm. He had perceptive experience of Vaikuntt, Shoonya and all. In the end, when he followed the rightful path of emotional love, he succeeded in reaching that invisible and imperceptible Brahm.

"Bhaa'ee re brahmagyaanee brahm supne me'n, mahaamath kahe yon paa'iae.
Paar nikas ke pooran ho'iae, thab pher sab dhrishten dhekhaa'iae." (11)

Meaning : Mahamathiji is saying, O' my brothers, knowers of Brahm! It is only by adopting the path of sublime and unflinching love that, the imperceptible Brahm becomes attainable in this dreamy, delusory world. After getting out of this impermanent world, when you would meditate with love on that Poorna Brahm after knowing about His abode, form and sport, it would become possible for you to see everything.

Episode [32] verses (379).

Raag Shree Gaudee

Verses 32 and 33 throw light on mutual relations and individual uses of jeev and body. Whereas there is treatment on the destructibility of the body in verse 32, verse 33 at the same time establishes the usefulness of body and suggests that, if used properly, the jeev can transecend the ocean of worldly existence.

"Re jeev jee jin karo yaason nehdaa.
Jaako sanmukh naaheen saram, thaason naaheen milve ko dhharam.
Ae tho bhulvanee ko'ee bharam, kohedaa so'n laagyo karam." ***(1)***

Meaning : O'jeev! Do not love this impermanent body. It is not a virtue or duty to make friends with one, which does not hesitate to part with you. This body is adept in keeping the jeev decieved by trapping it in its beauty and form. Whoever loves it, as though enmeshed in a thick veil of fog of ignorance, would remain trapped in cycles of ritualistic actions.

Import : Those who fail to realize the destructibility (*impermanence*) of the body waste the precious time of life in sustenance or

maintenance of it but the body cheats the jeev and deserts it. To keep it beautiful and strong, people adopt very many different ways and means and, remain deprived of the permanent inner happiness.

"Naamei jaako prapanch, thin sabko mool sareer.
Ya ban thhe'n baag vistharayo, jaano bhariyaa mrigjal neer." ***(2)***

Meaning : The one said as false is in essence the body, meaning, that it is a repository of falsehood and becomes a victim of disease, old age and death. Just as, thirst cannot be quenched by the illusion of water seen in a mirage, permanent happiness and peace cannot be achieved by the grace of the garden of worldly relations in the bodily forest.

Import : Just as a deer gets deceived by the sight of rays of sun falling on the sand particles of desert appearing as water and also as, many a community of gardens spread from a beautiful forest, children originating from this body are also beautiful like the gardens but, the resultant relationship is impermanent. By considering these as everything, jeev remains deprived of the Eternal Principle.

"Re jeev sareer mandhir sohaamanon, chaudhe khoone re avaas.
Inke bharose je rahe, th'e nikas chale niraas." ***(3)***

Meaning : O' jeev! This bodily house is very beautiful and has 14 parts (*charan* or foot, *pindali* or calf, *ghutna* or knee, *jaangh* or thigh, *kamar* or waist, *haath* or hand, *naabhi* or navel, *udar* or belly, *hraday* or heart, *kantt* or throat, *mukh* or face, *naasika* or nose, *shravan* or ear and *nethra* or eye). Those who remain considering these as everything and do not take to the path of self-realization will have to face great disappointment at the time of death.

"Khaas chhajje gokh jaaliyaan, yaamen keti milaa'ee ddhat.
Sanddho sanddh samaariya, minae hikmat ka'ee hikaat." ***(4)***

Meaning : This bodily house has specifically chhajje (*palke or eyelids and kanddhe or shoulder*), jharokhe (*aankhen or eyes*) and jaaliyaan (*naasika or nose and kaan or ears*). It is made of a mixture of eight elements (*ras or fluid, rakt or blood, maans or flesh, med or fat, astthi or bone, majja or marrow, shukra or semen and oj or vitality*). Every part of this body has been associated with the art of very high knowledge.

"Mehenath karee kethi yaa par, bidhh bidhh baandhhe bandhh.
Jaaniae sadhaa nehechal, ae rachyo aesi sanandhh." ***(5)***

Meaning : Imagine the efforts put in by the creator (*Aadi Naaraayan*) to design this body. How competently have been the various parts (*hands, legs, head etc*) of this body assembled together? So beautifully sculpted is this body that, it makes us believe as though it is going to be with us for always.

Import : Every matter of creation has come into manifestation by the mere volition of Aadi Naaraayan. There is extraordinary creative skill in the created. However to associate the word 'effort' with Aadi Naaraayan is not appropriate but, is said so, just to emphasize the dexterity of creation. We are made to think that, this body is going to remain with us forever just because of fascination for it.

"Gun pakh angh indhriyaan, sabke judhe judhe swaadh.
Tharaf apnee kheinchahee, khelath mine vivaadh." ***(6)***

Meaning : The workings of, attributes or qualities (*gun*), nature or temeperament (*paksh*), inner self (*anthakaran*) and senses (*indhriyaan*), are all widely different in this world of illusion. All attract you towards them based on one's own attribute and nature. This way, their methods or actions appear contradictory.

Import : All the three attributes exist in the body. The proclivity of Sathv-Gun (*quality of purity and austerity*) is in aspects of knowledge (*learning*), renouncement (*detachment*) and worship (*devotion*). Raj-Gun (*quality of luxury and exhibitionism*) ties up in intimate connection (*attachment*) to actions and rituals while, Thamo-Gun (*quality of dullness or darkness*) takes jeev towards intoxication, laziness and sleep. People, can be identified with one of two types of nature or temperament. One type is extrovert, meaning those desirous of external or outward happiness (*or pleasure*) and, the other type is introvert, meaning, people who are introspective and seeking self-realization or inner happiness. The four aspects of inner self are mind (*ma'n*), consciousness (*chith*), intellect (*budhhi*) and egotism (*ahankaar*). Mind is involved with pondering or thinking and consciousness is involved with contemplation or meditation. All previous impressions are inherent within this. The role of intellect is judicious evaluation and, the role of egotism is to subscribe to ego. Similarly, the five senses are, subservient to the five subject matters of pleasure (*seeing, hearing, smelling, tasting and touching*). All these try to drown jeev in their indulgence of external pleasures and that is why the actions associated with them appear contradictory or conflicting.

"Ya ban the'n baag rangh phooliya, jaanen lesi sukh apaar.
Adhhbeech uchhedhiyaa, so karthaa gayaa pukaar." (7)

Meaning : This forest like body would give rise to gardens in the form of family of children from which would blossom beautiful flowers of illusory desires. O' Jeev! You think that you will get infinite joy and happiness from these bondings and attachments but, unfortunately, when your body would desert you before fulfilling the expected joys, you would be left crying because of your addiction to the false expectations and unfulfilled happiness.

"Mohe bag rangh mandhiron, sejadiaen soae karaar.'
So kaadde kantt pakad ke, gae kal kalthe nar naar." (8)

Meaning : O' Jeev! You have remained ensnared and entrapped in the illusory joys of the garden of family relations and the beauty and appearance of body parts. Sleeping on the comfortable bed of attachment to the body, was making you to consider it as attainment of ultimate joy and happiness. But, when death threw you out of the body by throttling the neck, all men and women of the family cried on your separation. Nobody could do anything.

"Ae anmilthee so'n na miliae, jaako saancho naaheen sangh.
Naaheen bharoso khin ko, jyon rainee ko pathangh." (9)

Meaning : O'Jeev! The association with this body is not true. Once it terminates its association with you, it is not regainable. Therefore, it is not wise to make friendship with it. Just as the moth sacrifices itself over a lamp at night, this body cannot be trusted for even a minute.

Import : After leaving the body, Jeev has to dorn another body. Moreover, that body can never again become sentient or conscious and, it is in this context only, the suggestion in this verse that, this body is not regainable.

"Kyon re nehdaa yaason keejiae, jo milke kare bhangh.
Aek ras hoiae kyon thinse, nehechal naheen jaako rangh." (10)

Meaning : O'Jeev! There is no sense in loving that body which leaves after meeting. You should not become one with something whose love is not permanent.

Import : The gross body is impermanent and destructible. Seperation from it is normal or unavoidable. That is why it is better to seek the path of self- realization instead of falling in love emotionally with it.

Becoming one with someone is, that state of love in which, the lover and the loved merge into each other. No difference exists between the two.

"Aise ka'ee ujaade mandhir, ae sab ko dheve chheh.
Milapei me'n rangh badhale, adhhbeech thode neh." ***(11)***

Meaning : O'Jeev! This temporary body by deserting you in every birth leaves you hearbroken and, makes your heart desolate and empty. The body keeps cheating every jeev. Though acquired in every birth, it leaves one sometimes, even before the completion of the life span (*or changes its colour*).

Import : '*Naanaayoni sahasraani mrayoshithaani vai'* This jeev had been adorning different bodies in countless classes of birth. Jeev remains the same but it keeps changing bodies. It is childish or foolish to think of staying with such temporary, impermanent body.

"Re jeev sareer rachee sejadee, ith aave neendh apaar.
Ae soothehi patkaavaheen, pukaar na peechhe bahaar." ***(12)***

Meaning : O'jeev! This body is such a delicately comfortable bed that,

it lulls you into a deep slumber of ignorance. In this state, death embraces you forcibly and, your cries remain unheard by anyone at that time.

Import : The act of taking care of the body like providing food and drinks and beautifying it instead of indulging in self-realization (*awakening*) is damnable. By being lost in the slumber of ignorance, death simply overpowers the Jeev.

"Yaason tho manado maane naheen, jo chhode ae anthreeyaal.
Urjhaaae aap nyaaree rahe, jeev ko baandhh dheve mukh kaal." ***(13)***

Meaning : O' Jeev! You remain attached to the body despite the fact that it is going to ditch you. By ensnaring you in the web of illusion, this rogue body will move aside and would push you into the lap of death.

"Re jeev neeke jaaniae ae bhulwanee, ith bhoole sab koae.
Yaa rangh rasen je bhoolaheen, thin kardee kasautee hoae." ***(14)***

Meaning : O' Jeev! Get this fact clear that, this body is such a source

of deception that all are lost in it. The jeev that gets intoxicated by attachment to it has to suffer the hardship of wandering through countless births.

"Kaante chubhe dhukh paaiae, sehe na sake lagaar.
Par hoth hai mohe achambhaa, ae kyon sehesi jam maar." ***(15)***

Meaning : O' Jeev! You are not able to bear even the slightest pain caused by the piercing of a thorn into your body. This pain makes you so restless that I am not able to understand as to how you are able to bear the hardship of death.

Illustration : The beliefs of Yamaraj as the God of death, his riding on a buffalloe and, snatching away of life through his emissaries or agents, are all attributable to Puranic (*Garud Puraan*) literature. There are no such declarations in Vedhic dispositions. Obviously, this is a rhetorical or figurative statement. Black buffalo is symbolic of the attribute of Thamas (*Thamo Gun*) and ignorance, on which death rides.

"In gaphlath ke ghar me'n, padegee badee agin.
Peechhe laakh chauraasee dheh me'n, jalsee raath aur dhin." ***(16)***

Meaning : O'Jeev! If you fail to attain your Beloved (*Paar Brahm*), you will have to burn in the fire of sorrows by wandering in the wilderness of ignorance on being overpowered by death. By passing through 84 lakh life forms and acquiring different forms of body, you will have to burn in the fire of illusory hardships day and night.

"Ae dhekhee ajaadee aankhaan khol ke, yaakee tho ultee sanandhh.
Ae mohdaa lagaave meettdaa, peechhe padiae bade phandh." (17)

Meaning : When I carefully looked at the body that traps one as in a deep gorge, I found its ways to be not straightforward but misguided. Firstly, the body gets you infatuated by the sweetness of its beauty and then gets you trapped in countless cycles of birth and death.

Import : Ordinarily, the end-result of any appealing thing should be good but, it is not so with the body. That is why the figurative expression of 'not straight forward but misguided' for the body.

The body, which appears as a prototype of beauty in childhood becomes an epitome of ugliness in old age. The impressions acquired by physical and mental enjoyment of worldly matters in the youth due to love of the body grow further in old age in the form of desires and wants. This

way, cyles of birth and death keep occurring and, the Jeev remains ever ensnared in sorrows like pregnancy, disease, grief, separation, bereavement etc.

"Ae andhheri hai vikat, jaaher rachee jam jaal.
Ae pehhhele dekhaave sukh seetal, peechhe jaale agin ki jyaal." ***(18)***

Meaning : The attachment towards body is like that dreadful night, which prepares the noose of death for the Jeev. First, it gives the cool sensations of illusory pleasures but later, burns you in the flame of sorrows.

Import : Because of excessive fondness towards the body, Jeev fails to experience self-awakening and thereby it keeps burning in the sorrowful blaze of birth and death. The attraction towards bodily pleasures appears at first very pleasing, but is really troublesome or distressful later.

"Ae dhhuthaaree ko na dhheeriae, jo palte rangh parvaan.
Ae vishva badhhe vairaat ko, so bhee nigalsee nirvaan," ***(19)***

Meaning : Never keep trust on the deceitful body that can desert the

Jeev any moment. This body even swallows the form of that colossal entity, Aadi Naaraayan, the one who is paid obesience to by every one in this world.

Import : The form of all in the universe of Kaal-Maaya is the material body (*made of matter from the nature*). The assumption of any one's form here is in relation to the body only. With destruction of the body, loss of form or, expressed as the form getiing swallowed, is natural. The meaning of the expression '*the form of Aadi Naaraayan getting swallowed*' is that, at the time of the Great Deluge, the corporeal or material form of Aadi Naaraayan also cannot exist. The inferred idea in the fourth part of this verse is this only.

"Ae sab mohe in mohanee re, par in baandhhyo na kaason ma'n.
Jeev ko yaathen bichadthe, badee laagee dhaajy agin." ***(20)***

Meaning : This enchantress of deceptive bodily form has kept every one enchanted to it but, she has not got herself bonded or, tied down to anyone. In spite of that, at the time of separation from it, Jeev has to bear too much of pain and anguish.

Import : This material body undergoes decay (*dies*) at the appointed

time. It is so indifferent and unattached that, it is unmoved by anyone's weeping or wailing. In contrast, the sentient Jeev suffers great sorrow at the time of separation from body due to its attachment.

Episode [33] verses (399).

Answers from the side of body

"Re jeev jee thamen laagee dhaajh muhy bichhadthe, par mei khaak hu'ee thum bin.
Thum mohee so'n nyaare bhae, mohe raakhee naheen kin khin." (1)

Meaning : Body is telling Jeev: O' Jeev! "You suffered great pain while separating from me, but what can I do?" My existence is because of you only. The moment you separated from me, nobody allowed me to remain in the house even for some time. Treating me as untouchable, I was consigned to fire, transforming me into a heap of ash.

"Meree sevaa jo karthe saathheede, phoolde bichhaavathe sej.
Seethal vaa'ae mahe ddolthe, thin jaaree rejaa rej." (2)

Meaning : Those of my near and dear ones who, used to serve me, prepare bed of flowers and, keep me comfortable in the summer months by fanning me, only burnt me part by part.

Import : While burning the lifeless body, nobody shows even a bit of generosity. The real essence of saying, spreading a bed of flowers,' is 'to prepare a bed of softness and freshness, scented like flowers'.

"Aek baal toote dhukh paavathe, thin jaaree le khorne haathh.
Manuaen uthaare yaa bidhh, mere so'ee sangee saathh." ***(3)***

Meaning : My near and dear ones who, used to feel saddened when even one hair of mine was broken, only burned me fully by holding burning wood in their hands. This way, all of them put me out of their mind.

"Mei paale pyaar karke, so vaireede bhae thin thaal.
Moso'n tho raakhyo ae sanmandhh, thumen daare le jam jaal." ***(4)***

Meaning : Those family relations of mine whom I had taken care of with great love only turned hostile, the moment I got separated fromyou (*when body separates from Jeev*). By burning me in the fire,

they turned me into ash and, left you entangled in cycles of death.

"Thum bandhh pade jin kaarane, kiyaa aap so'n jyon.
Mujh jaise hoae mohe chhethari, thumko dhaee agin thyon." ***(5)***

Meaning : O'Jeev! Those very worldly relations, who deprived you of attaining Paar Brahm because of your precuupation with love and attachment for them, treated me the same way as they had treated you. By becoming a cheat like me, they cheated me as well i.e. placing on the fire burnt me to ashes and, made you to burn in the sorrowful cycles of birth and death.

"Mei tho aa'ee thum khaatihr, thum jaanee naheen supan.
Mei tho supanaa ho ga'ee, ab dukhade dhekho chethan." ***(6)***

Meaning : O'sentient Jeev! I had come as an instrument of faith and salvation for you. You did not understand the importance of the worldly body. After being separated form you, even my identity has ended and, has placed you in a state of being lost in the sorrowful cycle of birth and death.

Import : Even though the gross body is mortal and suffers from illness

and old age problems, it is still a very important instrument to acquire the bliss of Brahm if put to use properly. It is not possible to even dream of attaining Paar Brahm without it.

"Pehele kyon na sambhaariae, kaahe ko padiae jam phaans.
Laakh chauraasee agnee, thith jaliae na keeje baas." ***(7)***

Meaning : O'Jeev! Had you carefully directed yourself towards the true path of spiritual awakening, you would not have been stuck in the routine of death and, would not have had to remain burning in the sorrowful fire of 84 lakh classes of birth.

Import : It is said in the purush hymns of yajur Vedha that, '***Thameva vidhithvaathi mrithyumethi'*** meaning, it is only after knowing that Brahm it is possible to be freed from the clutches of death; ***'Naanyaha panthhaa vidhyatheayanaaya'*** there is no other way other than this. The only way ro be relieved of sorrows and death is attainment of Brahm. In the main instruments for this purpose (*realized Master, scriptures, acquired wisdom or knowledge, practice etc.*), body is also one. Without it, every other instrument is meaningless.

"Moso'n pehechaan naa kar sake, meraa melaa tho adhhkhin hoae.
Meree tho pehechaan jaaher, mujh jaathee dhekhe sab koae." ***(8)***

Meaning : You could not truly recognize me, while the whole world knows very well that union between you and me is only for a short transient time. Everybody is used to seeing the lifeless body being taken for burning.

Import : The expression 'half a moment' in this verse really means 'for a very short period'. Age of man is never of, half a moment.

"Thum jaan boojh mohe moheeso'n, chhod ke nehechal sukh.
Mei tho aa'ee bhale avsar, par bhoole so paave dhukh." ***(9)***

Meaning : What can I do, if you were ensnared? I had come as an instrument for your eternal salvation and, was an excellent opportunity for you. Whoever is not able to take advantage of this golden opportunity has no option but to feel sad and sorrowful.

"Ae avasar kyon bhooliae, jith paa'iae sukh akhand.
Ya ghar binaa so naa mile, jo ddoondd phiro brahmaand." ***(10)***

Meaning : After acquiring the human body with which eternal bliss of Brahm is attainable, why should one lose the excellent opportunity? The only conclusion or answer you would get even if you search the entire universe is that, eternal happiness is not attainable without the human body.

"In pind mein brahm dhridd kiyaa, nehechal sukh parvaan.
Ab khin me'n ghar dhekhiae, aisaa sam'e na dheeje jaan." ***(11)***

Meaning : That Brahm, who definitely is the giver of eternal happiness, have so far been suggested by people to be residing in the body. So, O'Jeev! Try to see your eternal abode (*behadh meaning boundless or limitless*). Do not let this golden opportunity to slip by.

Import : It is the averment of yogeswar Shri Krishna in Gita that, '*Ishwaraha sarva bhoothaanaam hridh'dheshe thishttathi arjun'* meaning, Ishwar or God resides in the heart of all creatures. In fact, the inherent essence of this averment is that, the sentient or conscious self, seated in the heart (*Jeev or/and Aatma*) is the one that realizes the Paar Brahm; so, in symbolic suggestive manner only it can be said that Brahm resides within and not, in literal sense. In reality, the abode of Brahm is not inside the perishable or mortal body; this is

clearly laid out in later verses.

"Aur upaay ka'ee karo, par paa'iae na yaa ghar bin.
Andhar jaagke chethiae, ae avasar adhhkhin." (12)

Meaning : O'Jeev! You may try whatever, you may do whatever, you may adopt any means, but it is not possible to attain that Brahm without this human body. By coming awake from inside, become alert to the fact that you have to attain Brahm. This opportunity is only of, half a moment.

Import : The body alone is the abode of Jeev, with which efforts can be made to attain Brahm. The meaning of 'coming awake from inside' is, to fix or concentrate on one's true or original form by, shifting one's attention away from the body and the world. Body is transient or momentary. It can desert us any moment and, it is in this context its coexistence has been said to be for half a moment. Efforts to attain Paar Brahm are possible only as long as the material body is in physical existence.

"kaise kar yaako khojiae, ae tho kohedaa aakaar.
Ae ddoonddyaa bohothon ka'ee bidhh, par kinahoon na paayaa paar." (13)

Meaning : How is it possible to search that Brahm? This body of illusory origin is like a fog. By getting lost in its spell (*to get engrossed in worldly matters and pleasures*), it is not possible to get the divine vision of Brahm. Yet, many have searched for that Brahm in many ways using the body as an instrument; but nobody could transgress the incorporeal (*Niraakaar*) and attain that Brahm.

"Baaher nikaso tho aap naheen, aur maahen tho narak ke kund.
Brahm tho yaamen na paa'iae, ae kyon kahiae brahm ghar pind." (14)

Meaning : O' Jeev! If you ever get out of the body, the body becomes lifeless and your connection with it gets broken and, if you remain inside all the time, you encounter the infernal pond (*live in filth or dirt*). When Brahm does not reside inside this mortal body at all, how could this mortal body be considered (*or said*) as the abode of Brahm?

"Pavan joth sabdhaa utte, naadee chakr kamal.
Ith kaiyon ka'ee bidhh khojiyaa, yaamen brahm naaheen nehechal." (15)

Meaning : By performing yogic actions, the conduits of pranic energy (naadis) get cleansed and, by practicing breathing exercises (*Praanayam*) and meditation (Dhhyaan), the wheels or discs of energy

centres (*chakraas*) get awakened which can lead to the experience of different types of light (*jyothis*), 10 types of divine melody or words (*Anhadh naadh*) and 5 types of universal sounds or words (*Niranjan, Aum, Soham, Shakti and Raram*). This way, many have tried to search that Brahm by various spiritual exercises (*Saadhhanaas*) but, none could ever experience the presence of Brahm in this mortal body.

Import : The 10 types of divine melody originate by assaulting the life force or spirit. To consider them as the voice of Brahm is the greatest folly. Similarly, the experience of different types of light is also not the attainment of Brahm and, in fact, seeing of these lights and hearing of the five universal words are all attainments within and of this corporeal world (*lower nature pervading this universe of Aadi Naaraayan*). The body has very much the same things that are there in this Universe.

"Paarbrahm kyon paa'iae, thathkhin keeje upaa'ae.
Ka'ee ddoondde maanhen baaher, binaa sathgur na lakhaa'ae." (16)

Meaning : Alas, how can that Sat-Chit-Anand Aksharaatheeth be attained by the paths followed (*or the methods practiced*) so far? But for the sake of one's own inner welfare and for the realization of

Brahm, something or other will have to be done at this very moment. Try as they may, many an ascetic and enlightened personalities tried in vain to relentlessly search out that Brahm within the mortal body (*pind*) and universe (*brahmaand*) but alas! How would they ever know the futility of realization of Paar Brahm without the help of a realized Sadguru?

"Ab sangh keeje thin gur kee, khoj ke purukh pooran.
Sevaa keeje sab angso'n, ma'n kar karam vachan." ***(17)***

Meaning : O'Jeev! Better, you search for that realized master who can enlighten you about that Almighty principle, Aksharaatheeth, and remain in his company. Further, for attaining Paar Brahm, please serve Him with all your parts meaning, truly with mind, words and actions.

"So sangh kaise chhodiae, jo saanche hai sathgur.
Udaa'ae sabe anthar, bathaa'ae dhiyo nij ghar." ***(18)***

Meaning : After reaching a realized master capable of giving knowledge about Sat-Chit-Anand, you should never leave his proximity because, it is only a sadguru who can banish all doubts and

tell you about the identity of the eternal abode.

"Paa'iae sudhh pooran se, paindaa bathaave paar.
Sabdh jo saare soojhaheen, sab gam pade sansaar." ***(19)***

Meaning : The recognition of truth is possible only through a fully enlightened sadguru. He can only reveal the path to Paramdhaam beyond the incorporeal (*niraakaar*) and the boundless (*behadh*). It is only by his mercy, the hidden meanings of all scriptures will become clear and you get to recognize the illusory world (*maaya*).

Import : No doubt, Aksharaatheeth Himself is the original Sadguru, but anyone in whose heart, the exalted power of Aksharaatheeth resides, gets the glory of complete sadguru. This position does not espouse worldly knowledge or have expectation of the seat of a master.

"Paanch thathv pind me'n huae, so'ee thathv paanch baaher.
Paancho aa'ae parlay mine, sab ho gayo niraakaar." ***(20)***

Meaning : There are five substances in this body and the same are there in the universe as well. During Mahaapralay, when all the five substances of body and universe undergo dissolution, only Niraakaar

remains intact.

"Ae paanchon dhekhe vidhh vidhh, ae tho naheen thhir ttaam.
Yaamen so kaise rahe, nehechal jaake naam." ***(21)***

Meaning : I have clear understanding that the five substances have no permanency in the universe. That Brahm with an eternal (*permanent*) form can never exist in the mortal body or the impermanent universe.

Import : It is only because of ignorance of the Thaartham wisdom that, the highly knowledgeable of the world consider Brahm to be manifest in every particulate matter. Had it been the case, everything would have been Brahmic. Moreover, ignorance, illness, grief, death and, old age afflictions would not have existed even in imagination.

"Paarbrahm jith reheth hai, thith aave naaheen kaal.
Uthpan sab hosee phanaa, ae tho paanchon hee pampaal." ***(22)***

Meaning : Kaal would not have dared to appear even in dream where Paar Brahm Himself is manifest. Each and everything that appears in this universe of Kaalmaaya is destructible. So is the case of even the

five substances.

"Yaamen anthar vaasaa brahm kaa, so sathgur dhiyaa bathaa'ae.
Bin samjhe yaa brahm ko, aur na ko'ee upaa'ae." ***(23)***

Meaning : Beyond this destructible universe, where is the eternal abode and the form of Brahm? Only a Sadguru can reveal this mystery. Without gleaning this secretive information, there is no other means of attaining Paar Brahm.

Import : There is difference between the words 'andhar' and 'anthar'. The meaning of andhar is, inside while the meaning of the word, anthar is, distinct or beyond. Factually, the abode, form and sport of Paar Brahm are beyond this destructible world.

"Aankadee antharjaamee kee, kabahoon na kholee kin.
Aadh karke ab lo'n, khoj thhake." ***(24)***

Meaning : None so far could solve the puzzle about the divine abode, form and sport of that Paar Brahm, who is a knower of everything that goes on in the mind of all. Still, searching relentlessly from the time of creation until now, all have got tired.

"Ae pooran ke prakaas thhen, khul gayaa anthar sab.
So kyon reheve ddaampiya, pragat hosee ab." ***(25)***

Meaning : By the wisdom of the complete Sadguru, all the spiritual secrets have become clear. That unworldly knowledge of Brahm (*Brahm Gyaan*) will not remain hidden in any way. That knowledge will now definitely spread far and wide.

"Jinko sab ko'ee khojaheen, ae kholee aankadee thin.
Tho ith hu'ee jaaher, jo kaaraj hai kaaran." ***(26)***

Meaning : That Sat-Chit-Anand Paar Brahm, who has been the search of all saints, seers and devotees has, Him self lifted the veil from all secrets by taking abode in the heart of Shri Mahaamathiji. Due to a causal reason or, for fulfilling a task (*kaarya-Kaaran*), Aksharaatheeth had to descend down to this world because of which, words of Brahmic wisdom have manifested.

Import : The puzzle regarding the divine abode, form and sport of Paar Brahm has not been cleared by anybody till today (*except for Shri Ji*). The coming of higher souls (Brahmashrishtis or Aatmas) to

witness the illusory sport of this world (*Maaya's sport*) is an act (*or work*) and, the dialogue of love (*Ishk-Rabd*) is the cause (*or reason*). So, the principal reason for coming down of Aksharaatheeth to this mortal world is the coming of Brahmashrshtis only.

"Ghar hee me'n nyare rahiae, keeje antharme'n baas.
Thab gun bas aape hovaheen, gayo thimar sab naas." ***(27)***

Meaning : O'Jeev! Even though you reside in your bodily house, keep away fully from the desire and love for it and, try keeping your concentration on that Paramdhaam, which is beyond this body and this universe. By concentrating on beloved Paar Brahm, control over the three attributes (*Sathv, Raj and Tham*) is gained and a state, free of the three attributes, or qualities, will be attained. On reaching this state, the darkness of ignorance gets completely dissipated.

"Ya bidhh melaa pi'u kaa, peeche nyaare naheen rain dhin.
Jal me'n nyaa'iae kore rahiae, jaagiae maanhen supan." ***(28)***

Meaning : This way, union with the Divine Opulent Lord becomes possible. Once this state is attained, the sense of alienation from Him will never be felt, may it be night or day. This way, despite being in

this ocean of illusion (*this world*), like the lotus that blossoms in water, will always remain separate from it and, would awaken self in this dreamy world.

Import : The respectful address by the word 'Ji' in these verses is a bit surprising. Nevertheless, this address is by body towards Jeev but in practice, it is also applicable to Sundersaath.

"Ya supan the'n sukh upajyo, jo jaag ke keeje vichaar.
Aatham bhelee paraathmaa, supan bhelo sansaar." ***(29)***

Meaning : The conclusion that can be drawn on conscious thinking is that, the eternal happiness can be gained only through this mortal body in which, Aatma becomes one with its original form, Par-aatma and, this mortal body merges with the world.

Import : In a state of deep meditation or, when lost in a state of Brahmic bliss, what the Aatma perceives or senses, is its original form (Par-aatma). At that moment it is neither conscious of its worldly body nor of this world. It is said of this only – ***'Aatham bheli paraathmaa, supan bhelo sansaar'.***

"In bidhh laahaa leejiae, anmilthi kaa re yon.
Sukhdaa dhiyaa dhhuthaariae, yaako buree kahiae kyon." (30)

Meaning : This way, benefit should be taken of this mortal body. How can this body, a deceiver and deserter, be faulted as, it still helps in attaining the eternal happiness of the Beloved?

"Jo sukh yaathhen upajyo, so kahayo na kinahoon jaa'ae.
Paathr ho'ae pooraa prem kaa, thinkaa ras thaahee me'n samaa'ae." (31)

Meaning : This way, endless Brahmic bliss can be achieved with this mortal human body, a bliss about which nobody had been competent to expound. The elixir of divine love can be tasted only by the deserving. This enjoyment is really of Brahmashrishtis and, they only are able to receive it.

"Ae vathanee so'n gujh keejiae, jo khainche tharaph vathan.
Premei me'n bheege rahiae, pi'u so'n aanandh dhhan." (32)

Meaning : The details of etrnal love of Paramdhaam should be shared only with the Brahmashrishtis who have the ability to draw others towards Paramdhaam. One should always remain soaked in love for

that loaded form of love and bliss or, the ocean of bliss, Aksharaatheeth.

"Mahaamath piya sangh vilasaheen, sukh akhand in par.
Dhhan dhhan prapanch ae hu'a, dhhan dhhan so yaa mandhir." (33)

Meaning : Now shri Mahamathiji says that, this ureal or false body, the abode of Jeev, is praiseworthy as, it is through this, one can remain submerged in the love for the Lord of the soul, Aksharaatheeth and attain eternal bliss.

Prakaran [34] Verses (432).

Raag Sindhhudaa

Verses 35 – 40 originated at that time when Shri JI was at Mandhsaur with his Sundersaath in a reclusive state and, Kripa raamji had come with the news of the sorry state of affairs at Udaipur. These six verses gushed out from the in dwelling heart of Mahaamathiji, essentially for the redressel of the sufferings of Sundersaath. A careful and faithful reading of these verses would help relieve Sundersaath of their worldly pains and sufferings.

"Vaalo virah ras bheenon rangh virahmaan ramaadtho, vaasanaa rudhan kare jal dhhaar.
Aap olkhaavee alago thhayo amatthee, je ko'ee huthee thaamasiyon sirdhaar." (1)

Meaning : O' Lord of the soul, Aksharaatheeth! We, the Aatmaas witnessing the sport of alienation and, lost in reclusive sorrow are, weeping with unbridled flow of tears. After revealing your identity to the principal Thaamasi companions, you have become *in cognito* (invisible).

Import : No doubt, crying is an act of Jeevs and not of Aatmaas. Aatma is only a witness but, it is said that, your Aatmaas are crying as, the Aatma is addressed through the body of Jeev. In the vaahedhath (*complete oneness*) of Paramdhaam, there is no distinction, such as principal and subsidiary or, Sathvik, Rajas and Thamas. These are all in relation to Raas and Jaagni leelas (*Sports of Raas and Awakening*).

"Kalkalee kaamnee vadhan vilakhaaviyaa, vishwmaan varathiyo haahaakaar.
Udhmaadh atpataa angh thhee taaleene, maan'ni sahuae manaaviyo haar." (2)

Meaning : O'Opulent Lord! The faces of your grievous damsel companions seem to suggest uncontrolled bitter weeping. At this time, there is tumult or uproar in the whole world due to the spread of distress and sorrow. You have compelled your companions to accept defeat by dislodging from their heart, the firm feeling of greatness of love.

Import : Uncontrolled bitter weeping is an act of crying with convulsive gasps or sobbing loudly. Better half takes pride in her love for beloved and the word, 'maan'ni' in the verse, is to this end.

"Pathivrathaa pal angh thhaa'ae naheen alagiyo, na kaanee jaarvanthiyo vinaa jaar.
Paathriyo pi'u thhakee ame'n je abhaaganiyon, rahiyo angh dhaag lagaavan haar." (3)

Meaning : In this world, a faithful virtuous woman would never like to be separate from her husband and, evean a sweetheart is not able to live away from her lover but, here are we, the unfortunate who, despite being known as chaste and virtuous are away fron the Beloved in this illusory world; and are stigmatizing our love.

"Syaa re aevaa karam karyaa hathaa kaamnee, dhhaam maa'nhe'n
dhhanee aagal aadhhaar.
Have kaaddo mohjal thhee boodathee kar grahee, kahe
mahaamathee maaraa bharthaar." (4)

Meaning : Shri Mahaamathiji is saying, O'my Beloved! What sin had we committed in Paramdhaam against you because of which, we are compelled to experience these days of grief? Now, please pull out your loved ones from the sinking morass of this ocean of worldly existence.

Episode [35] Verses (436).

"Haanre vaalaa ral jhalaaviyo raamthe'n rovraaviyo, jujave parvathon paadyaa re pukaar.
Ranvagdaa maanhen ro'ee kahe kaamnee, dhhanee vinaa dhhik dhhik aa re aakaar." (1)

Meaning : O'my Lord, owner of my soul! In this sport, the illusory world has made us so sad and made us cry that, we are wailing loudly on different mountains. In this desert like world blazing with sorrows, we, your loved companions, are crying out, O' Lord! Without you, damned is this body.

"Vedhanaa vikham ras leedhhaan ame'n virah thanaan, have dheen thha'ee kahoon vaaranvaar.
Supanmaa'n dhukh sahyaa ghanaa'n raasma'n , jaagthaa'n dhukh na sehevaa'ae lagaar." (2)

Meaning : O' Lord! We have experienced unbearable difficulties and pains on separation from you. As destitutes, we are now telling you again and again that, we experienced the pain of your separation for 52 days in the dreamy universe of Braj and, by your act of disappearance, even more severe pain of separation was experienced

during the sport of Raas, but being in wakeful state in this world of awakening, we are unable to bear even the slightest pain of separation.

Import : In Braj, there was neither, awareness of abode nor of relation. In Raas, there was awareness of relation but not of abode and so could bear separation. By being aware of all secrets (*mystic information*), the difficulties and pains are unbearable in this world of awakening.

"Dhanth tharnaam la'ee thaarunee thalaphiyo, thamen baaho dhaaho dheen dhaathaar.
Khamaa'ae naheen kattan aevi kasnee, raakho charan thale saran saadhhaar." (3)

Meaning : O' beloved Lord, kindler of the essence of love in the hearts of distressed! Your companions are writhing in disquititude by crushing straw between teeth. Please extinguish the fire of their agony of separation. It is not possible to bear this type of severe test. Saviour of the lives of those who take refuge, O' my opulent Lord! Please keep your companions at the shelter of your feet.

Import : 'crushing straw within teeth' is an idiomatic saying, the

meaning of which is, we are repenting for our mistakes. We have no more words to plead before you. It is a great test of trial for us to know how much we love our Lord in happiness or in suffering (*unhappiness*).

"Ha've haaryaa haaryaa hoon kahoon vaar ketlee, raakho rothiyo karo nirmal naar.
Kahe mahaamathee meheboob maaraa dhhanee, aa re arj rakhe haanseemaa uthaar." (4)

Meaning : Shri Mahaamathiji is saying, beloved of my life force! How many times should I tell that I give up, I give up? By stopping our weeping and wailing, please make us pure and serene by your sublime love; and yes! Please do accept this prayer of mine. Please do not take it jokingly and laugh it off.

Episode [36] Verses (440).

"Haanre vaalaa bandhh padyaa bal haryaa thaare phandhde, bandhh vinaa jaa'ae baandhhiyo haar.
Hansiae roiae padiae pachhthaaiae, pan chhoote naheen je laagee laar kathaar." (1)

Meaning : O' Lord, owner of my soul! By coming in this deceitful sport through you, we have got trapped in illusory bondings. Now, we are weakened of all our strength (*knowledge, love, logic etc.*). No bonding is evidently seen but, all companions (*Aatmaas*) arrayed in a line, are all tied down with illusory bondings of one form or other. Howsoever one may try by crying, by laughing or by repentance, it is impossible to break free of the bonding of Maaya as it is so dreadful and powerful. There is an unending queue of people trapped in this illusion.

"Jeher chaddyo haath paan'un jhatakthiyo, sarva angh saale ko'ee sake na uthaar.
Samastth sukhthhaay saathhne thathakhin, gunvanthaa gaarudee jeher thehene thenee vidhhen jhaar." (2)

Meaning : Just as a person feels pain in all parts by the spread of poison in the body and starts flailing one's arms and legs, same way O' Lord of my soul! The poison of illusion has spread in our bodies also because of which we are unahappy. No one else is competent enough to relieve us of this poison of illusion. Just as a virtuous wizard removes poison by the power of his hymn, same way, you only are competent in removing our poison by the essence of the words of Thaartham. O' the

Lord of our souls! Please relieve us of this poison this very moment so that we can all drown in the elixir of bliss.

Import : 'Flailing of hands and legs' is again an idiomatic saying, whose meaning is, to express distress. This contention is used here in the context that, just as an agitated person afflicted with poison keeps twitching his hands and legs on not getting relieved of poison, same way, Sundersaath agitated with the affliction of the poison of illusion (*lust, anger, greed, desire, ego and jealousy*) flail their hands and legs. In the divine words from the boundless (*Behadh Vaani*), there is mention about removing the poison of illusion – "***Thaartham ras baaeei kar, pilaaiye jaako¦Jeher chaddaya hoy jimikaa, sukh hove thaako¦* Behadh Vaani, Prakaran 31 / Verse 137.**

"Maahen dhhakhe dhaavaanal dhaso dhisaa, have balan vaasana'o thhee nivaar.
Hukam mohthhee najar karo nirmal, mool mukhdhaakhee virah angh thhee visaar." (3)

Meaning : The forest fire, of topics or subjects (*pleasures of the senses*), is raging in all the ten directions (*east, west, north, south, southeast, southwest, northwest, northeast, above and below*) of this world. Kindly

save the Aatmaas who are getting scorched by this. O' Beloved! By your command, please make them pure and clean by taking away their eyes from Maaya and, remove the pain of separation from their hearts by showing your effulgent form.

Import : The poison of subjects is like the fire in a forest tree, which while burning reaches out to the neighboring tree and burns it too. As much as you enjoy the pleasures of the senses, like the forest fire, the desire for it keeps increasing. Peace is attainable only by the sight of the lotus face of the Beloved. There is no way other than this.

"Chhal mote amne athi chhetharyaa, thhayaa haiyaa jhaanjharaa na sehevaa'ae maar.
Kahe mahaamathee maaraa dhhani dhhaamnaa, raakho rothiyon sukh dheyo ne karaar." (4)

Meaning : The attractive deceit of Maaya, the trickstress, had cheated us, so much that, it has pierced our hearts. Now, we are not able to bear it anymore. Shri Mahaamathiji is saying, O'my opulent Lord! Put an end to our sorrowful weeping and give us the eternal pleasure of Paramdhaam, so that our hearts may get divine peace.

Episode [37] Verses (444).

"Kem re jhampaa'ae angh ae re jhaalaao, valee valee vaadhhyo vikh visthaar.
Jeev si'r julam keedhho pharee pharee, hattiyo haraamee angh indhree vikaar." (1)

Meaning : O'opulent Lord of Paramdhaam! How to douse the painful flames of separation arising in the heart? The poisonous effect of Maaya is ever increasing continuously day by day. The stubborn and cruel perversions of the inner self (*mind, consciousness, intellect and ego*) and sense organs have wrought tyranny (*outrage or oppression*) and trauma on the Jeev ceaselessly.

Import : Without the inner self and sense organs, Jeev cannot do any deeds. The perversions that arise within them only are responsible for it being trapped in the bindings of Maaya. Otherwise, Jeev is only a mere viewer in its original or true form.

"Jhaamp jhaalaa'o ha've uttathiyo anghthhee, sukh seethal angh
anganaa ne ttaar.
Aalyaa valee valee ae ma'n ae kabudhhen, kamseel kaam kaan
karaavyaa karthaar." (2)

Meaning : O'Lord! Please extinguish the flames of pain of separation arising in our heart. Please satiate our hearts by granting us the serene happiness of your blissful love. This wicked mind has deceived and misled us to go astray in the grip of Maaya. We wonder why, Maaya has made us commit many mean deeds!

Import : Though the word, 'karthaar' (*creator or God*), is used with reference to Akshar and Aksharaatheeth, the question that arises is, can Aksharaatheeth also make His companions to commit bad deeds? Definitely not! The word 'karthaar' in this verse is only a form of address or calling out aloud. It is said in Yajur Vedha – ***'Yasmaanna ruthe kinchan karm kreeyathe'*** meaning, it is the mind only (*without which no deed can be done and has been said again again as the one which ambushes one into the vagaries of Maaya*) that has made the Jeevs of Brahmashrishtis to commit bad deeds and, the Aatmaas get stigmatized in the process.

"Gun pakh indhree vas karee ablees ne, angnaa angh thhaapyo dha'ee dhhikaar.
Arthh uple aem kehevaaiyo vaasnaa, pharee aene vachane dheedhhee phitkaar." (3)

Meaning : Iblees (*Ablees or Satan*), has taken control of our sense organs (*both of perceptions and of actions*), states (*awakened, dreamy and sleepy*) and qualities or attributes (*Sathv, Raj and Tham*). This Iblees has entrenched itself within our hearts also but, we are being branded guilty. Though we have been recognized as Brahmashrishtis outwardly, we are being put to shame by according us the glory of this word.

Import : According to western scriptures (*Kuraan*), the meaning of Iblees is, that force which tries to separate Roohs (*Aatmaas*) from Allah-Tahlla (*Paar Brahm*). In Vedhic scripture, it is designated as 'Kaliyug' indicative of darkness of ignorance; mind, when overtaken by ignorance or the quality of darkness and lassitude (*Thamo Gun*), becomes fickle minded or wavery which, takes it away from the path of devotion and worship. It is said in Khulaasa part of Shri Mukh Vaani that, ***'Vedhe naaradh kahyo ma'n Vishnu ko, jaako saraapyo prajaapathi'.*** Just as in Kuraanic tradition, the power of the mind of

Ajaajeel is Iblees, similarly in Vedhic tradition, the form of the mid of Vishnu is Naaradh. Actually, this is only symbolic rather than historical. According to Puraanic belief, Naardhji is shown to be wandering all over due to the curse of Brahmaaji. Yet, on receipt of wisdom, Naaradhji has been shown to meditate and propitiate with Veena (*Indian lute or harp*). The essence is that, when the mind gets filled with ignorance and darkness (*Agyaan and Thamo Gun*), one is drawn away from Paramaatma and, when filled with wisdom and virtuousness or righteousness (*Gyaan and Satho Gun*), one moves closer to Paramaatma; ***'Manaha aeva manushyaanaam bandhhan moksh kaaranam.'*** According to Kuraanic tradition, the keeping of a sword by the side at the time of Namaaz (*traditional Islamic mode of offering prayer*) because of the fear of Iblees, is foolish ignorance. The meaning of slaying Iblees is, freeing the mind off the entrenched ignorance and darkness. To consider Iblees as with a bodily form (*like Naaradh etc.*) is improper and irrational.

"Maanhele maa'aene jope jyaare joiae, thyaare dheedhhee thaarunee tha'n thachhkaar.
Kalkalee mahaamathee kahe ho kanthhjee, aeva syaa re dhosh anganaa'aon naa aadhhaar." (4)

Meaning : If seen from inner sense, it becomes clear that by sending us (*your companions*) into this Maaya, you have inflicted on us, as painful a punishment as suffered by the butchering of body. A weeping and wailing Mahaamathiji is saying that, O'Beloved sustainer of our souls! What is the fault of us (*your companions*) in this?

Explanation : Aksharaatheeth can never give any type of pain. Getting painful punishment' is said, only in an affectionate mode of complaint.

Episode [38] Verses (448).

"Haanre vaalaa kaanre aapyaa dukh amne anghat'thaan,braadhhlagaadee vidhh vidhh naa vikaar.
Vimukh keedhhaan ras dha'ee virah avlaa, saathh sanmukh maanhen thhayaa re dhhikaar." (1)

Meaning : O'my Beloved! Why have you given us the never-ending pain and unhappiness of Maaya? Our minds are also inflicted with the incurable diseases of worldly matters and perversions. Instead, by keeping us away from your glory and decorative form, you have drowned us in misery and distress. This way I am made to feel

ashamed amongst Sundersaath.

Import : It is Jeev only which gets afflicted by the diseases of worldly matters and perversions by its association with Maaya, and not Aatma. It will be said as the sport of Maaya and not of Aksharaatheeth. It appears otherwise in the verse, as figurative and complaint forms of language is brought in.

"Anek raamath beejee hathee athi ghanee, supne agraah ttele sansaar.
Ughadi aankh dhin ugathe aene chhale, jaagthaan janam rudaa khoyaa aavaar." (2)

Meaning : O' Lord! There were other more beautiful sports in Paramdhaam but, you pushed us into this fake world not worth living. When we came awake by opening eyes under the illumination of Thaartham knowledge, it became clear that we lost the golden opportunity of charming or enchanting you after coming to this awakening Brahmaand.

"Sanmukh thamasoon virah ras tham thano, kaan na keedhhaan jaalee baalee angaar.
Thraahi thraahi ae vaathon thhaase gher saathhmaan, sehesoon kem dhaag je laagyaa aakaar." (3)

Meaning : O' Lord! In Mool Milawa at Paramdhaam, I am seated right opposite to you but, in this world, I am writhing with the agonizing pains of separation from you. Why did you not burn me to ashes in the fire of separation there itself? Now, my repeated cries for help and mercy in this world and, other matters will be talked about amongst Sundersaath at Paramdhaam. How will I bear it being discussed amongst Sundersaath at Paramdhaam about the blots of faults gathered through the body of this world?

"Virah thhee vichhodee dhukh dheedhhaan vismaan, ahnis niswaasaa angh utte katkaar.
Dhukh bhanjan sahu vidhh piujee samasthh, kahe mahaamathee sukh dhe'n singaar." (4)

Meaning : My Beloved! Other than the pains of separation from you, you have given us the severe sorrows and agonies of this illusory

world, the sighs of which have broken our heart into pieces. You are competent in every respect to diffuse sorrows of all types. Shri Mahaamathiji is saying, O'Lord! Please give us the pleasure of the sight of your adorations meaning, please take residence in our heart with your complete adorations and decorations from toenails to head.

Import : Previous verses had described about the sorrows and ethos of separation while in this verse, there is description of the suffering of worldly sorrows. In Kalas Hindustani part of Mukh Vaani, it is said that – ***'Aethaa sukh the're virah me'n, tho sukh hosee kaisaa vihaar.'*** Though the pain of separation is bearable as, in it, there is consciousness of the proximity of the Beloved every moment; the burden of bearing the sufferings of Maaya bereft of the pangs of separation from the Lord, is very distressful. Like, it is said of breaking to pieces of kaleja (*liver*) in suffering, here there is mention of breaking to pieces of hridhay (*heart*).

Episode [39] Verses (452).

"Haanre vaalaa agin utte angh ae re amaarde, vimukh vipreeth kamar kasee hathhiyaar.
Swaadh chaddyaa swaam dhrohee sangraamen, vikat bankaa keedhhaa amen aasaadhhaar." (1)

Meaning : O'my Lord! The fire of atonement is burning in our hearts that, we have lost our love, by being indifferent to you and, by readying ourselves to fight with the weapons of illusory perversions like, lust, anger etc. O'my Beloved! We have acquired an ardent craving to have a rebellious fight with you. This way, we have committed a terrible and retrograde deed.

Import : In this verse, what is being conveyed is a sense of *burning in the fire of atonement* and not of *separation*, as by separation love manifests and, realization of Lord happens; while in this verse, Indravathiji is blaming self for being indifferent and bereft of love towards Lord. Disregarding the connection or relationship, getting drowned in Maaya is in itself an act of rebellion against the Lord.

"Kukaram kasaav judhh ka'ee karaaviyaan, paleeth ablees a'm maanhen besaar.
Jaagthaan dhin ka'ee dhekhtaan amne chhetarva, kharaa ne kharaab ae khalak khhuaar." (2)

Meaning : O'the opulent Lord of Paramdhaam! By housing this mean Iblees within our hearts, you have made us wage rebellion and commit many unjust deeds. Even after getting awakened by the illuminative

wisdom, this Iblees has deceived us many times. Defintely it is one, which makes all creatures to be misguided and disgraceful.

Import : The Lord wants to pull us out of Maaya and, we are getting subservient to Maaya by being lost in worldly matters. At that time, our hearts become bereft of love for the Lord and it is this aspect wich finds figuarative mention as *waging war with the Lord*. If, love for the Beloved is unkindled even after the receipt of words of wisdom from the Lord, then mind, the form of Iblees, can make us to wander around under the influence of Maaya.

"Olakhee thamne ame'n judhh keedhhaan thamsoon, ma'n chith budhh moh grahee ahankaar.
Ae vimukh vaathon mote mele vanchaase, males juthh jahaan bare hajaar." (3)

Meaning : O'the Lord of my soul! Even after recognizing you by the clear vision of wisdom, I have fought with you, because, my mind, consciousness, intellect and desire were all possessed by ego. When the 12000 Brahmashrishtis of this world would get awakened in their original bodies (*Paraatams*), a discussion of all the retrograde deeds of

ours will be in front of all.

"Kahe mahaamathee hu'n gaa'u mohore thha'ee, pa'n vimukh vidhho
veethee sahu maanhen nar naar.
Dhhaam maanhen dhhanee amen oonchoo kem jo'e'soon,
pohonchse pavaadaa paraatham monjhaar." (4)

Meaning : Shri Mahaamathiji says that I am telling all these as a leader but all Sundersaath have adpted the retrograde paths in this world of Maaya. O' Lord! A grave concern is, about making eye contact with you, when the events of this place get narrated there after coming awake in our Paraatams!

Episode [40] Verses (456).

Raag Shree

These verses originated in the context of imploring all Sundersaath to undertake the path of woes of separation from the Lord and submission towards Him as shown by Indraavathiji subsequent to the relinquishment of the mortal body by Devchandraji.

"Karnee thumaaree meree mei tholee, jaise sath asath.
Ho dhhanee mere, aethee hai thaphaavath." ***(1)***

Meaning : O'my Lord of Paramdhaam! When I evalvated my acts against your acts (*meher or grace*), I realized as much difference as between falsehood and truthfulness.

Import : It is natural for the actions of Sat-Chit-Anand to be truthful, but the main purpose of admitting the action of self as false is, to show the spirit of relinquishment of one's ego and the essence of submission.

"Piyaa aesi nipat mei kyon bha'ee, kattin kattor athi ddeett.
Shree dhhaam dhhanee pehechaan ke, pher pher dheth mei peett." ***(2)***

Meaning : O'my Lord! I am not able to understand why I have become so completely hard, cruel and bold or fearless like this. Even after recognizing the Lord of our souls, I kept showing my back to him.

"Andhar pardhaa udaaiyaa, tho bhee na badhalyaa haal.
Nakas na mityo moh mool ko, thaathhen najron na noorjamaal." ***(3)***

Meaning : You tore asunder the veil of ignorance by your Thaartham

wisdom but still my acts did not change; meaning, I could not avail the eternal love of Paramdhaam by leaving aside Maaya. The result was that, I could not free my heart of the influence of Maaya and I failed to realize my Beloved, Lord of my soul.

"In indhriyan ki mei kyaa kahoon, ae tho avgun hee'n ki kaayaa.
In se dhekhoon kyon saaheb, aehi bha'ee aadee maayaa." ***(4)***

Meaning : What to speak of the sense organs when this body itself is a repository of falsehood and vices? Their getting involved in worldly and illusory matters is in itself the reason why I could not have a divine perception of our Lord. Alas, how is it possible to have the experience of our Beloved with these senses that are ever engrossed in worldly topics?

"Nirmal najron na aavaheen, le baittee sangh chandaal.
Upjath aesee angthhen, uthaaroon ultee khaal." ***(5)***

Meaning : I could not realize my Beloved due to the lack of purity as the demon of desire and ego had overpowered my heart. A thought that comes to my mind is that, in atonement, I should skin myself inside out.

Import : 'Skinning inside out' is a figurative statement expressing the mental agony of Indraavathiji seeking to know "why did I miss out in realizing my Lord"?

To take the meaning of the expression in literal sense is not appropriate. Without parting with the enemies like desire and ego, realization of Lord is well neigh impossible.

"Sab angh kaat cheeraa karoon, maanhen bharon mirch aur loon.
Ka'ee kot ber aesee karoon, tho bhee na choote ae khoon." ***(6)***

Meaning : I should dismember myself, put cuts with a knife, and fill them with salt and chilly powder. Even if I repeat this process a thousand times, I shall not get deliverance from this guilt.

Import : These symbolic expressions highlight the importance of keeping the senses unaffected and free of perversions and, recognizing and realizing the Lord; and how sinful it is in not attaining the same.

"Haide me'n aesee uttath, sab angh karoon to'ok to'ok.
Had'diyaan sab judhee karoon, bhaan karoon bhook bhook." ***(7)***

Meaning : Such emotions well in my heart that, I should cut into pieces all my body parts and pulverize all my bones into powder one by one.

"Mei hoth sarmindhee saathh me'n, ae kyon ae na jaave dhukh.
Jab jaag baittoon aage dhhanee, thab kyon dhekhoon sanmukh." ***(8)***

Meaning : I feel ashamed amongst Sundersaath that the pangs of repentance of my guilt are not leaving me. I am still lost in the remorseful thought of how I can show my face to my Lord when I come awake in my original form (*Paraatam*) at Paramdhaam.

"Aankhaan kyon uttaa'uongee, mujhe maaregee badee saram'
Aesi kaboon kin na karee, so mei kiae chandaal karam." ***(9)***

Meaning : I will feel great shyness in raising my eyes towards my Beloved as, I have committed such dreadful mistake that, none has ever committed.

Explanation : This type of expression can be expected of only those who possess extreme humility. Despite being foremost in terms of exemplary acts and behaviour, Shri Mahaamathiji is saying so, as

Sundersaath may not indulge in acts of considering self as good and throw mud at others.

"Ro'm ro'm ka'ee kot avgun, aesi mei gunhegaar.
Ae tho kahee mei ginthee, par gunhe ko naaheen sumaar." ***(10)***

Meaning : I am culprit of such a degree that, crores of blemishes are hidden in every single hair of my body. It is only for the sake of understanding I have cited this number, as otherwise my blemishes are countless.

Import : Greater the heights that one scales in spiritual acheievements, more humble and egoless one becomes. In this world, even pointing out one mistake or blemish makes the person turn red with lividness while here, Shri Mahaamathiji is admitting himself of countless blemishes. It is this humbleness, which has made him respectable and adorable to all. ***'Aehee mei khudhee tale, tho baakee rahyaa khudhaa'.*** *Khilwat***.**

"Jethe kahe mei avgun, thethe har rom dhaag.
So har dham aatham ko lage, thab mei baittoon jaag." ***(11)***

Meaning : I talked about crores of blemishes hidden in my hairs but, an equal number of defects are present in every hair of my body. The only way for the awakening of my Aatma is that, these countless blemishes and defects should keep poking and piercing me.

Import : Praises and honours are, such sweet poison that, a person who tastes it can never reach the pinnacle of spiritual achievement. This must be the first occasion in this world when someone is shouting out that, 'there are crores of bad qualities in every hair and that an equal number of sinful acts are hidden in one single hair'. 'Such uttererances can be expected of only one who has climbed up the spiritual ladder and reached the pinnacle.

"Jaako ginthee mei apne, so'ee dhekhe dhusman.
Dhekhe dhekhaa'ae tho bhee naa chhoote, ko'ee aesee agyaan balkun."(12)

Meaning : My own sense organs have turned out to be my enemies. I had known of the all-pervading powerful influence of Maaya in this world created at the command of Lord and, had even warned others of it, but still could not keep myself unscathed.

Import : Enjoyment of matters of the senses, makes one feel very good

at first but, proves troublesome and painful later and, takes us away from the Lord by drawing us into its trap. These worldly or illusory matters are so enticing that, despite being fully conscious of it, makes it still difficult to be free of it.

"Ro'm ro'm soolee chaddoon, sab angh nikse phoot.
Aesee karoon jo aap se, tho bhee avgun aek naa choot." ***(13)***

Meaning : Even if I put to gallows all my hairs and, pierce through and through every part of my body, not even a single blemish of my body can be removed.

Import : Ordinarily, people start considering themselves to be great masters (*ascetics of high order*) free of all perversions even with little spiritual endeavours. No spiritual endeavour experiences the same intensity of pain as when put to gallows or hanged to death but, the assertion of Mahaamathiji in this verse is in the context that, howsoever one might become dispassionate and free of all imperfections and perversions, one should not be proud of it.

"Ae naaheen avgun aur jyon, mere tho lep bajar.
Ae bidhh so'ee jaanaheen, jinkee anthar khulee najar." ***(14)***

Meaning : Unlike other blemishes, my blemish is not ordinary. It is something that will leave an indelible mark. But this can be understood by only those Sundersaath whose inner vision is opened.

Import : Shri Mihir-raaj Ji had committed an ineffaceable or grave mistake when he could not recognize the in-dwelling dual form within Sadguru Dhhani Shri Devchandraji and, adamantly insisted on knowing, why he is not able to see Paramdhaam and describe it like Devchandraji? In the field of love, such mistakes keep happening and that is why Mahaamathiji has given it the denomination of ineffaceable sin.

"Ae laep bajr kee mei kyaa kahoon, ae avgun sabdhaatheeth.
Dhhanee aap dhe karee aapasee, aehi piya kee reeth." ***(15)***

Meaning : This ineffaceable sin of mine, which can never come within the precinct of atonement, defies expression in words. But the love, of my Beloved is so unique that, He completely overlooked my mistakes and made me one with Him by, making my heart His abode.

"Dhhanee jee ke gun mei kyaa kahoon, in avgun par aethe gun.
Mahaamath kahe in dhulahe par, mai vaaree vaaree dhulahin." ***(16)***

Meaning : Shri Mahaamathiji says "what can I say about the virtues of the Beloved Lord of my soul"? Despite my having so many imperfections, He has always showered His grace on me. As a better half of such a Lord, who is an ocean of love, I am ready to sacrifice myself again and again at His feet.

Episode [41] Verses (472).

Raag Shree Kaaphee

These four verses (42 – 45) originated while in prison (Habsa) at Jamnagar. These embody very beautifully the ethos of love and aches of separation of Indraavathiji. These are the words of Indraavathiji towards the in-dwelling form of Raaj Ji within Devchandraji, whom she had not recognized earlier.

"Meettadaa meettaa re, moone vachaniaen kaa vaaho.
Meettaa ne mukhnaa lan'uo meettdaa, kaan preethadee kareene paraa thhaao." ***(1)***

Meaning : O' the Lord of my soul, the greatest and sweetest of benevolent! You entrap me by your bewitching words. Though I am fully enchanted and captivated by the sweet words coming from your

sweet mouth, I find it unbearable, the act of your deserting, after showering love.

"Saneh sanmandhhado samjhaaaveene, antharaay aadee taalee.
Ha've adhhakhin virah sahee na sakoon, maare na aave avasariyo vaalee." ***(2)***

Meaning : You have dissipated the thick veil of Maaya by enlightening about the unworldly love, the essence of the original connection. Now I cannot bear the agony of separation from you for even half a moment, as I am not likely to get another opportunity.

Import : The veil of Maaya cannot be lifted without the sprouting of love for the Lord in the heart. The purport of saying, "not getting another opportunity" is that, coming down to the illusory world again is not likely.

"Ha've vilakhoon chhoon vaalaa vinaa, hoon tho prem nee baandhhee pidaa'oun.
Kaan algaa aap graheene oobhaa, hoon nis dhivas phadkalaa khaa'oun." (3)

Meaning : O' my Beloved! I am wailing by the agony of separation from you. I am bearing the pangs of separation form you, as I am eternally bound by your love. After holding my hand, why have you separated from me? Now, I remain restless day and night by the pain of separation from you.

Import : The dual form of Raaj-Shyamaaji played their divine sport within Devchandraji but with the relinquishment of the worldly body of Devchandraji, the divine vision of the dual form stopped and, with that ended the easisest way of appeasing the Lord. It is in this context that Mahaamathiji is saying, "Despite holding my hand, why have you vanished?"

"Have kahone vaalaa jee ke'm karoon, ke'nee pere rehevaay.
Aem karthaa indraavathee ne mandhir padhhaaryaa, maare
aanandh angh na maay." ***(4)***

Meaning : O' my Opulent Lord! Now you only tell me, what I shall do. How can I live with the pain of your separation? Hearing these wailing words of mine, you have taken abode in my heart; and this has created so much happiness in my heart that, I am unable to bear the same.

Episode [42] Verses (476).

"Vinathaa vinave re, pi'ujee rasiyaa thamen kehevaa'ao.
Tho aekaladaa amne mookee, alagaa ke'm karee thhaa'ao." ***(1)***

Meaning : O'Beloved! Me, Indraavathi your better half is requesting you that, " when you are yourself known as an ocean of love and bliss, how come you have separated from me by leaving me alone in this illusory world?"

Import : The literary form of 'Rasiya' is 'Rasik' meaning, one who drowns and, makes others also to drown in blissful love. Aksharaatheeth alone is the ultimate epitome of love and bliss and hence referred to as 'Rasik'.

"Jo alvelaa aevaa thamen, tho mandhiriaen na aavo ke'm mhaare.
Hoon maan'nee maan mookee ke'm kahoon, pan bolade
bandhhaanee chhoon thaare." ***(2)***

Meaning : If you are the ultimate epitome of blissful love, why dont you enter into the abode of my heart? I am an arrogant damsel companion of yours. How can I forgo my pride and invite you to come into my heart (*abode*)? But then 'I am bound by your sweet

harmonious words'.

Import : "Maanani", is a word used for a sweetheart who though yearning to meet her lover or suitor nevertheless, nurtures the desire that the suitor himself should come to her and enthrall her with his love talk without having to go to him. 'Maanani' means, the sweetheart who demands attention from her lover. The meaning of saying 'being bound by the words of the lover' is that, it is the inner desire of a sweetheart that her suitor should keep saying sweet little things to her.

"Thoon tho moone jaane chhe jope, me'n tho ghanee
kheedhadee khudhaavee.
Anek vinvanee keedhhee the'n, tho hoon thaare vas aavee." (3)

Meaning : You know well how I had made you dance to my tunes (*put you to such terrible plight*) during Raas and when you had pleaded so much, I had myself surrendered to you.

Import : In the sport of Raas, Shri Indraavathiji had scored over Shri Raaj Ji. It is the same episode that, Mahaamathiji (*Indraavathi*) is narrating here. The better half never wants to see her love helpless or

defeated and that is why Indraavathiji had surrendered her self.

"Ha've tho sarve me'n sompyoo thujhne, mool sanmandhh sudhh jo'ee.
Kahe Indraavathee mujh vinaa, thoon'ne aem vas na kare beejo ko'ee." (4)

Meaning : Oh the Lord of my soul! Due to our original relationship of Paramdhaam, I have surrendered myself totally to you. Shri Indraavathiji is saying that, 'just as I have exercised sway over you, nobody else can have such a sway over you'.

Episode [43] verse (450).

"Mharaa vas keedhhal vaalaa re, amthhee algaa kem karee hthaaso.
Hoon tho aevee naheen re sohaalee, je vachaniaen vahaaso." (1)

Meaning : Oh the Lord under the spell of my love! Alas, how can you ever separate from me? I am not that naïve that you can trap me in your enticing words and lead me astray.

Import : In a state of deep love, neither does one like separation from the beloved nor the erudite dry knowledge. The essence of 'enticing words' has to do with wisdom or knowledge. Shri Indraavathiji is

saying that "you want to simply keep me beguiled under the spell of wisdom or knowledge but, I am not going to be hoodwinked by you".

"Ae tho naheen atkalnee aolakhaan, je thathkhin rangh paltaa'ao.
Sanmandhheenon rangh nehechal saacho, jihaa'an hoon thihaan thame aavo." ***(2)***

Meaning : I have recognized you as my beloved not by conjecture but on the trusted ground of reality, and so, you cannot even hide your identity that easily.

Even the love for you, of your inseperable companion damsels are infrangible and so, please come to wherever I am.

Note : *This type of expression happens only there, where the love of oneness transgresses all barriers of formal norms.*

"Hav'e adhhakhin aek na mookoon algaa, preeth pehelaanee aulakhaanee.
Saachee sagaa'ee keedhhee pragat, sachraachar sambhalaanee." ***(3)***

Meaning : Now I will not allow you to remain away from me even for

half a second as I have recoginzed the irrefutable eternal love of Paramdhaam. Through your pronouncements (*Vaani*), you have revealed the eternal relation of lover and loved that exists between us and, this is now known to all creatures, moving or unmoving.

Import : People of this mortal world consider themselves blessed by simply praying or singing eulogy of the Lord while, in this verse, Shri Indraavathi is expressing by affirming her love and eternal relationship that, "I will not allow you to remain away from me even for half a second". Though static creatures like trees etc. also have certain degree of sensations and perceptions, the inferential suggestion of the information reaching even them is only a figurative expression of it reaching far and wide.

"Prem vinodh vilaas maayaa maanhe, suphal phero aem keeje.
Akhand aanandh sadhaa indraavathee ghare, pooran sukh laaho leeje."

(4)

Meaning : Shri Indraavathiji is saying, Oh Lord! Please give us the bliss of love and laughter in this world of illusion, so that our coming to this world becomes fruitful. In Paramdhaam, there is incomparable bliss always but we want to have the full experience of the biss of love

in this illusory world itself.

Import : In love only, bliss is ever- hidden. Love is beyond words and the three attributes. We shall start getting the taste of love, our connection and oneness in this world itself, if our heart can house the glory of our abode, meaning, if the dual form of Raaj-Shyamaaji is ensconced in the abode of our heart. It is this sentiment that is explicit in this verse.

Episode (44) verses (454).

Raag Shree Kaaphee

"Aavojee vaalaa mhaare gher, aavo jee vaalaa.
Aekaladi pardhesmaa'n , moone mookeene ka'an chaalyaa". (1)

Meaning : Oh' love of my soul! Please take abode in my heart. Why did you go away leaving me alone in this alien world of illusion?

Import : This verse originated at that time when Sadguru dhhani Devchandraji had left the mortal body and Shri Mihir-raaj ji was squirming under the sorrow of separation from his dhhani (*Lord*).

"Moone hathee neendhardee, thame soothee mookee kaa'n raathe. Jaagee jo'oun thaa'n pi'u jee na paase, pachhe tho thhaase prabhaathe." ***(2)***

Meaning : I was sleeping in the slumber of illusion but, why did you go away leaving me alone? When I looked around upon awakening from sleep, I did not see you anywhere near me. Now it is going to be daybreak.

Import : The coming into this world of illusion for the third time (*Lail – thul – kadhr*), in the world of awakening, is in itself staying with the Lord in the night. (*note: the world of illusion is compared to a word of darkness and hence likened to as night*). The prime aim in this world at this time should be the experiencing of the pleasures of Paramdhaam by being awakened but, Indraavathiji is described as sleeping just because, the Aatma of Indraavathiji had not recognized fully the dual form ensconced within the heart of Devchandraji. From the time, the dual form took abode in Mihir Raj's heart, Aatma of Indraavathi can be considered awake. After the disappearance of the body of Sadguru Dhhani Shri Devchandraji, Indraavathiji suffered from the anguish of the realization that she could have been immersed in bliss, had she

recognized the enconsced Lord in that body and appeased Him. Now it would be morning as, the night form of this world of awakening will be over and, she could not enjoy the pleasure of the nearness of beloved Lord.

"Kalkalee ne kahoon chhoon thamnen, aavjo aane khine.
Mhaaraa man'naa manorathh poorjo, indraavathee laage charane'n." (3)

Meaning : Weeping bitterly and with sorrow, I beg of you to enseat yourself in the abode of my heart. By offering salutations at the feet of the Lord, Indraavathi is telling, O' my Lord! Please fulfill all the desires (*the craving for love and bliss*) of my heart.

E*pisode [45] Verses (457).*

These verses of this episode are in a decorative language and they depict the sport of awakening through Braj leela, enumerated here as soliloquy by Indhraavathiji.

Note:- Braj leela is a child sport of Raaj Ji with His consort (Shyaamaaji) and her associates called anganaas (Aatmaas) in Braj during the first 11 years of Krishna-avthaar and when, the Exalted Power of Raaj Ji and Aatmaas of Shyaamaaji and Anganaas were in the bodies of Krishna, Raadha and Gopis respectively. Both Vishnu who had

incarnated as Krishna and the Aatma of Akshar Brahm also in the body of Krishna were enjoying the divine sport of Lord, Paar Brahm.

"Preeth pragat ke'm keejiae, keejiae tho chhaanee chhipaa'ae, mere pi'ujee.
Thoo'n tho nilaj nandhno kumaar, mere pi'u jee." (1)

Meaning : One Gopi of Braj is telling Shri Krishna, O'my beloved! How could the sport of eternal love be enacted in this world? Its joy can be availed only under seclusion but you seem to be so unabashed (without any public shame).

Import : The principal Angana of Paramdhaam, Shri Indraavathiji says, O'my beloved Aksharaatheeth Shri Praan-naath! You have breached the etiquette of this mundane world to awaken me. How can the love-sport of Paramdhaam, based on our original relation, ever be enacted in this illusory world? The pure delight and joy of it can be availed only by remaining separate from this world since, the people of this world are incompetent to understand the true essence of love.

"Thoo'n dhekh bhayo mohe baawaro, mei kulvadhhua naar.
Thoo'n ro'k rahayo mohe raah me'n, ghadee bha'ee dho'ae chaar." (2)

Meaning : Because of your loving nature, you have gone ecstatic after seeing me. I am a bride of high descent. Some moments are already lost in your stopping me.

Import : You have become perturbed on seeing me lost in this world of illusion due to your benevolent nature. I had unwittingly considered the bondings of my aatma to be with the false Gods of this world. By breaking such assumed false relations, through the pronounced words of your gospel truth, you have helped me re-establish my bond with you and, some time has elapsed since I have been re-united with you.

"Galiyan me'n dhurjan dhekhe, thome'n naheen vichaar.
Thoon kaamee kachhoo naa dekhahee, par saasudee dhe mohe gaar." (3)

Meaning : O'my beloved! The sectarian and ritualistic people of this world are mocking at me since you have adopted me but, you are least concerned about it. You have become so enamoured with your love for me that you are least bothered about the norms of this false world. However, in keeping with the propriety of conduct of this world I shall have to maintain a low profile.

"Kar jo're kuch marore, angiyaa nakhan vidaar.
Adhhur na chhode dhanth so'n, karego kahaa ab raar," ***(4)***

Meaning : You have caught hold of me, an Aatma wandering lost in this world, with both your hands and, by revealing your identity, the fire of separation has been ignited within me. With your grace, you have freed me of my false ego and gifted me glimpses of eternal bliss by revealing to me the knowledge of Paramdhaam. How much more would you make me feel restless?

"Thoo'n baalak neh na boojhaheen, mei barajyo ketheek vaar.
Mei mero kiyo paaiyo, ab kaaso'n karo'n pukaar." ***(5)***

Meaning : Your absolute love for your Aatmaas is making you behave like a carefree child but, you are not guaging my love for you. In this context, I had time and again, desisted you in your zest of love, from revealing in this false world, the pervading oneness (*Vaahidath*), and the sport (*Khilwath*), glory and adorations of yours in Paramdhaam. I had an eternal relationship with you and that is why, a better half like me got an all knowing beloved like you. We are inseparable and no worldly bonding can ever break our intimate and eternal relation.

"Saaree phaaree kanttasar tori, toryo navsar haar.
Ab ghar kaise jaaiae, ultaa'ae dhiyo singaar." ***(6)***

Meaning : You have torn asunder the clothing of knowledge of this world acquired by me. You have broken the necklace of dry detachment and penance and, broken to pieces the chain of nine strings representing the nine forms of devotion of this world. Instead of them, you have given me the clothing of wisdom of Paramdhaam, the necklace of absolute faith and, the chain of eternal love. How can I now establish bondings with the Gods and Goddesses of this false world or seek the masters of ephemeral (*temporary*) Vaikuntt etc.?

"Ab mil rahee mahaamathee, pi'u so'n angon angh.
Achharaatheeth ghar apne, le chale hai sangh." ***(7)***

Meaning : O'the Lord of my soul! You have brought me, the Aatma of Indraavathi, to such a state that, I am savouring fully the bliss of your being my consort and, I am sure that, you will definitely get me out of this worldly sport and lead me to Paramdhaam.

Episode [46] Verses (498).

Raag Shree Gauree

The entire episode is an enlightening treatment about 'mind'.

"Khoj thhake sub khel khasmsaree'
Ma'n hee me'n ma'n urjhaanaa, hoth na kaahoo gamri." |Tek| (1)

Meaning : All have got fatigued searching for beloved Paar- Brahm in this illusory world. Nobody has succeeded so far in realizing that Aksharaatheeth Paar-Brahm. The minds of all people in this world have remained embroiled and beguiled with Aadi Naaraayan, the dream form of Avyaakruth.

Import : This creation is of Aadi Naaraayan, the dream form of the mind (*Avyaakruth*) of Akshar-Brahm. This entire impermanent transient world is the reflection of the dream form of Avyaakruth. Generally, the thought or contemplation of all worldly people extend only upto either the Niraakaar (*formless, ocean of illusion, mahaamaaya or mh saagar*) or the Saakaar (*the one with form, Aadi Naaraayan*). Nobody has ever been able to know that Sat-Chit-Anand Aksharaatheeth, who is beyond Aadi Naaraayan (*master of the bounded world*) and Akshar-Brahm (*Lord of the boundless world*).

"Ma'n hee baandhhe ma'n hee khole, ma'n tham ma'n ujaas.
Ae khel sakal hai ma'n kaa, ma'n nehechal ma'n hee ko naas." (2)

Meaning : The mind which is lost in the greed of worldly pleasures keeps the jeev tied down to the bondings of illusion while, the rational and dispassionate mind liberates the jeev from the delusory illusions (*maaya*). The darkness of ignorance or nescience exists only in the minds stricken with Thamo-gun (*low and menial mind*) while the brightness of wisdom or knowledge arises in the minds with Satho-gun (*imbibed with virtues, purity and austerity*). This entire world is the sport of Avyaakruth (*mind of Akshar*). Avyaakruth is eternal while, its dream form, Aadi Naaraayan and the bit forms of his mind, the mind of jeevs, are not eternal.

"Ma'n upjaave ma'n hee paale, ma'n ko ma'n hee kare sanghaar.
Paanch thathva indhree gun theenon, ma'n nirgun niraakaar." (3)

Meaning : The dream form of Avyaakruth (*Aadi Naaraayan*) only creates this world and, maintains it as well. The dissolution of the dreamy mind (*Aadi Naaraayan*) is also an act of the eternal mind (*Avyaakruth*), meaning, the form of Aadi Naaraayan attains its

original form, the moment consciousness or wakefulness overpowers the Sumangala Purush (*the power of Avyaakruth*). It is only from the mind form of Avyaakruth, the five matter, the ten senses and the three attributes as well as the attributeless (*Nirgun*) formless ocean of illusion (*Niraakaar, moh thathva*) originate.

Import : The mind is responsible for all actions and deeds. The mind of Akshar-Brahm alone is involved in the origin of creation, its maintenance and annihilation. The mind of Akshar (*Avyaakruth*) is not Niraakar alhough the minds of humans and other creatures are. So that way, even the dream form of Avyaakruth (*Aadi Naaraayan*) does not represent Niraakaar. Mind, consciousness and intellect, all originate from Mahath Thathwa (*part of cosmic intelligence responsible for one creation or created world*). Being very microcosmic, it represents Niraakaar and, Nature or Prakrithi, which originates from it, is the generator of mind, consciousness and intellect of Jeevs.

"Ma'n hee neelaa ma'n hee peelaa, syaam se'th sab ma'n.
Chhotaa badaa ma'n bhaaree halkaa, ma'n hee jad ma'n hee chethan." (4)

Meaning : The mind of an individual aspiring for worldly pleasures is, likened to blue colour. The mind of terrified or frightened is, likened to

yellow colour and, the mind stricken with carnal pleasures and ignorance is, said to be black. The mind engrossed in virtuousness, purity and austerity is, said to be white. Similarly, mind with petty and narrow thoughts, is said to be a small mind and, one with greater and righteous thoughts is said to be a big mind. A sorrowful mind is, said as a heavy mind and one, which has overcome sorrows and, is now full of joy is, a lighter mind. Mind without sentience or consciousness of the jeev is said to be inert or lifeless but, when it aquires sentience or consciousness, it also becomes sentient or conscious.

"Ma'n hee mailaa ma'n hee nirmal, ma'n khaaraa theekhaa ma'n meettaa.
Aehi ma'n saban ko dhekhe, ma'n ko kinahoon na dheettaa." (5)

Meaning : The mind trapped in a web of desires and cravings is a bad one and in contrast, one, which has freed itself from avriceness and desires and, filled with love, is pure and unblemished. The mind filled with emotions and malevolence due to Raj-gun (*given to luxuries and exhibitionism*) is salty while, the mind filled with Thamo-gun (*pleasures of senses, violence and ignorance*) is by nature endowed with pungence and acridity. Against this, the mind filled with Satho-gun (*purity, chastitiy and virtuousness*) is always full of sweetness. Nobody

is clever enough to understand the real form of this all- knowing mind.

Import : Just as the colour of a white jewel appears red, when placed on a red object and appears balck when placed on a black object, same way, with the impressions and influence of Satho, Raj and Thamo guns, mind is also, described as white, red and black respectively.

"Sub ma'n me'n naa kachhoo ma'n me'n, khaalee ma'n manahee me'n Brahm.
Mahaamath ma'n ko so'ee dhekhe, jin drishte khudh khasam." ***(6)***

Meaning : In the minds of most of the creatures, the whole world exists, meaning, their minds are full of desires and cravings of maaya. As against this, the minds immersed in sublime love are, devoid of the desires and cravings of maaya. It is, in such pure and serene minds that beloved Paar-Brahm takes residence. Shri Mahaamathiji says that, the one who gets to recognize or realize Paar-Brahm is the one who gets to understand the reality of mind.

Import : One doubt that arises when, Brahm is said to be distinct and separate from mind according to – *"Apraapya manasaa saha"* (Thaithariyo-upanishad) and *"Na thathr chakshurgachhathi na*

vaagachchhathi na mano" (Keno-upanishad), why is Brahm then said to be resident of mind in this verse? The answer to this is that, mind is a part of heart or inner self. Only in the abode of the heart of Aatma, Paar-Brahm exists and hence the narration here, of Paar-Brahm residing in pure and blemishless mind.

Episode [47] Verses (500).

Raag Kedaaro

There is mention of destructibility of the world here.

"Khin aek lehu latak bhanjaa'ae.

Janmathahee thero angh jhootto, dekhathaheen mit jaa'ae." ***(1)***

Meaning : O'jeev! Please make good use of the momentary opportunity that you have got in this worldly human body and, make your life successful. This human body of yours is destructible from the time of birth. It can become a victim of death any moment.

Import : Though human life expectancy is about 100 years, to say its existence as momentary, simply indicates that, any moment, human being or any other living can embrace death.

"H'e jeev nimakh ke naatak me'n, thoon rahyo kyon bilmaa'ae.
Dekhathaheen chalee jaath baajee, bhoolath kyon prabhoo paa'ae." (2)

Meaning : O'jeev! Why are you getting intoxicated in the drama of life and activities of this momentary (*transient*) body? The age of the body is running out very fast. Why are you forgetting the divine feet of beloved Paar-Brahm?

Import : To stay away from the feet of Paar-Brahm without keeping in mind the impermanency of this body is the biggest mistake. After passing through infancy, childhood and youth, man attains frail and decrepit old age and ends up in the lap of death yet, one is not cautious of the destructibility or impermanency of this world.

"Aapko prthheepathi kahaave, aese kethe gae bajaa'ae.
Amarpur sirdaar kahiae, kaal na chhodath thaa'ae." (3)

Meaning : Those who ordained themselves as supreme or undisputed monarchs also had to leave this world. Even the lord of heaven (*swarga*), Devraaj Indra is also a slave of time.

Import : It is the belief that, there are fourteen 'manvantraas' in one 'kalp'. In every manvantra, there is a different Indra. This way, even

heaven or swarga is also not permanent.

"Jeev re chathurmukh ko chhodath naaheen, jo kartha srisht kehelaa'ae.
Chaaron tharaphon chaudhe lokon, kaal pohonchyo aa'ae." ***(4)***

Meaning : O'jeev! Kaal does not even leave the four faced Brahma, who is accorded glory as the father of creation. The empire of time envelopes all the 14 worlds extending from the nether world upto Vaikuntt.

Import : The name of Brahmaaji appears foremost amongst the saints originating from the volition or will of Aadi Naaraayan. Though he is considered the father of creation according to Puraanic doctrine, the reality is that, he was only an expander of the creation arising from the volition or will of Aadi Naaraayan. He is epitomized as four faced just because he had memorized all the four Vedhaas and in fact, he never had four faces. The mention as four faced in the verse, was to merely establish the fact of the impermanency of this world by citing evidence from Puraanic scriptures and, it is to be understood that, Shri Ji had simply stated the Puraanic contention and hence not attributable to Him.

"Pavan paanee aakaas jimee, jyon a'gin joth bujhaa'ae.
Avsar aeso jaan ke, thoon praanpathi lou laa'ae." ***(5)***

Meaning : O'jeev! Ether, air, fire, water and earth are liable to undergo dissolution at the time of Mahapralaya. You have this excellent opportunity and so establish the rapport of love with the Lord of the soul for your inner wellbeing.

"Dhekhan ko ae khel khin ko, liae jaath laptaa'ae.
Mahaamath rudhe rame thaason, upajath jaakee itchaa'ae." ***(6)***

Meaning : Shri Mahaamathiji is saying, O'jeev! No doubt, this world is ephemeral (*short lived*), but all are still inextricably entangled with it. Please enshrine in your heart that Paramaatma (*Eternal Lord*), whose will and volition are responsible for this worldly drama. _

Episode [48] Verses(503).

Raag Dhesaakh

This episode presents a glimpse of the pathos of love.

"Baa'ee re vaath amaaree ha've kon sunen, a'me gehelaane malayaa.
Aehno nehado suneene hoon tho ghanuaen naattee, pansoon keeje
je paan'ne padyaa." ***(1)***

Meaning : O'my companion! Who is going to listen to me here now? I have now met my lovelorn darling (*Shri Raaj Ji*). What am I to do if I am not able to though I tried my level best to run as far away as possible from Him, after experiencing His unworldly love? In a way, He seems to be pursuing me relentlessly.

Import : The usage of the word 'baa'ee' (*sister companion*) in this verse is for that Aatma to whom, Mahaamathiji is narrating all whatever she is going through. The Opulent Lord will do everything to awaken us. Even if desire to run away with Maaya, it is well neigh impossible.

"Hoon maa'n huthee chathuraa'ee thyaare paanchmaan puchhaathee,
th'e chithadaa amaaraa chalyaa.
Maan mohoth lajyaa ga'ee re lopaa'ee, a'me maanas maanhen thhee
talyaa." ***(2)***

Meaning : I was having a good societal status when I had within me

worldly tact and cleverness. My consciousness has moved away from it. Now, there is neither the desire for reputation and prestige nor the sense of decency and shame left in me. I have isolated myself from those who crave for these.

Import : When Mihir-raj ji had adorned the position of 'Deewaan' (*minister*), he had worldly knowledge and administrative ability within him, but when he had the taste of the elixir of love of beloved Lord, he felt the entire world to be meaningless or dull and dreary. It is this sentiment that is inherent in this verse.

"Maanas hoae th'e tho amne maa'n maljo, jo thame gehelaaiae halyaa.
Aolyaa vaar se vadse kheejse thamne, thohe aavso th'e aanheen palaya."(3)

Meaning : Those who desire for worldly happiness and prestige may not contact me at all. You can come to me if you have the craving and desire within you to attain the beloved Lord. If you try to traverse this path of mine, the people of the world would stop you, will fight with you and may even become angry but yet, you would come to me only.

Import : A Brahmashrshti (*higher soul*) of Paramdhaam alone will relinguish all worldly status or propreity of conduct and worldly

pleasures. Against this, jeevshrishti (*lesser soul*) would consider all these as everything worth living for.

"Gehele vaalen amne keedhhaan geheladaa, maleene gehelaaiae chhalyaa.
Jaath kutam thhee jooaa thhayaa, hadh chhodee vehadhmaan bhalyaa."(4)

Meaning : My beloved who was so much enamoured with me, made me also equally love stuck and bewitched in His love. His enchanting bewitchment captivated me totally. Now I have left this bounded world and even detatched myself from lineage and family. I have now reached the unbounded world.

Import : If, Aksharaatheeth, about whom nobody in this world has any awareness is, bewitched by the enchanting love of any Aatma, it is well neigh, impossible for the Aatma to remain in this worldly illusion. Aatma is viewing and experiencing the sport of this illusory world seated in the worldly human body of jeev. On getting inflamed with love for the beloved, Aatma loses consciousness of the human form (*jaath meaning lineage*) and of near and dear ones (*family*). Then, it recalls the adornment of its Paraatma (*the original form of aatma in Paramdhaam*) and starts contemplating on Mool Milawa (*the place in Paramdhaam where the dual form of Aksharatheeth Raaj Ji and*

Shyamaaji is enthroned). The meaning of saying 'getting separated from lineage and family' is this only.

"Dekheethaan sukhadaa me'n tho naakhyaa udaadee, dhusthar
dhukhen na balayaa.
Aehenee gehelaaiae amne aeva keedhhaan, jaeene
achharaatheethmaan galayaa." (5)

Meaning : I relinquished in no time all transient and enticing happiness of this world and never felt afraid of the most difficult trials and tribulations that came in the lovelorn path of the Lord. The bewitching love of my beloved made me so helpless that I was drowning in the love of Aksharaatheeth.

Import : Despite possessing wisdom, it is difficult to relinquish pleasures of the senses but it does not take any time to leave everything when one is lovelorn or, is smitten with love. There is no other way except all consuming maddening love to attain Aksharaatheeth. The essence of 'all consuming maddening love' expressed here essentially suggests that mental state of love where, one loses one's own identity and existence.

"Baa'ee re ginaan sabdh gam naheen navdhha ne, vedh puraanen nav kalalyaa.
Ae vaath geheladee kare re mahaamathee, maare akhand sukh phoole phalyaa." (6)

Meaning : Shri Mahaamathiji says, O'my sistren! Aksharaatheeth is beyond the reach of the words of knowledge and wisdom of this world. He cannot be reached even by the nine-fold worship of this world. Even Vedhaas and Puraans have also failed to sketch a clear identity. I am saying these only by being in ecstatic love with Him as, the eternal bliss of Paramdhaam is soaking me.

Import : Vedh is the oldest scripture of divine origin (*not of human origin*) in this creation. In it, there is description of Akshar Brahm only, but not of Aksharaatheeth. There are however some descriptions here and there about Aksharaatheeth merely as a directive indication. That is why, it is said in Gita, "*yadaksharam vedh vidho vadhanthi"* meaning, 'which Akshar Brahm who knows vedhaas will be described'. Same way, it is said in Kattop-Upanishad, "*sarve vedhaa yathpadhamaamananthi*" meaning, 'which Akshar Brahm who is being described by all Vedhaas'.

Episode [49] Verses (512).

This episode has beautiful description of the sport of awakening through the medium of the sport of Braj. The inherent esoteric (*hidden or secretive*) meaning is, revealed clearly under import.

"Baa'ee re gehelo vaalo gehelee vaath kare re, aehne ko'ee thamen vaaro. Dhurjan dhekhthaan amne bolaave, nilaj ne dhhuthaaro." (1)

Meaning : At Braj (*a place on the other bank of river Yamuna, opposite to Vrindhaavan, where the child form of Shri Krishna played his divine sport with Radha and young milkmaids-known as Braj leela*), one milkmaid is telling another, O'Sistren! Kaniyya (*pet name of Krishna*) totally lost in our love is speaking love-stricken intoxicating words. Anyone of you should stop him from speaking like that. This trickster (*said in an endearing sense*) is so shameless that he calls me even in front of wicked people.

Import : Shri Indraavatihji is telling, O' my sister mate! Our love-crazy Lord is making intoxicating talk only by reminding us about our original connection through his divine words. Any one Sundersaath from amongst you should stop him from doing so because this world is not qualified to know the blissful sport of love of Paramdhaam. Our beloved, who is lost in the elixir of love for me is revealing the esoteric

blissful sport of Paramdhaam through his divine pronouncements.

"Nith uttee aangande oobhoo, aalaj kare amaaree.
Lok maanhe ame'n lajyaa paamoon, hoon kulvadhhuaa naaree." (2)

Meaning : O'sistren! Everyday morning he comes in my courtyard and jests around making fun. Being a virtuous woman, I feel embarrassed and shy but, there is no effect on him.

Import : At the time of my morning contemplative meditation every day, the lustrous glory of my beloved appears in my heart and drenches me in his nectar of love. My jeev is of this bounded world and so feels uncertainty as to how to take or receive this unworldly pleasure in this world.

"Naasanthee kyaanhe na chhootoon ae thhee, aadaj baandhhe aavee.
Hoon jaanoon rakhe saasudee saambhle, thhaakee kahee kehevaraavi." (3)

Meaning : I cannot run away from him in any way as he stands blocking my path. I have got tired telling him to think twice. My mother-in-law can hear our conversation.

Import : Even without my asking for it, my Lord has made me realize our connection and cultivated true faith in me. Now therefore, there is no question of my being separated from him. I have requested him many times that, this eternal unworldly love-sport of ours be not known to my worldly relations and that I have attained the beloved of my soul, beyond this bounded and even Akshar, by breaking my false worldly bondings. I got tired pleading to him to hide the fact but he has already revealed me to this world.

"Vaarthaan valagthaan vaale, jore saan'eedaa leedhhaan.
Kahe mahaamathee suno re sakhiyo, vaale aenee pere geheladaa keedhhaan." ***(4)***

Meaning : Shri Mahaamathiji is telling in his own words to his companion damsels of Braj, O'my dear ones! Despite my pleading endlessely, vaalaaji (*my owner*) held me closely and embraced me. This way he made me rapturous in his love.

Import : Though I was standing firm in my faith, the veil of maaya had its influence over me but my Opulent Lord made me his, by plunging me into the depths of pain of separation. Shri Mahaamathiji says, O'my companions! This way beloved and owner of soul made me

ecstatically mad in his love.

Episode [50] Verses (513).

Raag Dhhanaa Shree

This episode is in the context of Nandji being congratulated on the manifestation of the exalted form of Shri Raaj Ji at his house.

"Aaj vadhhaaee vraj ghar ghar, pragatyaa shree nandh kumaar.
Doodhh dhadhhee oomar dhhoae, thoran baandhhe vrajnaar." (1)

Meaning : Today, all the houses at Braj are celebrating the appearance of Shri Krishna ji in the house of Nandh. The milkmaids are decorating the houses with festoons of leaves and flowers on doorframes and thresholds after cleansing with milk and curd.

Import : The Aatma of Akshar Brahm along with the Exalted Power of Aksharaatheeth had entered the body of Shri Krishnaji. Similarly, Brahmashrishtis and Ishwarashrishtis have also taken residence within the bodies of milkmaids. That way, a joyous festival of the first phase of Brahm-leela (*sport of Brahm*) is finding celebration.

"Aek beejeene chhaante naanche, umangh angh na maay.
Anek vidhhna baajaa ras baaje, grih grih uchhav thhaay." (2)

Meaning : The milkmaids are so joyous that, it appeared as if enthusiasm was percolating in every part of the body. They are dancing with gay abandon, splashing milk and curd at each other. They are playing varieties of musical instruments and there is an air of merriment and joy in every house.

"La'eene vadhhaavaa saancharee, bhavan bhavan thhee naar.
Gaa'ae the geeth sohaamanaan, saaje chhe sakal singaar." (3)

Meaning : From house to house, there is auspicious festivity and the milkmaids are coming out with greetings and felicitations. They are singing many auspicious songs and have decorated themselves with varieties of adornments.

"Abeer gulaal uchhaalthee aave, chhaanyaa naa soojhe soor.
Chaal charan chhave naheeen bhomen, jaane umadyo saagar poor." (4)

Meaning : They are coming forward throwing mica and red powders. So much of mica and red powder are being splashed arund that, it is

becoming difficult to see the sun and, they are so much elated that it appears as though their feet are not touching the ground. There are so many of them coming that it appears like waves rising in the ocean,

"Juthh jujave juvanthiyon, uchharangathiyon apaar.
Uchhav karthee aaviyo, babaa nandhthanen dharbaar." ***(5)***

Meaning : Groups of milkmaids are coming towards Nandh baabaa's house (*baaba is a term used with respect for some one elderly or a leader or chieftain or a saint/mendicant*). Buoyed with immense joy, they are coming in a festive mood with great show of gaiety and joy.

"Dhhasmasiyo mandhirmaan pese, maananee sarve dhhaa'ae.
Nandh ne vadhhaavo dha'ee valyaa, maandve mangal gaa'ae." ***(6)***

Meaning : All milkmaids are coming running and are entering the house of Nandh baaba in groups. They come out into the courtyard after offering felicitations to Nandhji and start singing auspicious songs.

"Braahman bhaat guneejan chaaran, malyaa the maangan haar.
Nirath natvaa gandhharv, raag sangeeth thhe'ee thhe'ee kaar." ***(7)***

Meaning : At the entrance of Nandhji's house, many including Braahmans, bards (*who compose and sing songs for occasions or on individuals*), minstrels (*ballad singer*), scholars and alms seekers, have all gathered. Demi Gods (*Gandhhararv*) started singing in classical tunes and dancers went about dancing. The melodious sounds of music 'thathha thhe'ee, thathha the'ee' reverberates all aroud.

"Naadh dhundh padchhandhaa parvathen, varathyo jai jai kaar.
Nandh gop sahu gehelaa harkhe, kholaave bhandaar." ***(8)***

Meaning : The sounds of kettledrum or tympano are echoing in the hills. Shouts of applausive phrases and triumphal acclaim (*jai-jai*) are renting the air all around. All the cowherds and Nandhji have become carefree and insensitive in their ecstatic joy. Nandhji opens out his stores of grains and wealth for charitable distribution.

"Ga'ae godhhaa an'n vasthar peheraavyaa, gop sakal dhaathaar.
Kehene dhhan kehene bhookhan, nav vidhh dhe dhe kaar." ***(9)***

Meaning : Today, Nandhji and cowherds are gaining glory and grace as alms givers. They are also doling out in charity cows, calves and grains. They are extending charity by giving wealth to some,

ornaments to some and clothes to some. This way, nine types of possession (*treasure*) are disposed off as charity.

Import : The nine types of possession are as follows: (1) grains (2) clothes (3) honey (4) butter (5) cows (6) elephants (7) horses (8) gold and (9) precious stones.

"Ae leela re akhand thha'ee, aehno aagal thhaase visthaar.
Ae pragatyaa pooran paar brahm, mahaamathee thanon aadhhaar." (10)

Meaning : This sport of Braj played for 11 years and 52 days has beome eternal in the cause of sablik within the inner plane (*Yogmaaya*) of Akshar. An elaboration of this love-filled sport, in the sport of awakening will appear later. Under the motivation of the Exalted Force of Aksharaatheeth, the sport of Braj had occurred and now, the same Poorna Brahm has manifested as Praan Naathji in the sport of awakening, the beloved basis of the life force of Mahaamathiji.

Import : Taken in a cursory way, this verse seems to convey an impression as though the beloved of Mahaamathiji is Shri Krishna. But in reality, 'Mahaamathi' is the title of glory of Indraavathi. No doubt, the Aatma of Indraavathi was there in the sports of Braj and

Raas. She took part in that sport with that beloved Lord of hers, whose Exalted Power was residing within the body of Shri Krishnaji. Now even if the same name and form are enacting the sports of Braj and Raas within Sablik, it cannot be the beloved Lord of Mahaamathi or Indraavathi as, those bodies have no longer the Exalted Power of the Opulent Lord. This becomes very clear from the assertions of Shri Mukh Vaani.

"Tho ae vachan thumko kahen ja'aen, jo thum dhhaam kee leelaa maanhe.
Braj vaalo pi'u so aeh, vachan aapan ko kahath hai jeh."

Prakaash Hindustaani29/61.

"Raas mi'ne khila'ae jinen, pragat leelaa karee hai thinen.
Dhhanee dhhaam ke kehela'ae, ae jo saathh ko bulaavan aa'ae."

Prakaash Hindustaani 29/62.

"Have kaaddo moh jalthhee boodathee kar grahee,
kahe mahaanathee maaraa bharthaar. *kiranthan. 35/4.*

"Ab mil rahee mahaamathee, pi'u so angon angh
Achharaatheeth ghar apne, le chale hai sangh." *kiranthan. 46/7.*

"Ae thum neheche karo so'ae, ae vachan mahaamathi se pragat na hoy."

P. H 4/14.

"Mahaamath kahe suno saathh, dhekho khol baanee praan-naath."

K. 73/25.

"Ko'ee m'an me'n na dhhariyo rosh, jin ko'ee dhe'ao mahaamathi ko dhos."

P. H. 4/13.

"Ae maaya bohoth joraavar hathee, dhoor karee mere praanpathi.
Maaya ko thijaarak bha'ee, thaa kaaran ae vinthi kahee."

P. H. 19/15.

Episode [51] Verses (526).

Raag Shree

"Sathgur meraa syaam jee, mei ahanis charanen rahoon.
Sanmandhh meraa yaahee so'n, mei thaathhen sadhaa sukh lahoon." (1)

Meaning : Shri Mahaamathiji says that, Aksharaatheeth Shri Raaj Ji alone is my sadguru. It is my wish that I remain day and night under

the protective umbrella of His divine feet. My aatmaa's original connection is with Him and so I derive ecstatic bliss from Him only.

Import : The meaning of the word 'Shyaam' is, – *Thapth kanchan varn aabhaa saa 'shyaamaa uchyathe'*- heated golden colour (*ruddy fair complexioned*). 'Shyaama' is said of a youthful woman with similar complexion. Similar complexioned youthful man, is called Shyaam. The usage of Shyaam-Shyaamaa for the dual form at Paramdhaam is in this light. The meaning of the word 'Shyaam' is Shri Krishna and black as well, nevertheless, in the present context, it is in reference to Raaj Ji only.

"Ae jo maayaa lok chaudhe, sab thrigun ko visthaar.
Ae moh ahanthen upjen, thaathhen chhootath naheen vikaar." ***(2)***

Meaning : The attributes of Sathv, Raj and Thamo are, spread all over this illusory universe of 14 tiers. All these three attributes arise from Moh Thathwa and Ahankaar and so is not free of the perversions of Maaya (*passion, anger, pride, desire, greed and ego*).

Import : The human mind cannot clearly comprehend the form of Moh Thathwa (*the total cosmic intelligence for creation*). Though Prakrithi

is the equilibrated form of Sathv, Raj and Tham according to the narrations of Saankhya Dharshan, all the 3 qualities or attributes have nevertheless originated from Moh Thathwa and Ahankaar (*the highest level of cosmic mind*). Earlier, they were existing in the immanifest form only.

"Ith Saasthr sabdh ka'ee pasre, thaako khoj kare sansaar.
Vaachaa nivrit'thi moh me'n, aadee bhaee niraakaar." ***(3)***

Meaning : A number of scriptures have been scripted in search of that elusive Paar-Brahm and, based on them, people have tried to recognize Him. The reach of the words in these scriptures is not beyond Moh Thathwa and hence people are not able to think beyond Niraakaar.

Import : It is the contention of 'Thait'thareeya Upanishad – *'Yatho vaacho nivarthanthe'*- meaning, from where words return back. This is not applicable to Brahm Vaani (*the words of Thaartham knowledge pronounced by Praan Naathji*) and that is why all are able to describe upto Niraakaar ony.

"Sunya niraakaar paar ko, khoj khoj rahe ka'ee haar.
Bohothon bahuvidhh ddoonddyaa, par kiya na kine nirdhhaar." ***(4)***

Meaning : Many have got tired searching the boundless beyond Shoonya and Niraakaar. They tried in very many different ways to search out paar Brahm but could not succeed.

Import : Though the meaning of both Shoonya and Niraakaar is the same still, here, Shoonya has reference to Saath-Shoonya (*cause*) and Niraakaar has reference to mahaa-Shoonya (*Moh Thathwa*). Excepting Ishwarishrishti and Brahmashrishti, none else is able to transgress Niraakaar.

"So budhhjeeaen saasthr le, sabaheen ko kaaddyo saar.
Jo ko'ee sabdh sansaar me'n, thaako bhalo kiyo nirwaar." ***(5)***

Meaning : The awakening wisdom of Thaartham knowledge has clearly opened out the secrets of till now unsolved mysteries, by taking the essence from the same existing scriptures and, has resolved the true path.

Import : It is the awakened wisdom of Akshar Brahm only that is, referred to as 'Budhh ji' or as, Israafeil angel (*according to western scriptures like bible and Kuraan*). When Shri Raaj Ji ensconced Himself within Sadguru Dhhani Shri Devchandraji, the awakened

wisdom also got entrenched in the abode of his heart and, the hidden secrets or mysteries of scriptures started becoming clear.

"Jaa kaaran maayaa rachee, saasthr bhee thaa kaaran.
Khel bhee aehee dekhaheen, aur arthh bhee liae in." ***(6)***

Meaning : This sport of illusion has been created only to show to the Brahmashrishtis and, the scriptures have been composed for their sake. It is these Brahmashrishtis only, who are witnessing this sport as guests while the other, jeevs are enactors themselves. Only Brahmashrishtis have grasped the hidden secrets of scriptures.

Import : Faith in Aksharaatheeth becomes firm when evidences are available by reading or studying the scriptures. Only those who become dispassionate by drowning in the love of Paar Brahm, can become the viewers of this sport.

"Ae maayaa jaakee so'ee jaane, kyon kar samjhe aur.
Budhh ji ke rosan thhen, prakaas hosee sab ttaur." ***(7)***

Meaning : Under whose command, this world of illusion has been created, alone knows its secrets. With the enlightenment of the

awakened wisdom of Thaartham knowledge, truth will become known to all.

"Killee lyaa'ae vathan thhen, sab khol dhiae dharbaar.
Maayaa se nyaaraa ghar nehechal, dhekhaayaa mohjal paar." (8)

Meaning : By bringing the key-form Thaartham knowledge from Paramdhaam, the Opulent Lord Aksharaatheeth, has unlocked the doors of the eternal worlds (*Behadh and Paramdhaam*). Knowledge about that Paramdhaam beyond this illusory world, not known to anybody, became available.

"Brahmashrisht jaaher karee, budhhjeeaen ith aa'ae.
Achharaatheeth ko aanandh, sath sukh dhiyo bathaa'ae." (9)

Meaning : Budhhji revealed the Brahmashrishtis and gave information about the eternal blissful sport of Aksharaatheeth, after coming down to this world.

Import : Though the awakened wisdom of Akshar Brahm only is said as Budhh Ji, at places, both Sadguru Dhhani Shri Devchandraji and Shri Praan Naathji have also been addressed as Budhhji because, the

awakened wisdom was present within both of them.

"Aethe dhin threilok me'n, huthee budhh supan.
Budhh jee budhh jaagruth le, pragate pueei nauthan. *Parikrama 2/11.*

"Aa'ae navnaathh chauraaeei sidhh, barsyaa noor sakal yaa bidhh.
Ith aa'ae budhhjee aesi kidhh, bha'ee na'ee re navo khandon aarthee."

kiranthan 53/11.

"Aesa same jaan aa'ae budhh jee, kar ko't soor samser." *59/1.*

Actually, Shri Devchandraji has been mentioned as, 'Shri Vijayaabhinand Budhh' and Shri Praan Naathji as, 'Shri Vijayaabhinand Budhh Nishkalank form' but from the point of view of composition of the verses, they have both been in short, clearly addressed as 'Budhh Ji. In 'Budhh Gita' also, same procedure has been adopted:

"Aksharatheeth aesho vai purusho budhh uchyathe.
Thejomayo aadhi roopascha thasyaavthaar uchyathe."

It will become clear from the next verse (10) that, Sadguru Dhhani Shri Devchandraji is only, referred to as Budhh Ji here.

"Sabdh sunaa'ae suk vyaas ke, mohe khin me'n kiyo ujaas.
Upanishadh arthh vedh ke, ae gujh kiyo prakaas." (10)

Meaning : By quoting the words of Shukdevji and Vyaasji, Sadguru Dhhani Shri Devchandraji threw light on my eternal knowledge in no time. With Thaartham knowledge, he also manifested the unsolved secrets of Vedhaas and Upanishads.

"Inse'n sudhh mohe sab bha'ee, sanse rahyo na ko'ae.
Budhhjee binaa in moh me'n, prakaas jo kaise ho'ae." (11)

Meaning : There is not even an iota of doubt left in my mind now and, I am fully enlightened of the complete true knowledge. How can anyone in this illusory world attain the eternal knowledge of Paramdhaam without the Thaartham wisdom of Sadguru Dhhani Shri Devchandraji?

"Sangee jo apne sanmandhhee, so bhee ga'ae maanhe bhool.
Tho kyon samjhen jeev moh ke, jaako nidhraa mool." (12)

Meaning : When, Sundersaath, the original relative of Paramdhaam, has forgotten self as well as the Opulent Lord in this illusory world,

how can jeev, whose origin itself is from Moh (*ignorance or slumber*), ever grasp the ultimate truth?

"Piyaa mohe apnee jaan ke, anthar dha'ee samjhaa'ae.
Naa tho aadh ke sanse ab lo'n, so kyonkar metayo jaa'ae." ***(13)***

Meaning : After recognizing me as His companion Aatma of Paramdhaam, He revealed all secrets; otherwise, nobody has been able to clear the doubts that have been there from the beginning of creation.

Import : From the beginning of creation till-day, there have been contemplations on these questions: 1. Who am I? 2. From where have I come? 3. Who is the beloved of my Aatma and where is He? 4. What are his form and sport? 5. What is the way to attain or realize him? Whatever discussions one may find in this connection in this creation, are all uncertain and doubtful. Without the Thaartham wisdom, nobody can give the correct answers to these questions.

"Ae beethak kahoon saiyan ko, jaaher dhe'oon bathaa'ae.
Mohe jagaa'ee piyaa ne, Mei dhe'oon sabe jagaa'ae." ***(14)***

"Indraavathee ko upama, mei dha'ee apne haath."

Kalas Hindustani 23/64

"Naam singaar shobhaa saaree, mei bhekh thumaaro liyo."

kiranthan 62/15

A doubt that arises here is, should we then stop the sport of awakening of the 6th day because, the entire responsibility is of haki form (*the last of the three forms in which Aksharatheeth would enact His sport in this world*) Shri Praan Naathji? The answer to this is that, we should not undertake the act of awakening to satisfy the ego of 'I' or impelled by a sense of selfishness and prestige but, it should be done on behalf of 'I' of Lord and with the express purpose of revealing Him and spreading the message of the unworldly "Brahm Gyaan".

"Ae khel hu'aa saiyon khaathir, aur khaathir achhar.
Sabke manorathh poorne, dhekhaa'ae theenon avasar." (15)

Meaning : This universe of illusion has been specifically created to satisfy the desires of both, the Brahmashrishtis and Akshar Brahm. The sports of Braj, Raas and, the present one of awakening, have all been enacted to fulfill the desires of all.

Import : In Braj, Brahmashrishtis saw maaya and in Raas, along with pangs of separation, they enjoyed joy and pleasure of the sport of love. And in this universe of awakening, the secrets of the truth (*hakeekath*) of connection (*nisbath*), oneness (*vaahidhath*), divine love (*Ishk*) and solitude (*khilvath*) as well as the cognizance of the ultimate truth (*maariphath*) are being realized through the Brahm Vaani (*Kuljam Swaroop or Mukh Vaani of Shri Praan Naathji*), which were not known even in Paramdhaam. Akshar Brahm saw the love-sport in Braj, enjoyed the bliss and ecstacy of love in Raas and, in this universe of awakening, He is experiencing the never ever experienced bliss of 25 parts of Paramdhaam and the 24 hour day and night sport of Raaj Ji, by being seated within Indraavathi.

"Jab maaya moh na Ahankaar, naa visthare thrigun.
Ae dhil dhe ke samajhiyo, kahoongee mool vachan." ***(16)***

Meaning : O'Sundersaathji! I am now telling you exactly about all the principal events that happened at Paramdhaam when, Maaya, Moh and Ahankaar had not manifested and neither was there the permeation of Sathv, Raj and Tham. Please listen carefully.

Import : Now, a point of doubt here is why Maaya is mentioned when

Moh Thathwa is considered as the causal cause form (mahaakaaran) of nature (prakrithi)!

"Nij leelaa Brahm baal charithr, jaakee itchaa mool prakrithi."

Prakash Hindustani 37/9

The usage of the word, Maaya here, is with reference to Mool Maaya or Mool Prakrithi from which Moh Thathwa manifests.

"Thab khel ham maangyaa, so dhekhaayaa dho ber.
Thaamen braj me'n khele piyaa sangh, beech moh ke andhher." (17)

Meaning :At that time in Paramdhaam, we expressed to our Lord, the desire to see the sport of illusion. Our Lord showed us the sport twice. First, when we took part in the sport with our Lord at Braj, when there was complete darkness of Maaya.

Import : The expression, showing the sport of Maaya twice, is in relation to Braj and Raas. There had been complete slumber (*ignorance*) in Braj, meaning, neither we had awareness of our Lord or of our abode. In Raas, there was half sleep and half wakefulness, meaning, we had of course recognition of Lord but not of abode.

Even though we have come back to the universe of Maaya only, even in this sport of awakening, not only have we identity of our Lord and abode but also of those (*khilwath, nisbath, vaahidath and maariphath*) about which we had no inkling while at Paramdhaam. If, agyaan (*ignorance*) or Moh (*delusion*) represents Maaya, then, it will have no effect on us after having come awake in this Brahmaand because, '*Ithaheen baitte ghar jaage dhhaam, poore manorathh huae sab kaam'. Prakash Hindustani 37/112.*

"Kaal maayaa dhekhee neend me'n, aaddhee neendh maayaa jog.
Thaathhen dhekhaa'ee jagae ke, ith lesee sabko bhog." (18)

Meaning : We saw the sport of Braj in the Brahmaand of Kaal-maaya in total slumber while, the sport of Raas in the Brahmaand of Yog-maaya was witnessed in a state of half slumber and half awake. That is why our Lord has shown us the sprort of awakening in this Brahmaand, after awakening us fully. In this Brahmaand, we are deriving the pleasures of the sports of Braj, Raas, Navtanpuri, and of Paramdhaam.

"In leelaa kee jo Aatma, so karsee sabe pehechaan.
Aavath dhoude ankooree, ae thaa'ae milsee nisaan." (19)

Meaning : All the aatmaas, who have participated in the sports of Braj, Raas and awakening, would fully recognize the glory Shri Raaj Ji and, being the sparks of Paramdhaam, would come running to the divine feet of our Lord. They only will perceive the entire revealed secret.

Import : Only Brahamashrishtis will recognize the full glory of Aksharaatheeth Shri Praan-Naathji. They only will fully absorb the secret that, 'we are the residents of Paramdhaam, beyond the bounded and boudless worlds and that we have come in this Brahmaand of awakening subsequent to Braj and Raas".

"Akhand sukh jaaher kiyo, mool budhh prakaasee.
Dheth dhekhaa'ee jaise dhuniyaan, par Achharaatheeth ke vaasee." (20)

Meaning : Our Beloved AksharAatheeth has manifested this Brahm Vaani and revealed the Eternal Bliss of Paramdhaam in this false world, through the original 'jaagrutH budhhi' of Akshar Brahm and His own 'nij budhhi'. Though the Brahmashrishtis appear like the

mortals of this world only, they are however residents of Paramdhaam.

Import : Since the 'surtha'(*higher soul, Aatma, vaasna*) of Brahma and Ishwari shrishtis are enseated on the jeevs of this world, it is difficult to determine who is, a Brahmashrishti, an Ishwarishrishti or a jeevshrishti, from external appearance. Doubtless, love and faith are the identifying features of Brahmashrishti.

"Khel kiyaa pehele braj me'n, khel dhoojaa vrundhaavan.
Umedh rahee tho bhee nek see, thaathhen aeh utpan." ***(21)***

Meaning : Lord played with us first at Braj and a second time, at the Eternal Vrundhaavan in Yog-maaya. Even after these sports, there remained a desire in the minds of Thaamsi* companions to see the sport of maaya and, that is why this Brahmaand of awakening was created.

*****Note: Though Paramdham is devoid of the 3 qualities of this world, thaamsi usage for a Brahmashrishti is only symbolic and is used for those Brahmashrishtis who would do anything in the name of Raaj ji while in this Brahmaand, as was seen during Braj and Raas.*

"Braj raas ae so'ee leelaa, so'ee piyaa so'ee dhin.
So'ee ghadee ne so'ee pal, vairaat hosee dhha'n dhha'n." ***(22)***

Meaning : It is the same day in Paramdhaam even now when we had sought the sport of maaya from the Lord. It is the same moment and time when we had been sitting in front of Lord but, already the sports of Braj and Raas are over and even the sport of awakening will get over and, we would awaken in our original bodies. Within this short time only, the entire Brahmaand also would become eternal.

Import : A matter of profound curiosity is, how can it be believed that the sports of Braj, Raas and awakening have all got over in the same moment when, it had not been possible for anyone to fathom the duration of the night of Raas? This riddle could be understood easily through the illustration given by sage Maarkandeya in Bhaagvath. Just as in a moment of dream, events of thousands of years can be seen, same way, Shri Raaj Ji has shown us this sport by making us sit in front of Him.

"Sakhee aek dhoojee ko ddoonddaheen, aa'ee judhee judhee in ber.
Prem pyaasee piya kee, la'ee jo virahaa gher." ***(23)***

Meaning : Unlike in Braj and Raas, Brahmashrishtis have landed at different places in this Brahmaand of awakening. They are searching each other. When faith in Brahma Vaani becomes firm, they remain

lost in the pangs of separation and start becoming uneasy and restless in the thirst of love of Beloved Lord.

Import : In Braj and Raas all companion Brahmashrishtis were together. All of them were females and had adorned the same sex. But in the sport of awakening, Brahmashrushti aatmaas have landed in different places, different families and in different communities. Some are in the bodies of males and others are in the bodies of females. Before the advent of Thaartham knowledge, they were also like the worldly people, worshipping rivers, trees and stones.

"Ab ae leelaa kyon chhaanee rahe, sakhiyaan milee sab tole.
Pal pal prakaas pasare, aagam hee aagam bole." ***(24)***

Meaning : Brahmashrishtis are coming awake in groups in the light of the words of divine Thaartham. Therefore, this sport can no longer remain hidden in any way. It is prophecied in scriptures that, the brightness of Brahma Vaani would spread all around.

Import : It is said in verses 18 and 19 of Brahatsadhaashiv sanhitha that, *'Chidhaaveshavateei budhhiraksharasya mahaatmanaha'. Prabodhhaaya priyaanaam cha krishnasya paramaatmanaha'.*

'Muktidhaa sarvalokaanaam bhavithaa bhaarathaajire'. 'Prasarishyathi hrdh'dheshe swaaminyaaha prabhunerithaa', meaning, Accompanied by the Exalted Power of Aksharaatheeth, Jaagruth Budhhi of Akshar Brahm would manifest in the land of Bhaarath (India) for awakening the Aatmaas of Paramdhaam and, would grant eternity (*Mukti or salvation*) to creatures of all the 14 tiers of this Brahmaand. Similar assertions are there in even other scriptures like, Puraan Sanhitha, Maheswar Thanthra and Budhh Geeta as well as Kuraan and Bible.

"Brahmleelaa ddaanpee hathee, avthaaron dharmyaan.
So pher a'ae apnee, pragat karee pehechaan." ***(25)***

Meaning : Brahm leela (*sport of Brahm*) had got hidden behind the incarnations of Shri Krishna. The same Aksharaatheeth has now manifested in the form of Praan-naath Ji and is revealing his true identity to all.

Import : There have been two incarnations of Shri Krishna ji. The first one, who manifested in the prison at Mathura and gave his vision to Vasudhev and Dhevaki. This incarnation was of God Vishnu. It shall no mre be considered as incarnation when, the power of Behadh

entered this body.

'Vasudev gokul le chale, thaa'ae na kahiae avthaar.
So tho naheen in hadh kaa, akhand leela hai paar.'

Kalas Hindustani 15/14.

The Aatma of Akshar accompanied by the Exalted Power of Lord Aksharaatheeth, entered the body of the infant, being taken by Vasudhevji to the house of Nandhji. *'So soorath dhhanee ko le aavesh, nandh ghar kiyo pravesh'.* *Prakash Hindustani 26/29.*

This form (*Aatma of Akshar and the Exalted Power of Aksharaatheeth*) then enacted Brahm leela for 11years and 52 days, following which, enactment of Raas leela occurred in the Brahmaand of Yog-maaya. The Goloki power* along with 24000 Prathibimbic sakhis# and Ved-ruchaas@ played the Prathibimbik leela (*duplicate sport*) in the new Brahmaand of Kaal-maaya.

When this form? adorned royal dress after killing Kans at Mathura, the Goloki power also left that body and now started the sport of Vishnu incarnation. This leela continued until the fall of Yadhur dynasty.

Due to the lack of Thaartham wisdom, the people of this world could

never understand when and how Brahm leela occurred in the name of Shri Krishna. They consider, the sport of 11 years and 52 days old Krishna who had manifested in prison and the one who took part in the war of Mahaabhaarath, to be the same.

"So pehechaan sabon pasra'ae ke, dhesee sukh vairaat.
Loukik naam dho'u me't ke, karsi nayo ttaat." ***(26)***

Meaning : Now, Aksharaatheeth would reveal His true form and identity and grant eternal salvation to all, in the form of Shri Praan-naathji. He will reveal Himself in the glory of His new name after disowning the worldly names of the two previous sports.

Import : The worldly name mentioned here is neither in the context of Hindu - Muslim or Heaven - Hell. The word 'name' here is addressed to or applicable to individuals. Hindu or Muslim is community specific while

Swarg or Narak (*Heaven or Hell*) is world/spatial specific. What is suggestive here is that, in the past, Aksharatheeth had already enacted His sport in this world in the names of Shri Krishnaji and Shri Devchandraji. Both these names are worldly as, they were fathered by

Vasudhevji and Mat'thu Mehta respectively. Same way, Mihir-raj is also a worldly name, fathered by Shri Keshav Rai. There can be no father for Paar Brahm and so, Aksharaatheeth pronounced /declared Himself as Shri Praan-naath and Shri Ji, whose sport continued to occur at Paramdhaam, Braj, Raas and Jaagni or awakening.

'Dhoae supan ae theesraa, dhekhaayaa praan-naath'. kiranthan 93/9.

'Maangaa kiyaa raaddhaa bai kaa, par byaahe naheen praan-naath'.

Kalas Hindustani 19/31.

'Kantt baanhodee phare saathh, aem range shrri praan-naath.' Ras 16/7.
'

Thab shree mukh vachan kahe praan-naath, ddoondd kaaddno apno saathh.'

Prakash Hindustani 37/82.

'La'ee thaartham ajvaaloon saar, valee shree jee aavyaa a'a vaar.'

Prakash Gujarati 11/6.

'Shri shreejee ne charan pasaa'ae, jasiyaa hamchee gaa'ae.

kiranthan 125/11.

"Ae nith leelaa budhh jee, karsee bado vilaas.
Dhayaa bha'ee dhuniyaan par, hosee sabe avinaas." ***(27)***

Meaning : The sport of Shri Vijayaabhinandh Budhh Nishkalank form would be a very pleasing one. His special grace has fallen on this entire Brahmaand and all in the Brahmaand shall attain eternal salvation.

"Sur asur Brahmaand me'n, milkar gaavasee ae sukh.
In leelaa ko jo anandh, varnyo na jaa'ae yaa mukh." ***(28)***

Meaning : Both Hindus and Muslims together shall sing the joy and happiness of this sport of awakening. The happiness associated with this sport of awakening is not expressable in words by me.

"Sab par hu'aa kalas, prem aanandh bharpoor.
Mahaamath moh aham udyo, oogyo akhand vathanee soor." ***(28)***

Meaning : This jaagni leela to be enacted by the divine form of Shri Vijayaabhinandh Budhh Nishkalank, shall be glorious and be the pinnacle or spire of all leelas (*Braj, Raas*). This leela shall combine the elixir of both complete love and bliss. Shri Mahaamathiji says that, the

sun of Paramdhaam, meaning the sun like Thaartham wisdom has arisen through which the ego form of ignorance has ended.

Import : After being awakened by the wisdom of Brahm Vaani, it feels as if – *'Ithaheen baitte ghar jaage dhhaam.'* – have awakened at Paramdhaam sitting here. In this state, the mistakes of Braj and Raas shall not be repeated and, the Aatma after attaining the ultimate truth of absolute love, shall attain oneness with Beloved Lord. That is why, this jaagni leela is considered as the highest glory, like the pinnacle of any structure. In this leela, the awakened shall enjoy the flavor of the elixir of both, love and bliss of Paramdhaam.

Episode [52] Verses (555).

Raag Shree

The verses of this recitation manifested at Haridhwaar.

"Dhhanee jee dhhyaan thumaare re.
Dhhanee mere dhhyaan thumaare, baitte budhhjee baras sahasthr chaar.
Chhe sai saatt beethaa same, dhuniyaan ko bhayo aachaar." (1)

Meaning : O'my Lord! Jaagruth Budhhi of Akshar Brahm (*the power of awakened knowledge or power of wisdom*) remained in

contemplation of Your glory since the night of Raas. Until your revelation at Haridhwaar in the year of 1735,Vikram Sanwath, the duration of this contemplation and the age of this world add up to 4660 years.

Import : No doubt, Aatma of Akshar Brahm experienced the bliss of prem leela (*sport of divine love*) of Raaj Ji and His companions during Mahaa Raas but, had no knowledge of the aspects of Maariphat (*the absolute truth*) like Vaahidhath (*oneness*), Khilwath (*the secret leela or sport*), Ishq (*divine love*) and Nisbath (*connection or relation*). This became possible only when the 40 year long regal sport of Shyamaaji in this world commenced and, the Thaartham of Thaartham meaning, Khilwath, Parikrama, Saagar and Shringaar (*parts of Brahm Vaani on specific aspects*) had originated. It was not possible to understand these aspects of Paramdhaam (*all of which are based on absolute love*) without Nij Budhhi (*the power of absolute divine love of Aksharatheeth or wisdom of love or Supreme Intellect*). That is why, the Jaagruth Budhhi of Akshar Brahm was waiting for the period of 1735 V. S.

"Hindoo musalmaan re phirangee ka'ee jaathen, hodhee bodhee jain apaar.
Vaadhe so brodhh badhhaariyaa, karee agani udhekaar." ***(2)***

Meaning : Confrontations between the followers of various faiths like Hindus, Budhhists, Jains, Muslims, Christians, Jews, many other sects and people of varied opinion have increased friction and hostility, because of which, the fire of hatred and ill will is burning more brightly.

"Kahaaven dhharam panthh re lade maanhen vairen, angh asuraa'ee ko adhhikaar.
Pasu pankhee saadhhoo na chhoote kaahoon, pukaar na kaahoon bahaar." ***(3)***

Meaning : The followers of these faiths considered themselves as those treading the path of righteousness, but used to fight each other due to animosity. Demonic quality (*Thaamasik*) had taken control of their minds. Even other creatures or, sages and saints also were not untouched by this devilish possession. There were, none to hear to the cries or pleas of victims at the receiving end.

Import : People of Saathvic actions are known as Gods, of Raj-gun deeds as humans and of Thaamasik deeds as demons. The acts of eating eggs by monkeys and the like, eating excreta by cows and, consuming alcohol and other intoxicating drinks by people worshipping

Bhairav and like, in this age of Kali, are known as getting trapped in the grip of Thaamasik acts.

"Bhaaje bhajan re baaje uchhav atke, ddaahe mandhir haridhwaar.
Sath chhod sooroon neechaa dhekhiyaa, kamar baandhhee
rahee tharvaar." ***(4)***

Meaning : Panic had spread all around when temples were razed to ground in Haridhwaar during the reign of Aurangazeb. Ban, was imposed on Hindu festivities and other religious celebrations. Devotional and spiritual activities of sages and pious people, more or less came to a standstill. Because of deviating from truth only, Hindus had to get humiliated and suffer. Their swords remained as mere decoration around waist. They could not retaliate against Muslims. To move away from the rich repository of Vedhic knowledge is in itself the act of deviation from truth.

Import : It is the contention of Shatpathh Braahman of Yajur Vedha – *'Yo anyaam dhevathaamupaasathe, sa na vedh yathhaa pashubhihi aeva dhevaanaam'*- meaning, Whosever worships anybody or anything else other than Sat-Chit-Anand Paar Brahm is like an animal amongst scholars. Hindus, by disregarding or disobeying the dictates of

Vedhaas started worshipping Gods, Goddesses and their incarnations by making statues and idols of them, because of which they have got divided into countless number of sects and orders. They went on losing because of disunity and became completely demoralized and disheartened when hundreds of temples in Haridhwaar, Ayodhhya, Varanasi etc. were razed to ground. They became mentally downcast with the thought "how can our culture remain intact when the temples of our tutelary Gods are destroyed?" and this way, they could not oppose or resist the outrageous tyranny of Muslims.

"Kase saadhhoo re kaahoo bhajan naa rahyaa, kulee barasyaa jalthe angaar.
Dhhakhayo dhaavaanal dhaso dhisaa, aesa bhavadaa hu'a bhayankar."
(5)

Meaning : Kaliyug rained such embers of hatred and ill will that, even sages and men of piety who give sermons of peace, remained embroiled in controversy and dispute. This was a moment of contention for them. It appeared as though there was no power in their spiritual endeavors. Such terrible outrages were perpetrated that, flames of wantonness and destruction spread all around.

"Maans aahaaree re na dhayaa dare kinse, aesa hu'aa haahaakaar.
Budhh jee binaa vairaat me'n, aeso barthyo vehevaar." (6)

Meaning : There was not even an iota of pity or compassion in the hearts of meat eating Muslims perpetrating violence and cruelty in the name of religion. Neither, they had the fear of retribution of their karmas (*deeds*) nor, the scare of resistance or opposition from Hindu kings. Despair and helplessness were writ on the faces of all Hindus. Such was the pitiable state of affairs before the manifestation of Vijayaabhinandh Budhh Nishkalank in the form of Shri Praan-naathji

Import : Even though there had been kind hearted and pious Muslims like Rahim and Raskhaan amongst them, to expect pity or compassion from religious fanatics at that time was futile. Thaimur Lang alone, had killed more than a lakh of Hindus, including children, old and women in Meerut saying that, 'Khudha will be happy with this deed of mine'.

"Aavasee dhhanee ddhanee re ko'ee kehethe, aagamee karthe pukaar.
So sath vaanee sabon kee karee, ab aa'ae karo dheedhaar." (7)

Meaning : All the scriptural texts with future predictions have described that Sat-Chit-Anand Paar Brahm would manifest in 28th kaliyug. Even people with ability for future predictions had been proclaiming aloud. Now, by manifesting in this world, Aksharaatheeth has proved all prophesies to be true. O' people of the world! Now, come and have His divine vision.

Import : The description about manifestation of Aksharaatheeth Paar Brahm in kaliyug is there in the averments of Budhh Geeta, Puraan Sanhitha, Maheswar Thanthra, Bhavishy Deepika, Bhavishy Puraan, Shrimad Bhaagawath as well as the recitals of Kabirji and Guru Naanakdevji. In addition, there is clear description of this even in western scriptures like, New Testament and Kuraan and Hadhis.

"Kuraan, puraan re vedh kathebon, kiae arthh sabe nirdhhaar.
Taalee urjjan lok chaudhe kee, mool kaaddyo moh Ahankaar." ***(8)***

Meaning : Shri Praan-naathji has clearly opened out the esoteric secrets of Vedh, Puraan etc. (*Hindu scriptures*), and also of Katheb (*western scriptures – Kuraan and Hadhis*). This has lain to rest all the confusions and contradictions of the 14 tiers and has also ended the vice like grip of Moh (desire or maaya) and Ahankaar, which keep

everyone lost in darkness.

Import : Although the Western series of scriptures include Thaureth, Ingeel, Jamboor and Kuraan, here, Kuraan is taken as representative of all as, it is inclusive of the essence of the first three. In the 14 tiers of this world, there was no knowledge about Akshar and Aksharaatheeth beyond Niraakaar and Behadh. This is, what is meant by 'uljjan' (*confusion*) in this verse

"Sunya Nirgun niranjan, dhekhe baikuntt niraakaar.
Achhar paar achharaatheeth, prem prakaasyo paar ke paar." ***(9)***

Meaning : Shri Praan-naathji has explained clearly through his Brahma Vaani, what is Shoonya, Nirgun, Niranjan or Niraakaar that lies beyond Vaikuntt and even about Akshar and the one beyond, Aksharaatheeth and His blissful sport of love.

Import : Shoonya, Nirgun, Niranjan and Niraakaar are all synonymous words. Shoonya is said because of being highly microcosmic. Being devoid of shape, taste etc. it is said as Nirgun. Niranjan is said because of being devoid of parts and as Niraakaar because of being devoid of form.

"Peherayo baago re baandhhee kamar, ashwa ujale bha'ae aswaar.
Hosee baada melaa baras aeke, saathh hoth sabe thaiyaar." (10)

Meaning : Shri Praan-naathji has already mounted a white horse wearing white clothes. He is fully prepared for the complete annihilation of ignorance. Sundersaath were preparing since a year with great enthusiasm for the great Kumbh festival where, a big gathering of all spiritual masters was to take place.

Import : White colour is a symbol of absolute wisdom and peace. White horse is a symbolic representation of awakened wisdom (*Jaagruth Budhhi*). The reason for depicting Shri Praan-naathji in white clothes is that, it is only with true knowledge peace can prevail. The episode of Shri Ji being revealed as Vijayaabhinandh Budhh Nishkalank Form at the great Kumbh festival of v.s. 1735 was already prophesied in various scriptures. That is why, in anticipation of this auspicious occasion, Sundersaath were preparing in advance since a year.

Episode [53] Verses (565).

Raag Shree

The recitations of episodes 52-54 have manifested at Haridhwaar. The identity of Shri Praan-naathji as Vijayaabhinandh Budhh Nishkalank Form has received special treatment.

"Ho saathh jee vege ne vege, vege ne milo re saiyon samen raas ko tek.
Kaaraj kaaran kee baath athi badee, yaako kyon kahiae avathaar.
Re saathh jee hu'ee akhand nidhh paanchon bhelee, kiyo so bado vistaar."

(1)

Meaning : Shri Mahaamathiji says, O'Sundersaathji! Please awaken quickly and come to the divine feet of our Lord as this is the period of Jaagni Raas (*awakening sport*). Aksharaatheeh had to come to this world due to a reason and this has great importance. How can this Form of appearance be called as incarnation? This is a Form within whom all the five Powers of Beloved Paar Brahm are ensconced in their glory and playing their sport. This way the Brahm leela is of a greater dimension.

Import : Coming of Brahmashrishtis in this world is an act and the reason for the same is Ishk-Rabdh (*dialogue of love*) and to give a complete comprehension of His true glory. Sat-Chit-Anand Poorna Brahm appearing in the Form of Shri Praan-naathji can never be placed in the ambit of incarnations.

"Dhhaeei mei ardhhaank achhar mujh maaheen, budhh jee bole so ka'ee prakaar.
Hukam mahnmadh noor isaa bhelaa, kajaa imaam mehendhee si'r mud'dh'dhaar." (2)

Meaning : O'the Lord of my soul! I am your better half. Within me, your 'sath' aspect, Akshar Brahm, is also ensconced. His Jaagruth Budhhi is also there within me, who is unraveling the mysteries of all scriptural texts. Also present within me are the forms of Hukam (*Akshar*), Muhammadh sahib and, Shri Shyamaaji with Thaarthamic wisdom. Therefore I am glorified as 'Muhammadh Imaam mahadhi Aakhrool Jamaam' and the responsibility rests on me of doing justice to all.

Import : Whoever is known as Mahaamathi Praan-naath according to Hindu traditions is only said as Imaam Mahandhi according to Katheb

(Islamic) traditions. Just as the Beloved of 'Mahaamathi' is Praan-naath, Aksharaatheeth, same way, the word Mahaamathi is employed for Mahandhi and for which it is said in Sanandh as – ***"Mahaamath jo'ae imaam jee, jaaher keyaavun phurmaan."***, meaning, Shri Mahaamathi (Indraavathi) is the better half of Imaam (Praan-naath). In this context, the following averment of Beethak Saheb is very significant.

"Ith mahammadh ko mil chale, thab ahamad paayaa kithaab.
Isaa aur mahammadh mi'le, maare dhajjaal sithaab."

"Angh samaagam dhhanee ke, hirdhe liyo so sab vichaar.
Saake sole thodee gujj rahe, ya dhin se kiyo so pragat pasaar." ***(3)***

Meaning : After the ensconcement of our Lord in the abode of my heart, I thought at length about the sport of awakening (*jaagni raas*). Our Opulent Lord had been carrying out the jaagni leela in a subtle concealed way till Shaalivaahan year 1600 and v.s. 1735 but now, has declared His Brahm leela directly and explicitly from Haridhwaar.

Import : Though Sadguru Dhhani Shri Devchandraji had already informed Shri Mihir-raj ji about the future jaagni leela, it was only after the ensconcement of Lord within him while at prison in v.s. 1715

that, the matter got its motivational drive as, it was the command of Lord. In this connection, it is said in Kalas Hindustani as below.

"Si'r le aap khadee raho, kahe thoon sab sainyan.
Prakaas hosee thujhse, dhridd kar dhekho ma'n."
"Thoon dhekh dhil vichaar ke, ud jaasee sab asath.
Saaron ke sukh kaarane, thoon jaaher hu'ee mahaamath."

Kalas Hindustani 9/32, 38.

"Aa'ee noorbudhh vairaat maanhee, vishw karee se nirvikaar.
Chhote bade nar naar sabe mil, range gaa'aen so mangal chaar." (4)

Meaning : By the coming of awakened wisdom of Akshar Brahm in this world, the entire world has become free of all doubts. Now all including young and old or man and woman are all singing auspicious songs.

Import : Whosoever grasps the Thaartham knowledge becomes doubtless and impassionate. This is what is said in an exaggeration as, 'the world has become free of all doubts due to awakened knowledge'. Practically, the whole world will become free of all doubts only in the Brahmaand of Yog-maaya. The essence of saying, 'singing auspicious

songs' is that, getting elated on becoming aware of Paar Brahm.

"Kaate so aa'uddh asuron ke, paadee paapeedaa ke si'r par prahaar.
Ine dhukh dhiae saadhh santh ko, tho sehethaa hai si'r par maar." (5)

Meaning : Shri Vijayaabhinandh Budhh ji destroyed the dogmatic ritualism (*karma-kaand or shariath*) form of weapons of Muslims and struck at the head of sinful kaliyug (Sataan or saitaan) with his sword of wisdom. It is the same kaliyug, which had troubled and tormented sages and saints and so, will have to bear the beating of Shri JI.

Import : "Under the garb of dogmatism, Muslims had considered themselves to be great and unleashed oppression against others. Any Muslim who comes under the refuge of the wisdom of Thaartham would never want to hurt anyone physically or mentally. This is what is meant by saying 'destroying the dogmatic or ritualistic weapons'. It must be clear from the verse of kiranthan 38/3 that, kaliyug or saitaan (*devil*) is not any bodily form but the mind. It is only by getting enchanted or by yielding to the vagaries of mind that, even saints and sages get disturbed and troubled. It is only by grasping the wisdom of Thaartham knowledge that saints and sages gain their mental equanimity and balance and tread the highest path of love and

devotion. This only is mentioned as 'striking at the head'.

"Rundhhee rudhe thrigun threilokee, baitta thhaa karke andhhaar.
Ab pragatee joth thale laagee aakaason, udaa'ae dhiyo jo thho dhhusaar."
(6)

Meaning : This kaliyug had filled the hearts of all the creatures of the three worlds (*sky or ether, nether world or Paathaal and, earth*) with darkness of ignorance because of which their inner conscience had become blind. Now, the flare of Brahm Vaani is spreading from nether world to ether meaning Vaikuntt, which has destroyed all the darkness of illusion.

Import : The word 'thrigun', has appeared in different contexts in Mukh Vaani. Somewhere, it has been used for Brahma, Vishnu and Shiv like in: *"Ae ttaur maayaa Brahm sablik, thrigun kee paraatham."* kiranthan 35/10.

Elsewhere, it has been used for the jeevs, which are trapped in the bonds of the three-fold attribute and in another verse in this episode, it has been related to Sathv, Raj and Tham as in: ***"So theenon paanchon me'n pasare, hu'ee andhheri chaudhe bhavan.***

In the present verse, it is said that the eternal light of Brahm Vaani would spread up to Vaikund and, this is an exaggerated version of things actually to happen at Yog-maaya later.

"Jud'dhh dhaarun athi jor hu'aa, thimar ghor jhunjhaar.
Prakaasvaan khaandaa dhhaar budhhen, nirmal kiyo sansaar." (7)

Meaning : There happened, a fierce wordy duel on scriptures between the Hindu scholars and masters lost in a deep black ocean of ignorance and, Shri Ji. The source of light of eternal wisdom, Shri Vijayaabhinandh Budhh Ji, destroyed the darkness of ignorance prevailing in the minds of all, with the sharp edge of His sword of wisdom. This cleansed the minds, of all blemishes and made them pure and perfect.

"Padyaa padchhandhaa paathaal aakaasen, dhharthee dhham dhhamkaar.
Khal bhal hu'aa lok chaudhe, karath kaalingaa ko sanghaar." (8)

Meaning : When the kaliyug form of the demon of ignorance was being beheaded by Shri Vijayaabhinandh Budhh Ji , the force of its flailing legs mad the earth to shiver and, its impact could be felt from the nether world to the sky. This created commotion and tumult in all

the 14 worlds.

Import : This verse is in a figurative rhetorical style. The legs hitting the ground and its impact making earth to quiver and the sound reverberating in the entire Brahmaand only indicates that, with the unworldly Brahm Gyaan given by Shri Praan-naathji, ignorance was completely banished and the unworldly hitherto unknown knowledge created a stir of aghastment.

"Ghar ghar uchhav baaje ras baaje, chohote chauvate the'ee the'eekaar. Pasu pankhee saadhhoo ko'ee na dukhee, sukhe khelen charen chugen karaar." ***(9)***

Meaning : From house to house, people are celebrating and, pleasing notes of musical instruments rend the air. People are dancing gay fully at market places and cross roads. No beast or bird and saint or sage is unhappy. All are moving around happily and are eating food peacefully with joy and enjoyment.

Import : Verses 9-12 in this episode embody imaginary sketch of that state when Aksharaatheeth is recognized in the light of Thaartham wisdom. Only those who have come to the divine feet of Opulent Lord

attain this state. It is worth remembering that the imaginary content of these verses will become a reality at the time of the sport of judgment (*nyaay ka leela*) in Yog-maaya.

"Sath barthyo thrigun threilokee, asath na rahee lagaar.
Kaatee karam phaansee dhuniyaan kee, peechhe nirmal kiae sirdhaar."(10)

Meaning : After the recognition of the one Aksharaatheeth in the light of Thaartham wisdom, all creatures of all the three worlds are practicing the only truth. Now, there is not even a bit of ignorance in them. Shri Ji has relieved the creatures of the world from the bondages of karma and, even their chief Godheads, Brahma, Vishnu and Shiv are being made pure through the eternal knowledge of Paramdhaam.

Import : The mention here of three worlds, is again with reference to the 14 tiers as, from Bhuvar lok to Vaikuntt will be considered within the domain of sky only. Same way, all the seven tiers of nether world will also be considered on earth only. ***'Paadhasya thale yo dheshaha sa paathaal':*** meaning, all those parts below us will be considered as Paathaal. Looked in this way, Australia, America etc. are be taken to be in the domain of Paathaal. Eternal salvation to all jeevs including Brahma, Vishnu and Shiv shall be granted only at Yog-

maaya.

"Raa'ee gauree saavithree jo ko'ee sathee, sab dhhaval gaaven nar naar.
Purukh dhoojaa ko'ee kaahoon na kahaave, sabon bhajiyaa kar bhartaar."
(11)

Meaning : All men and women, including the great faithful and chaste women like Lakshmi, Paarvathi and Saavithri, are all singing auspicious songs, on the occasion of revelation of Beloved Paar Brahm. Nobody else other than Aksharaatheeth is said as 'Purush' now. Everyone has accepted Shri Praan-naathji as the form of Aksharaatheeth and all are singing devotional songs joyously.

"Aek srisht dhhanee bhajan aekei, aek gaan aek aahaar.
Chhod ke vair mile sab pyaar so'n, bhayaa sakal me'n jai jaikaar." (12)

Meaning : Now there is only one Beloved Paar Brahm for the entire creation and, all are singing devotions and praises of Him only. The food of all have become equally saathvik. All are meeting each other with love and affection forgetting their differences and animosity, and all around, the air is filled with rejoicing cries of Shri Praan-naathji.

Import : The ritual of sacrificing innocent animals in the name of propitiating or pleasing Paramaatma or, Gods and Goddesses and then, eating the meat are in vogue in many sects of the world. This act is sinful. After the recognition of Shri Praan-naathji, no soul on earth shall make sacrificial offerings or eat their meat. It is to this, the verse is indicating when saying that, 'the food of all shall become saathvik'.

"Mil ke saathh aave dhaudthaa, mine sakundal sakumaar.
Nijdhhaam se aa'ee sakhiyaan, juthh chaalees sahasthr baar. (13)

Meaning : Now Sundersaath are coming running towards the divine feet of Lord, in the light of Brahm Vaani. There are the Aatmaas of Shaakundal and Shaakumaar also among them. Twelve thousand companions from Paramdhaam have come into this worldly sport. There are 40 groups of them.

Explanation : There are countless alter-ego companions of Paar Brahm in Paramdhaam but, in this worldly sport, only the Aatmaas of 12000 are there. Just as, by checking one grain of rice only, the state of all grains of rice in a rice cooker can be assessed, only 12000 Aatmaas have been brought down to this world. Due to the principle of Vaahidath, all the rest in Paramdhaam also savour the experiences. In

this context, it is worth remembering this contention of Mukh Vaani: - '*Barnan kiyaa ar's ka, sab le masaalaa ith kaa'.*

"Khelen mil ke raas jaagnee, bhelen ihaan se chaubees hajaar.
Karsee leelaa baras dhus thodee, haans vilaas aanandh apaar." (14)

Meaning : Along with this 12000 Brahmashrishtis, 24000 Ishwarishrishtis will also play the Jaagni Raas. For ten years from v.s. 1740 to 1750, Aksharaatheeth will play the sport of sublime love and bliss with them at 5, Padmaavathi puri.

"Brajleelaa leelaa raas maanhe, ham khele jaan ke jaar.
Jaagnee leelaa jaag pehechaan, pi'u so'n jaan vilase karthaar." (15)

Meaning : We played with our Lord in Braj and Raas considering him simply as lover but, in this jaagni Brahmaand, we have recognized our original relation under the wisdom of Brahm Vaani. That is why this time we shall enjoy the sport with Lord with the sentiments of better halves.

Import : The sport of love and bliss in Paramdhaam takes place with the lustrous bodies in a sense of oneness where, there is no imaginable

scope for passion or perversion as in worldly people. The same dispassionate love is there in Yog-maaya as well. In this Jaagni Brahmaand, beholding the glory of Beloved with inner eyes is in itself a copious enjoyment. To Listen to the dialogues of Beloved with inner ears, and to communicate with the sounds of Aatma and remain immersed in His exotic sweetness and pleasantness, are in itself our regaling splendorous joy.

"Sabdhaatheeth nidhh lyaa'ae sabdh me'n, met'yo saban ko andhhkaar.
Theesen srisht vishnu saun barasen, premen peevegaa sabdhon ka saar."

(16)

Meaning : Shri Praan-naathji manifested that incomprehensible Paramdhaam here, in words, which banished the darkness of ignorance pervading all minds. In the awakening sport that is to occur in hundred years of the thirteenth century, after the relinquishment of the worldly body by Mahaamathiji, the Ishwarishrishtis and the jeevshrishtis shall savor the sweet elixir of Brahma Vaani with joy, for 30 years and 100 years respectively.

Import : Vikram Sanwath 1735 was equivalent to Islamic year 1090. That means, 11th century of Islamic calendar gets over in v.s. 1745.

And so, in 1845, 12th century gets over. *'Baarahee sadhee sampooran, Brahmaand ne paayo inaam.'* On this basis, it gets established that, the entire Brahmaand gets the good fortune of attaining eternal salvation on the completion of 12th century. For 30 years, after the relinquishment of worldly body by Shri Mahaamathiji, the Ishwarishrishtis continued to gain the wisdom of Vaani and get awakened by faith and devotion while, the Jeevshrishtis continued to remain in devotion of Lord by grasping the Vaani and following the path of ritualistic worship (*shariath or karma-kaand*). The word, 'Vishnu' in this verse' is with reference to Jeevshrishti and not the Vaikuntt resident.

"Vishnu ko pohonchaa'ae ttaur achhar hirdhe, budhhjee dhe'aenke khol ke dhwaar.
Akhand brahmaand baras pachaas peechhe, rahesee hirdhe me'n khumaar." (17)

Meaning : Jaagruth Budhhi (*Budhhji in the verse*) of Akshar Brahm will eternalize all Jeevshrishtis in Bahishths* (*levels*) in the Brahmaand of Yog-maaya (*which is an expansion of the mind or, inner plane of Akshar*). Till the time the Brahmaand gets eternalized (*for 50*

years from the time the grace or favour for salvation has been granted, meaning, till v.s.1895), the intoxicatingly sweet and blissful ecstasy of this leela will remain etched in the mind of Akshar.

Import : The episode of verses 16 and 17 is given this way in verses 6/42,43 in Badaa Kayaamathnaama:-

"Sat'thar baras lo'n aag jalaa'ae, thab phirasthe dhiae chalaa'ae.
Ajaajeel virahaa aag jal, peechhe asraaphilen kiae nirmal."
"Aage asraaphilen kaayam kiae, theraheen me'n noor najar thale liae.
Noor najar thale huae sudhh, aa'ae maahen jaagruth budhh."

From the episode 54 of kiranthan and these verses of Badaa Kayaamathnaama, it becomes clear that, the mention of attaining salvation is, only in the context of pronouncement of grant of salvation and, not its operationalization or execution. In this context, had all the Jeevshrishtis got eternalized in the 13th century itself in Bahishths, along with the Ishwarishrishtis, then whose jaagni is going on even now and how come the Brahmaand is still in existence?

The essence of saying, 'eternalizing Vishnuji in Yog-maaya' is essentially with reference to the decree for grant of salvation to Jeevshrishtis. In continuation, the meaning of - 'enjoying the ecstasy

till 50 years after the decree of grant of salvation to Jeevshrishtis in 13th century'- is that, just as the Jeevshrishtis suffered the pain of separation subsequent to relinquishment of the worldly body by Shri Ji by recognizing His true form, the Ishwarishrishtis rejoiced in the knowledge of grant of salvation to Jeevshrishtis as well and, also by remembering the Jaagni leela.

The enjoyment of ecstasy, recognizing the form of Shri Ji through Brahma Vaani for 50 years, cannot be associated with Akshar Brahm because; He is residing within Mahaamathiji together with the dual form. The reference here is therefore, for Ishwarishrishtis who are His alter-ego companions. It is never possible that the Sath aspect of Aksharaatheeth (*Akshar*), who is ever in communion with Him, shall enjoy the leela only for 50 years. This episode is in the context of that period of Jaagni leela in 13th century when, the Brahmaand was fortunate enough to get a grant of decree for eternal salvation. Just as in both the previous verses, the word 'Vishnu'. is related with Jeevshrishtis, the word 'Akshar', is also to be related with Ishwarishrishtis. In the verse 41/67 of Sanandh,

'Judhee hamse bhagwaan kee, rooh phiree aek so'y.

Jab phire sunsee hamko, thab dhharon aavasee ro'y."

Also, there is no context of Akshar Brahm but only a rooh (*spirit*) of His(*God Vishnu*). The word 'aek' (*one*) is clearly suggestive of this only. The episode of this verse is again linkable with the verse 6/67 of Badaa Kayaamathnaama, where it is said that,

"Ajaajeel virahaa aag jal. Peechhe asraapheelen kiae nirmal."

*****Bahishth is not heaven or paradise as inferred as, heaven is within this Brahmaand itself.The indication here is for a blissful place in the Brahmaand of Yog-maaya, a special plane of salvation created in 8 levels for eternalizing all creatures of this Brahmaand.

"Kiyaa jamaa sab sabdhon kaa, dhhoae haathh aur hathhiyaar.
Hosee nehechal sukh chaudhe lokon, ham dhekhe khel kaaran in baar."

(18)

Meaning : The importance of all scriptures has ended as Shri Praannaathji has incorporated (*included*) all essential wealth of these in Mukh Vaani. Because of our having come to see the leela of this world, this entire Brahmaand of 14 tiers will also attain salvation.

Import : '*Dhhoae haath*' with literal meaning 'to clean hands' is an idiomatic usage and meaning 'to leave' or 'to lose'. '*dhhoae haath aur hathiyaar*', literal meaning 'cleaning hand and weapon' is used idiomatically to mean, the essential principles or fundamental truth lying scattered in the scriptures of Vedh and Katheb (*eastern and*

western scriptures) have now come in Mukh Vaani because of which, they have become listless. With hands only weapons are used and so, the essence of saying, cleaning both hand and weapon is that, all methods of ritualistic physical and mental (*psychic*) worship are over and, all have taken to the path of Hakeekath and Maariphath (*Gyaan or complete true knowledge and Vigyaan or ultimate/absolute truth or absolute divine love*) with the help of Thaarthamic wisdom.

"Mahaamath jaagsee saathh jee bhele, jahaan baitte mi'ne dharbaar.
Ham utt ke aanandh karasee jheelnaa, hans hans karasee singaar." (19)

Meaning : Shri Mahaamathiji says that, 'all of us Sundersaath are sitting at the feet of our Lord at Mool Milaawa and all shall come awake at the same time there'. After awakening in our own original bodies, we shall take bath in Yamunaaji and assume our adornments laughingly.

Import : We were to go to the riverbank for bathing on that day's sport in Paramdhaam when we came to this world. It is the same time now at Paramdhaam when we came to this illusory world. So, when we come awake in our original bodies, we shall go to the riverbank for bathing as per our pre-decided program.

"Theen brahmaand leelaa theen avasthhaa, khin me'n dhekhe khele sangh aadhhaar.
Dhhanee mei ardhhaangh saathh angh meraa, in ghar sadhaa ham nith vihaar." (20)

Meaning : We have seen three types of sport in Braj, Raas and in this Brahmaand of Jaagni. The leela of Braj was of child form meaning, it was in slumber with no consciousness of connection or abode. The leela of Raas was of youth form meaning, in a state of half slumber and half - wakeful. The leela of this Jaagni Brahmaand is of old age form meaning, in a fully wakeful knowledge state. We have seen all these three leelaas in one moment of Paramdhaam and, we have played all the three leelaas with our Beloved. Shri Mahaamthiji says, O'my Lord! 'I am your better half and these Sundersaath of mine are all your part only. Everyday, in our abode at Paramdhaam, we have been playing the sport of love and bliss with you daily.

Episode [54] Verses (585).

Raag Shree Dhhaval

From verses 12 and 13, it appears that this episode manifested at 5-

Padmaavathi puri though, some of the verses here and there also give indications of Haridhwaar.

"Aa'ae aagam baanee ith milee, vishv mukh karath bakhaan.
Kaul saban ke pooran bha'ae, aa'ae so pohonche nisaan." ***(1)***

Meaning : Shri Mahaamathiji says that with the manifestation of Shri Vijayaabhinandh Budhh Nishkalank 'Shri Praan-naathji', all prophesies have come true. All the prophesiers of the world, who had been predicting the coming of Paar Brahm, stand vindicated. In this connection, all the signs or indications of his identity are also complete.

Import : Among the Hindu scriptures, Puraan Sanhitha, Maheswar Thanthr, Bhavishya Dheepika, Budhh Gita and Bhavishyothar Puraan have descriptions of manifestation of Paar Brahm. Similarly, western scriptures have described His appearance as coming of second Christ, second Moses and Aakhrool Imaam Muhammed Mahndhi Saahibujjamaam. Even the identified time of appearance is also more or less the same in all.

"Chetho sabe sath vaadhiyo, suniyo so sathgur mukh baan.
Dhhanee mera prabhu visw kaa, pragatiyaa parvaan." ***(2)***

Meaning : O'the extollers of truth and the wise! Be alert now. Listen to the words of divine testament of wisdom emanating from Paar Brahm himself who would appear as the sadguru (*highest divine master*) of all. He is my Beloved and the Effulgent Lord of the entire universe.

"Aagmee sab khade huae, dhin bohoth rahe thhe gop.
Aa'ae dhhanee mele mine, pragatee hai sath joth." ***(3)***

Meaning : Till date, Sat-Chit-Anand Paar Brahm had remained *incognito* to the world. Now, with the dramatic revelation of His identity at the Kumbh festival at Haridhwaar, all those who had been predicting and, awaiting eagerly have submitted themselves at His feet with utmost faith and reverence. Now the divine light of eternal and absolute truth has manifested.

"Pehele mandal me'n maangee mujhe, so aa'ae byaahee ith.
Kaul kiyaa likhyaa saasthron me'n, so aa'ae pohonchee sarath." ***(4)***

Meaning : Opulent Lord was engaged to me in the first round (*Braj and Raas*) and in this Jaagni Brahmaand, He has married me. My Beloved had promised to marry me and, scriptures bear testimony to

it. Now, the time has come for establishing the contentions true.

Import : We have come a second time from Paramdhaam to this illusory Brahmaand and so the intent of saying, 'pehele mandal' (*first sphere or territory*) is in relation to Braj and Raas as, after leaving Paramdhaam we enacted leela first in Braj and Raas only. The chief among Thaamasi companions, Shri Indraavathiji had tried to charm the Lord with complete dedication and submission in Braj-Raas and, it was Indraavathiji only, who adorned the role of Shri Krishna in the enacted imitation drama, when Lord decided to make Himself invisible during Raas. Due to this only, Lord had decided to give His role to her in the Jaagni Leela in this Brahmaand. The purported meaning of 'to give word or to promise', is this decision of Paar Brahm. The allegorical expression 'getting married', has to do with the act of Aksharaatheeth playing the sport of awakening by remaining ensconced within Shri Indraavathiji. This entire sequence of events finds narration in Puraan Sanhitha. It finds mention there that, whatever the role that was enacted by the consort companions of Aksharaatheeth during the imitation drama at the time of disappearance sport of Raaj Ji, will get to enact the same type of role in this Jaagni Brahmaand.

"Mei jo aa'ee byaahan dhulhe ko, dhulhaa aa'ae mujh kaaran.
Baandhhe Paalvason paalav, paat baitte dhulhaa dhulhin." (5)

Meaning : I desired to marry the opulent groom Shri Raaj Ji in this Jaagni Brahmaand and, even Opulent Lord desired a similar relationship. That way we sat on marriage planks and tied our clothes (*a symbolic gesture of two individuals uniting in marriage*).

Import : The sentiment conveyed through the metaphorical expression of 'Shri Indraavathiji desiring to marry the Lord' is the act of instilling Shri Raaj Ji eternally in the abode of her heart. Similarly, the act of awakening of Aatma by Lord is His marrying her and, this finds clear expression in verse 9 of this episode. The allegorical statement of 'tying the clothes' means, to tie the knot of eternal bonding of love in one's heart.

"Sath par Sath dho'uo parvath, thoran baandhhe hai bandhh.
Bin thhaliae vivaah hu'aa, haathhon haathh jode mool sanmandhh." (6)

Meaning : Festoon of leaves and flowers is tied between Behadh and Paramdhaam taking them as two pillars. That way, our marriage has taken place without dependence on any gross land. Quickly we molded

into our original connection.

Import : Brahm Vaani has given the eternal knowledge of Behadh and Paramdhaam and the festoon of faith has decorated it. Without that, it was not possible to get the joy of marriage of love. Our marriage was not of the worldly type instead, my Aatma has accepted my Beloved Lord seated in Mool Milaawa and vice-versa. That way, based on our pre-existing eternal and unending relationship, we have got linked to each other by the thread of love.

"Mandal Akhand me'n maandavo, chauree thhambh rope hai chaar.
So thhambh thhaape thhir kar, kahoon so thin ko prakaar." ***(7)***

Meaning : Our marriage canopy was made in the eternal land. In this, the place for seating the bride and groom was made by erecting four pillars, which I am describing.

Import : Aksharaatheeth enacted His divine sport for 11 years and 52 days in the child form of Shri Krishnaji in Braj and in a youthful form in Raas. Again, He enacted His divine sport in this Brahmaand through the worldly bodies of Shri Devchandraji and Shri Mihir-raaj ji. In these Leelas, the blissful taste of the pleasures of Paramdhaam was

available.

"Aek braj dhoojo raas ko, dhooje dhoae in vairaat.
Chaaron thhambhon chauree rachee, rachyo so nehechal ttaat." (8)

Meaning : An appropriate marriage canopy with a central square fire place was made for my marriage with the four forms (*Braj, Raas, Shri Devchandraji and Shri Praan-naathji*) as pillars and, I attained the divine bliss of marriage.

Import : Even if we were in slumber, Lord has given us essentially the joy of Paramdhaam only, by being seated in the body of Shri Krishnaji at Braj and Raas and, within Shri Devchandraji and Shri Mihir-raaj Ji in this Jaagni Brahmaand. We can relish the eternal pleasures of Paramdhaam in this Jaagni Brahmaand by being fully awake. A marriage canopy is only for establishing a relationship between two individuals. Though only at Rang Mahal (*Khilwath*), we get to experience true divine bliss, we can derive joy even from these four sports by realizing our relationship of oneness (*Nisbath*), just as a bride and bridegroom experience a sense of joy even under a marriage canopy by the mere knowledge of, being united. The figurative expression, as four pillars, is in this context. It is worth remembering

here the fact that, it is possible to enjoy all the pleasures of Paramdhaam sitting in this jaagni Brahmaand by recognizing the true form of Shri Praan-naathji and by housing the dual form in the abode of heart.

"Aek ber aek maandve, maur baandhhiyo sees.
Byaahee baare hajaar ko, aur hajaar chaubees." ***(9)***

Meaning : Aksharaatheeth tied the headgear of a bridegroom in this jaagni Brahmaand and married 12000 Brahmashrishtis and 24000 Ishwarishrishtis under the marriage canopy.

Import : Though the love sports of Braj and Raas gave some inkling of the original connection, this Jaagni Brahmaand gave complete recognition of both the forms (*Shri Nijaanand Swaamy and Shri Praan-naathji*) through the revealed wisdom. This way, Lord will have to house in His heart 24000 super celestial companions in the canopy of Lord Realization. This is the covert meaning of the marriage here.

"Theen phere dhulhe peeche phiree, chauthhe phere aagal bha'ee.
Ab ae leelaa sab gaavasee, sab mil kari hai sahee." ***(10)***

Meaning : Till three rounds of circumambulation*, I was walking behind Lord while, in the fourth round I started walking ahead of Lord. Now, all shall sing together the glory and joy of this jaagni leela.

Import : In the first three rounds (*sports of Braj, Raas and of Shri Devchandraji*), Aksharaatheeth Shri Raaj Ji was present within the Aatmaas of Akshar Brahm and Shri Shyamaaji but, in the fourth round, all five Powers together were, ensconced within Shri Indraavathiji. This way, Raaj Ji accorded greater glory to Shri Indraavathiji since, all the five Powers cannot exist together at Paramdhaam. The contention,*' Badee badaa'ee dha'ee aapathhen, la'ee indraavathi kantt lagaa'ae jee'* is in this context. Mention of Shri Indraavathiji walking in front of Lord in the fourth round in this behest.

**It is a tradition among Hindus for the groom and the bride to take 7 rounds of circumambulations around an auspicious fire pot.*

"Aur kaagadh sab ud ga'ae, udyo sabon ko agyaan.
Pasaryo prakaas jo pi'u ko, Brahm shrisht pragat bha'ee pehechaan." (11)

Meaning : With the spread of the illuminating glory of Brahm Vaani, the importance of all conjecturing scriptures has been lost and, its wisdom has annihilated the firmly entrenched ignorance from the

hearts of all. This Brahm Vaani has also revealed to this world, the reality of Brahmashrishtis.

"Ttaur ttaur thhaane dhiae, melaa hu'aa hai madhh dhes.
Chhathrapathi na'me nehason, raa'ae raane prthhee ke nares." (12)

Meaning : Temples of Shri Praan-naathji appeared to spread the illuminating brightness of Brahm Vaani but 5-Padmaavatipuri abode was the ordained place for the coming together of 12000 Brahmashirhstis and 24000 Ishwarishrishtis. All the kings, chieftains and emperors of this earth are paying obeisance with bend heads at the feet of the Aksharaatheeth Shri Praan-naathji seated there.

Import : Though there are many big temples and hermitages in this world, the glory of being known as abode is reserved only for 5-Padmaavatipuri as, the dual form of Raaj-Shyamaaji is ensconced within the heart of shri Mahaamathiji seated there in the 'highest deeply divine meditational trance'. Any Aatma, may it be anywhere, comes to his feet only after leaving the mortal body. In 'Chhota Kayaamathnaama, this contention is, expressed as below:

'Jo kadeei vah aage chalee, jimee baittee in jimee maanhe.
Paanchon mile paanchon mi'ne, rooh apnee asal chhode naanhe.'

"Baitte singhaasan si'r chhathr, vairaat barthee hai aan.
Mukat manee ddolen chanvar, navkhand ghure hai nisaan." ***(13)***

Meaning : Shri Praan-naathji is, graciously seated on a royal throne at 5-Padmaavatipuri abode. Overhanging his head is a gracious hood. His glory is all around this Brahmaand. Eminent among kings, King Chhathrasaalji and, the eminent amongst wise and detached Sundersaath, are fanning him with flywhisk. Awareness is spreading to all the nine parts of earth about His manifestation.

"Joth jaagrath budhh jor hu'ee, sath baanee kiyo hai vishthaar.
Kaalingaa kulee maariyaa, sath sukh barsthyo sansaar." ***(14)***

Meaning : The light of the wisdom of Jaagruth Budhhi is turning brighter and brighter and, the expanse of Brahm Vaani of eternal abode is ever on the increase. This unworldly knowledge has exterminated the ignorant form of Kaliyug seated firmly in the hearts of all. Now the world has started moving on the path of attainment of eternal happiness.

"Prahlaadh yudhhishtir vasudhev, bali rukmaangadh harichand.
Sagaal dhadhheech moradhhvaj, kasanee kar chhoote yaa phandh." (15)

Meaning : Devoted Prahlaadh, Virtuous King Yudhhishtir, Vasudhev, King Bali, Rukmaangadh, the symbol of truth King Harishchandra, Sagaal, dhadhheech and Mayur Dwaj had all undertaken testing penances for the realization of Paramaatma. So now, they have also got freed from the clutches of Maaya.

Import : All the above personalities of greatness have attained Heaven (*swarg*) or Vaikuntt based on their austerity, penance, devotion, relinquishment, adherence to truth etc. It was not possible to attain Sat-Chit-Anand Aksharaatheeth at that time due to the lack of Thaartham knowledge, nevertheless, they all had unquenchable thirst for attaining Paar Brahm. Even after attaining Vaikuntt, they continued thirsting for Paramaatma. Because of this, all of these great souls took human forms when Sat-Chit-Anand Paar Brahm manifested as Vijayaabhinandh Budhh Nishkalank Form. The Aatmaas of Paramdhaam and the Ishwarishrishtis saw the sport of this jaagni Brahmaand seated within them, which enabled them to attain eternal salvation. Devaapi and Maru were also such jeevs in whom Shri Shyamaaji and Shri Indraavathiji had played their sport.

"Sathvaadhee naam kethe le'oon,ka'ee huae tharan thaaran.
Sath na chhodyaa ka'ee dhukh saahe, so ya dhin ke kaaran." (16)

Meaning : There had been so many great men and saints, who had, and even helped others, to attain Vaikuntt and Niraakaar. How many of their names can I take? Despite suffering many hardships, they never deviated from the chosen path of truth because; they had the firm belief that this practice only would enable them to reach Paar Brahm. They stood vindicated and achieved their objective with the manifestation of Vijayaabhinandh Budhh Nishkalank Form.

Import : The meaning of 'tharan thaaran' in this verse is that, all the above great souls had attained 'swarg, Vaikuntt or Nirakaar' with their steadfast practice of religious or righteous conduct, nine forms of devotion or spiritual practices and penances and, even helped others to attain the above by being associated with them. There is great number of such people. Either the Aatmaas of Behadh or Paramdhaam had taken residence within them or could gain synergy with Shri Ji one way or the other.

"Jogaarambh kar dheh rakhee, navnaathh jaa'ae ba'se ban.
Sidhh chauraasee aur ka'ee jogee, so bhee kaaran yaa dhin." (17)

Meaning : Nine ascetics of Naathh sect, 84 accomplished and, other ascetics started performing penances of Hatt Yog and Raaj Yog staying in forests with the idea of preserving their bodies until the appearance of Shri Vijayaabhnandh Budhh Nishkalank Form.

Import : It is possible to keep the body intact for thousands of years through 'jad samaaddhi' (*a form of meditational trance in which all activities including breathing is stopped; a lifeless like state)* of Hatt Yog. Similarly, by gaining control over the five elements of the body though Raaj Yog also, the ascetic can gain victory over death and remains in an unaffected state (insensitive to all worldly pleasures and pains) until the time of Mahaapralay.

"Asur kethe kahoon pe'er ka'ee, kethe kahoon paiganmar.
Aa'ae mile ith sab ko'ee, jetha ko'ee bhekh dhhar." ***(18)***

Meaning : What shall I tell about Muslims? Great saints, prophets, recluses and mendicants amongst them have all succeeded in attaining closeness to Shri Praan-naathji.

"Barnaa baran vaadhe ladthe, brodhh na chhodthaa ko'ae.
Chaal asath kee chalthe, hindu musalmaan dho'ae." ***(19)***

Meaning : Before the advent of Shri Praan-naathji, all Hindus were under strife having fallen prey to the demon of cast and community. No one was prepared to end the opposition and enmity to each other. Both Hindus and Muslims had taken to the path of falsehood and nepotism.

"Baadhh bakree aek sangh charen, ko'ee na kare kisee so'n be'r.
Pasu pankhee sukhe charen chugen, chhoot gay sab ko jeher." ***(20)***

Meaning : Now, under the illumination of Mukh Vaani, both Hindus and Muslims (*bakri and baadhh*) have started to live together. There is no more antagonism or hatred between them. The strife between poor and rich (*pasu and pankhi*) has ended and they have started to live together happily and peacefully.

Import : The nature of tiger (*baadhh*) is violent, pitiless and carnivorous. Against this, the nature of sheep (*or goat-'bakri'*) is tender, compassionate and herbivorous. It is because of this, fanatic and sectarian Muslims have been likened to tigers and the more liberal Hindus to sheep. Cattle (*Pasu*) walks on earth while bird (*pankhi*) flies in the sky; hence the usage of these words for the poor and the rich. Clearly, there will be no gulf of separation or, identity crisis between

Hindus and Muslims or, rich and the poor for those, who recognize Aksharaatheeth through Shri Mukh Vaani.

"Sanmukh sab aek ras bha'ae, bhaagyo so vishv ko brodhh.
Ghar ghar anandh uchhav, kulee pohoro kaaddyo sabko krodhh." (21)

Meaning : All have become conscious of the inner feelings of each other and, antagonism to each other has died by the realization of Aksharaatheeth Paar Brahm through Shri Mukh Vaani.

Import : Presently, the whole world is burning under the fire of communal antagonism. In this context, the description of ending of all antagonism from the world finding mention in this verse, has reference to the small world of Sundersaath, who have come to the feet of Shri Ji. This world of Sundersaath, coming from different parts, communities and sects, have uprooted their differences from the base. Though, what is said appears to be a bit far-fetched and exaggerated, the entire world can nevertheless become one large community with no strife or tensions, if the Brahm Vaani spreads to all parts of the world. If not today in this Brahmaand, it will definitely happen tomorrow in the Brahmaand of Yogmaaya.

"Dhhanee aa'ae mere laad paalane, vathan paar ke paar.
Kaaraj kaaran mahaakaaran se, nyaaree ho'n in pi'u kee naar." (22)

Meaning : Lord of my soul has come from Paramdhaam beyond Niraakaar and Behadh to shower or pour the flavor of His love in this world. The original forms of us, the Brahmashrishtis, better halves of such Aksharaatheeth, are also from beyond this transient world (*kaaraj or kaary*), Behadh (*kaaran*) and Akshar (*mahaakaaran*).

"Ae baath pohonchee jaa'ae vaikuntt, budhhjiaen udaayo unmaan.
Suk siv sa'n brahmaa na'me, na'me vishnu lakhmee naaraayan." (23)

Meaning : When, the indication that Sat-Chit-Anand Paar Brahm has manifested in Mrithyu lok (*the middle tier of 14 in which we live)* reached Vaikuntt and that, Jaagruth Budhhi has ended conjectural and doubt-filled knowledge of all, Shukdev ji, God Shiv, Sankaadhik, God Vishnu, Lakshmiji and even Aadi Naaraayan bowed their heads overcome with emotion.

"Mukth dha'ee sab jeevon ko, paaven pasu pankhee nar naar.
Hosee vairaat ae dhhan dhhan, sukh aanandh akhand apaar." (24)

Meaning : Shri Vijayaabhinandh Budhh Nishkalank Form, Shri Praan-naathji has delivered salvation to all jeevs of this world. Now, all animals, birds, men and women will enjoy the joys and pleasures of eternal and infinite bliss of Brahm. Blessed shall be this whole Brahmaand.

"Ae nek karee mei isaarath, yaako aage hosee bado visthaar.
Thhode se dhin me'n dhekhoge, varthasee jai jaikaar." ***(25)***

Meaning : Shri Mahaamathiji says that, 'I have only briefly hinted at the Jaagni leela'. In future, the Jaagni leela will expand greatly. O'Sundersaathji! In short period of time only, you will be seeing people from all over exulting and shouting applausive shouts of Aksharaatheeth Shri Praan-naathji.

"Saathh suno aek vachan, aave baa'ee sakundal sakumaar.
Raas khel ghar chalsee, bhele in bharthaar." ***(26)***

Meaning : O'my companions! Listen to this special message. The Jaagni leela will be complete, when the Aatmaas of Shaakundal and Shaakumaar awaken. Then, all of us Sundersaath will go to Paramdhaam with our Lord.

Import : Shaakundal and Shaakumaar have special roles to play in the Jaagni leela. Jaagni leela will go to completion only when both of them come awake. Once awakened, the Aatma of Shaakumar will also reveal before Lord like Shaakundal. This aspect is described in depth in the last two episodes of the scripture named 'Mahanmadh Kee Beethak' (72 Mojaje).

"Kahe mahaamath ae so khel, jot thum maangyaa thha chith dhe.
Dhekh khel hans chalsee, ghar baathaan karsee ae." ***(27)***

Meaning : Shri Mahaamathiji says, O'Sundersaathji! This is the same sport of illusion that, you had desired in your mind to see. We shall now go laughing to Paramdhaam after witnessing this sport and, there, we shall discuss all about the sport.

Episode [55] Verses (612).

Raag Shree Basanth Aarthee

This carol (*congregational singing in glory*) originated at Haridhwaar at that time when, all the Hindu scholars performed a ceremonial adoration recognizing Shri Ji as Shri Vijayaabhinandh Budhh Nishkalank Form. Though traditionally, moving a lamp [*dhiya; a*

lighted wick soaked in ghee (clarified butter) or oil] in circles around a revered individual or idol is known as aarthi in a superficial sense; in a real or inner sense it means 'complete submission of one's Aatma'. This episode is a description of all that to happen in future in the Brahmaand of Yogmaaya, not expected to happen in this impermanent world. Their sequence of events finds vivid description in this episode. Though expressed in past tense, their occurrence however will be in the future.

"Bha'ee na'ee re navon khandon aarthee, shri vijayaabhinandh kee aarthee.
Prem magan ho'ae uthaarthee, sakhee aap piyaa par vaarathee." (1)

Meaning : A new kind of glorifying aarthi has been introduced for Shri Vijayaabhinandh Budhh Nishkalank, Shri Praan-naathji, from all nine parts (*khand*) of the earth. Fully intoxicated with love and with utter submission to the Lord, the sakhis (*female companions*) performed the glorifying aarthi.

Import : The nine divisions of earth are, 1. Bhaarath khand 2. Kimpurush khand 3. kethumaal khand 4. Harivarsh khand 5. Bhadhraashva khand 6. Ilaavrut'th khand 7. Ramyak khand 8. Hiranya khand and 9. Kuruvarsh khand. At Haridhwaar, only the

scholars performed aarthi on Shri Ji as, even today, the identity of Shri Praan-naathji remais unknown (*or undeclared*) to the whole world. It becomes clear from this that, all the creatures of the nine khands would perform aarthi on Shri Ji when, all of them would reach Yogmaaya. The sentiment of 'new aarthi' is, 'to be submissive after realizing the divine form'. The aarthi of Yogmaaya will not be the formal paying of reverence by moving the lamp from head to foot but will be a form of submission with absolute faith. On recognizing the form of Lord, all the creatures will try to appease Him like a wife trying to appease her husband, and hence the usage of the word 'sakhi'.

"Dhushtaa'ee sabon kee sanghaarthee, sukh akhand aanandh visthaarthee.
Jan sacharaachar thaarthee, bha'ee na'ee re navon khandon aarthee." (2)

Meaning : This aarthi of total submission will be one that would annihilate the hidden evils within Jeevs and, instead, fill their hearts with eternal happiness. Hence, this inner aarthi of submission to Lord will be one that would give eternal salvation to all creatures, moving or static. This way, aarthi was performed (*will be*) on Shri Ji by creatures of all the nine khands.

"Saiyaan sab singaar saajathee, mi'ne soorath piyaa kee viraajathee. Ae sobhaa ithaheen chhaajathee, bha'ee na'ee re navon khandon aarthee." ***(3)***

Meaning : All the sakhis (*liberated Jeevs*) are in various adorations of grandeur in order to appease the Beloved Lord. Imprinted in their mind was the grace of Beloved Shri Praan-naathji. It was all glitter and glory all around the enthroned Shri Ji. This way, the Jeevs of all the nine khands performed aarthi on Him.

Import : This contention finds relation to that stated episode in Kalas Hindusthani, '*Me're gun angh khade hosee, archaasee aakaar.*'. It means that, in the first 'Bahishth' of Sathswaroop (*highest mental plane of Akshar*), the Jeev of Shri Mihir-raaj ji will be eternalized bearing the glory of Aksharaatheeth and, he will be appeased by all the eternalized ones in other Bahishths with wifely devotion, equating him with the form of Poorna Brahm, Aksharaatheeth.

"Jhaalar aganith baaje le baajathee, Brahmaand me'n naubath gaajathee. Kalijug sainyaa su'n bhaajathee, bha'ee na'ee re navon khandon aartheee." ***(4)***

Meaning : There are sounds of tolling bells mixed with the notes of various musical instruments. The sounds of kettledrum are reverberating all over the Brahmaand hearing, which, the entire army of kaliyug (*maaya*) is running away. This way, the Jeevs of all the nine khands performed aarthi on Him.

Import : The waves arising from the fathomless ocean of knowledge are symbolically suggested as, countless musical instruments. Similarly, the sweet sound of Vaani is, the sound of tolling bells and, the roar of the BrahmVaani illuminating the eternal truth is, the sound of kettledrum. What is implicit is that, those Jeevs, which could not assimilate Shri Mukh Vaani, would do so in Yogmaaya with the acquisition of Jaagruth Budhhi; and there would be no trace of Maaya within them. It is natural to think as to how Maya can enter Yogmaaya and hence, it warrants a note of explanation. The mention of the word 'Maya' here is in the sense of Jeevs carrying with them the impressions of their actions, desires and ignorance of countless births. The assimilation of Mukh Vaani and, the process of repentance, for not having recognized Aksharaatheeth in Kaalmaaya, would result in purification of Jeevs in Yogmaaya; and so, no trace of Maaya in that sense.

"Sapth dhhaath sunya mandal thhaal, niranjan joth bha'ee ujaal.
Jhalhaliyaa ith noorjamaal, bha'ee na'ee re navon khandon aarthee." (5)

Meaning : A bodily form of lamp of seven elements is there and, a tray as vast as Mahaashoonya, on which is a dazzling flame of Niranjan. The enthroned Aksharaatheeth, Shri Praan-naathji, was, worshipped by a new glorifying aarthi with the above-decorated platter. All creatures of the nine khands took part.

Import : The aarthi that was performed at Haridhwaar, was an ordinary worldly one, but the one described in this verse will be solemnized at Yogmaaya as, there only the creatures of all nine khands would perform the aarthi with the flame of their inner conscience (*part flame of Niranjan or Aadi Naaraayan*).

"Pasaree dhayaa pragate dhayaal, kaate dhuneeke karam jaal.
Chethan vyaapee bha'ae nihaal, bha'ee na'ee re navon khandon aarthee."
(6)

Meaning : The absolute epitome of compassion, Shri Praan-naathji, has manifested. He has liberated the entire Brahmaand from the ever-repeating vicious cycle of actions and consequences by His mercy. This

way, all the Jeevs are drowning in a sense of happiness and contentment by the grant of eternal salvation. They have performed a new aarthi of glory (*of absolute submission*).

"Sainyaa sahith aa'ae thripuraar, aa'ae brahmaa paddath mukh ved chaar.
Vishnu bholath baanee jai jaikaar, bha'ee na'ee re navon khandon arthee."
(7)

Meaning : The Godhead Shiv came with his army of followers to participate in this propitiating aarthi by the creatures of all the nine khands. Brahmaaji, who had memorized all the four Vedhaas came. The Godhead Vishnu also came shouting exultingly applausive phrases of Shri Praan-naathji.

Import : The participation of triumvirate Godheads clearly suggests the place of this aarthi to be Yogmaaya.

"Aa'ae dhharamraa'ae aur indhr varun, naaradh mu'n gandhharv chaudhe bhavan.
Sur asuron sabon la'ee saran, bha'ee na'ee re navon khandon aarthee." (8)

Meaning : Even Godly divinities like Dhharmaraaj, Indhr and Varun also came for this unworldly aarthi. Saint Naaradh, Gandhharvaas and creatures of all the 14 tiers of this world also participated. All Godly divinities and demons also took refuge at the feet of Shri Praan-naathji.

Illustration : It is impossible for a small place like Haridhwaar to accomodate the congregation of all the 14 tiers of the world. Clearly, this is an epic episode of Yogmaaya.

"Aa'ae sankaadhik chaaron thhambh, liae khade sangh vishnu brahmaand.
Jo Brahm anbhavee bha'ae akhand, bha'ee na'ee re navon khandon aarthee." ***(9)***

Meaning : The so said four pillars of wisdom, Sanak, Sanandhan, Sanaathan and Sanathkumaar also came in this aarthi. Along with them came Godhead Vishnu, the bearer of this entire world by his power and knowledge. Those saints and sages who remain intoxicated in the experience of Brahm also came. This way, they had the fortune of attaining eternal salvation by coming under the refuge of Shri Ji.

"Jin hadh kar dha'ee navadhhaa bhagath, judhee kar gaa'ee paa'ee prem jugath.
Yon aa'ae suk vyaas badee ma'th, bha'ee na'ee re navon khandon aarthee." (10)

Meaning : Even Shukdhev and Vedh Vyaas, the possessors of great intellect and propounders of love form of worship (*Prem lakshan bhakti*) beyond the nine forms of worship (*Navdha bhakti*), also came.

"Aa'ae navnaathh chauraasee sidhh, barasyaa noor sakal yaa bidhh.
Ith aa'ae budhhjee aesi kidhh, bha'ee na'ee re navon khandon aarthee." (11)

Meaning : Nine ascetics of Naathh sect as well as 54 accomplished saints also came for this unworldly aarthi. After coming here, the master of Jaagruth Budhhi, Shri Praan-naathji, spread the Thaartham wisdom (*Noor*) all over with his grace.

Import : The usage 'ith aa'ae' in this verse is not with reference to Hatidhwaar but with Yogmaaya. When the Jeev of Mihir-raaj ji occupies the throne in the first Bahishth of Sathswaroop with the glory of Aksharaatheeth, Jaagruth Budhhji (*angel of Jaagruth Budhhi*) will

also be within him. The essence of saying 'raining of Noor all over' is that, the creatures of all Bahishths will do the aarthi of love and submission after recognizing the one Aksharaatheeth with the help of Thaartham knowledge.

"Aa'ae chaaron sanpradhaa ke saadhhoojan, chaar aashram aur chaar varan.

Chaaron khooton ke aa' ae gaavthe gu'n, bha'ee na'ee re navon khandon aarathee." (12)

Meaning : Saints of all the four schools of Vaishnavs (*Raamaanuj, Nimbaark, Maadhhavaachaary, and Vishnu Shyaam)* also came to the aarthi performed by the creatures of all the nine khands. In addition, people from all the four age classes of Hindu life (*celibacy, householder, reclusion and asceticism*), from all the four Hindu castes and from four corners also came to the feet of Praan-naathji singing His praises.

"Aa'ae gachh chauraasee jo arahathee, dhat'thjee dhasnaamee jo mahanthee.

Aa'ae karam upaasanee vedhanthee, bha'ee na'ee re navon khandon aarthee." (13)

Meaning : The 54 accomplished and preceptors of Jain sect also came for the aarthi. Other than that, the follower saints of Dat'thaathrey and the saints and masters of Dhash Naam sect of ascetics (*Theerthh, Aashram, Va'n, Parvath, Aranya, Saagar, Giri, Puri, Bhaarathee and Saraswathee*) also became a part of the unworldly aarthi congregation for Shri Ji. Practitioners of Gyaan Kaand of Vedhaantha, those who have taken up the path of devotion and worship and, ritualistic people also arrived for the sublimely divine moment.

"Aa'ae khat dharsan khat saasthr bhedee, bahat'thar phirke aa'ae athhar vedhee.
Aa'ae sakal kaidhee aur b'e kaidhee, bha'ee na'ee re navon khandon aarthee." (14)

Meaning : The authors of six Dharshan scriptures (*Saankhya, Yog, Vedhaanth, Nyaay, Meemaansa and Vaisheshik*) and the pursuers of ultimate truth (*Kapil, Pathaanjali, Vedh Vyaas, Gautham, Jaimini and Seer Kanaadh*) also participated in the aarthi. The 72 leaders of Islaamic sects and the ones who consider themselves as the knowers of the secrets of Athharva Vedha also came. Followers of ritualism as well as those who have taken up the path of love-devotion, breaking

free from ritualism, also took part in the aarthi. This way, people of all the nine khands performed the aarthi of submission to Praan-naathji.

Import : Coming of 72 leaders of Islaamic sects at the Kumbh festival of Haridhwaar is not imaginable at all. It is only possible at Yogmaaya where, the divisive walls between Hindus, Muslims and Christians can break and all together can perform the aarthi of submission, considering Shri Praan-naathji as their Opulent Lord.

"Budhh jee kee jothen kiyo prakaas, threilokee ko thimar kiyo naas.
Leela khelen akhand raas vilaas, bha'ee na'ee re navon khandon aarthi." ***(15)***

Meaning : The bright illumination of Jaagruth Budhhi has dissipated the darkness of ignorance from all the three worlds (*Earth, Swarg andVaikuntt*) and spread the beacon of true knowledge. Shri Praan-naathji is playing the sport of Mahaa-raas in this Jaagni Brahmaand. The creatures of all the nine khands performed aarthi on Him only.

Import : No doubt, a curiosity arises, as to what is the difference between the Forms of Shri Ji who played his sport in the Jaagni Brahmaand and the one who is to sit on the throne of justice in the

Yogmaaya Brahmaand?

It is an unmistakable truth that, Aksharaatheeth with all His five powers (*'Josh' the inspirational power, 'Shyamaaji', 'Aatma of Akshar', 'Aavesh' the exalted power as the supreme command and 'Jaagruth Budhhi'the awakened wisdom*), is ensconced within Shri Mahaamathiji but, the people of this illusory world are not able to recognize His Form. However, the Form that will be occupying the throne of justice at the Yogmaaya neither, will have the Dual Form, nor Akshar Brahm. The Jeev of Mihir-raaj ji will assume an identical appearance and glory of Shri Raaj Ji and, the effulgent youthful body will have within, the Inspirational Power of Raaj Ji (*Josh*) and the Awakened Wisdom (*Jaagruth Budhhi*). Even without the Exalted Power of Raaj Ji, the Form will be, extolled as that of Aksharaatheeth only. In this context, the following is, said in Sanandh (26/8):

'Jyon jyon Dulhaa dhekhaheen, thyon thyon upaje dukh.
Aese maule mehboob s'on, haa'ae haa'ae hu'ae naheen sanmukh."

The following verse of Pragat Vaani is also in this context:

'Sab dhuniyaa milaseei aek ttaur, ko'ee na kahe dhhani meraa aur'.

"Piyaa hukamen gaaven mahaamath, udaa'ae asath thhaapyo sath.
Sab par kalas hu'o aakhirath, bha'ee na'ee re navon khandon aarthee."

(16)

Meaning : Shri Mahaamathiji is saying this Brahm Vaani under the command of the Opulent Lord. He has established the Ultimate Truth (*knowledge*) of Paramdhaam by kicking aside the ignorance pervading the whole world. This awakened wisdom of Brahm Vaani is existent as the citadel of all. Aarthi is being performed (*will be performed*) by creatures of all nine khands on such a majestically glorious Form of Shri Ji.

Episode [56] Verses (625).

Bhog – Raag Shree Kaaphee

These verses originated at Haridhwaar. Shri Praan-naathji stands sketched as Poorna Brahm, Sat-Chit-Anand.

"Kripaa nidhh sundharvar syaamaa, bhale bhale sundharvar syaam.
Upajyo sukh sansaar me'n, aa'ae dhhanee shri dhhaam." (1)

Meaning : The most elegant and beautiful 'Shyaam Shyaama (*Shri*

Raaj Shyaama), the repository of benevolence, is the Beloved of Aatmaas. Coming of that Lord to this transitory world, has generated exuberant joy all around.

"Pragate pooran Brahm sakal me'n, brahma shrisht sirdhaar.
Ishwaree shrisht aur jeev kee, sab aa'ae karo dheedhaar." ***(2)***

Meaning : Poorna Brahm Sat-Chit-Anand Shri Praan-naathji has now manifested amongst all. He is the Beloved of Brahmashrishtis and Lord of Ishwari and Jeev shrishtis. O'the people of the world! All of you please come and have His divine audience.

"Nith na'ae uchhav aanandh, hoth kiranthan saar.
Vaishnav jo ko'ee khat dharsan, aa'ae isht aachaar." ***(3)***

Meaning : New festivities are being celebrated every day and, essence-full carols are also being sung. The masters of Vaishnav Shat Dharshan as well as worshippers of various divinities and strict adherers' of stringent codes of different sects are also taking part.

"Bhojan sarve bhog lagaavath, paanch saath a'nn paak.
Mevaa mittaa'ee anek athhaane, bidhh bidhh ke bahu saak." ***(4)***

Meaning : All together are preparing delicious food and making propitious offering to the Opulent Lord. The offering includes 5 – 7 varieties of preparations of grain, varieties of dry fruits and pickle. In addition to these, there are also varieties of vegetables and sweets.

"Attaare baran nar naaree aa'ae, saaje sakal singaar.
Prem magan ho'ae gaaven piyaa jee ke, dhhaval mangal chaar." ***(5)***

Meaning : Men and women of 18 different categories with all types of costumes and adorations have also come for this program. They are singing auspicious songs with gay abandon possessed by their love towards Beloved Aksharaatheeth.

Import : There are only four categories (*casts*) based on attribute, actions or deeds and nature. No caste is ascribable by birth. This is the Vedhic contention but, because of the strong influence of Puraanic culture in the kaliyug, assignment of cast by birth came into vogue. Due to their inner differences, 14 sub-casts came into existence like, Sooth (*charioters*), Bhoomihaar (*farmers*) etc. These are the 18 varnaas

(*categories*) finding mention in the verse.

"Ka'ee gandhharv gun gaaven vajaaven, ka'ee na't naavan haar.
Ka'ee rikhi munee vedh paddath hai, barthath jai jaikaar." (6)

Meaning : Gandhharvaas (*a class of demi-Gods of Indra's abode, swarga or heaven*), exponents of music and dance, are singing the glory of Shri JI and playing serene instruments in happiness of the manifestation of Beloved Paar Brahm. Those, dexterous in dance are dancing. Many sages and saints are reciting Vedhaas. This way, shouts of applausive phrases for Shri Praan-naathji are renting the air.

"Jab kee maayaa ae bha'ee paidhaa, ae leelaa na jaaher kab.
Braj raas aur jaagnee leelaa, ae jo pragatee ab." (7)

Meaning : Creation and dissolution of Brahmaands have been going on from times immemorial through Akshar Brahm's Maya, but the sports of of Braj, Raas and Jaagni of Aksharatheeth are incomparable having never occurred previously nor, likely to occur in future.

"Chaaron tharaphon chaudhe lokon, ae sudhh hu'ee sabon paar.
Baaje dhundhubhi bha'ee jheeth sakal me'n, nehechal sukh besumaar."(8)

Meaning : All the 14 tiers of this world have become conscious of the knowledge beyond Niraakaar that has paved the way for the availing of eternal happiness of Behadh. Beats of kettledrum hailing the victory of Shri Ji are playing on the spiritual masters possessed of the knowledge of Hadh.

Illustration : The expression, 'spreading of the wisdom of Brahm Vaani across 14 tiers of the world', is a figurative exaggeration. This shall stand vindicated only in the Brahmaand of Yogmaaya.

"Joth udhyoth kiyo thrilokee, udyo moh thathv andhher.
Barasyo noor vathan ko, jin bhaanyo ulto pher." ***(9)***

Meaning : The brightness of Thaartham knowledge emanating from Paramdhaam has dissipated the darkness of Maaya pervading all the three worlds. This unique knowledge has ended the cycle of birth and death and, presented the chance of eternal salvation.

"Pragate Brahm aur brahmashrishti, aur Brahm vathan.
Mahaamath in prakaas thhen, akhand kiae sab jan." ***(10)***

Meaning : Shri Mahaamathiji says that, Poorna Brahm Sat-Chit-

Anand and His Brahmashrishtis have already manifested. The Brahm Vaani has spread the light of knowledge about Paramdhaam. By assimilating this knowledge, the door to perpetual salvation has opened out for all.

Episode [57] Verses (638).

Raag Shree katko

This recitation arose at 5-Padmaavatipuri abode. Through this, a clarion call is made to Hindu kings imploring them to be ready to protect righteousness.

"Raajaane malore raanen raa'ae thanon, dhharam jaathaa re ko'ee dhaudo.
Jaago ne jodhhaa re utt khade raho, neendh nigodee re chhodo." (1)

Meaning : O' the kings and chieftains of Bhaarath! All of you join together for the preservation and security of religious righteousness. Your religion is being desecrated. So make a run to protect it. O'the valiant ones! Terminate the false slumber of yours, and come awake and be ready for protecting religious righteousness.

"Chhootath hai re kharag chhathriyon se, dhharam jaath hinduaan.
Sath na chhodo re sath vaadhiyon, jor baddayo thurkaan." ***(2)***

Meaning : Kshathriaas (*warrior class of people*) have stopped arming themselves with sword meaning, they have stopped fighting or waging war, that has caused the death knell of Hinduism. O'the Hindus, extollers of truth! At any cost, do not ever leave the shelter of truth and righteousness. The might of Thurks (*Muslims*) has grown greatly.

"Kuliae chhakaa'ae re dhilde judhe kiae, moh aham ke madh maathe.
Asur maathe re asuraa'ee karen, tho bhee na mi'le re dhharam jaathe."
(3)

Meaning : Kaliyug has kept everyone intoxicated with ego, pride and desires and, has led to sourness and bitterness amongst people. The Hindu kings have got divided fighting against each other. The Muslims on the other hand are reaping atrocities on Hindus intoxicated with their might and yet, the Hindus are not able to unite to safeguard their religious values.

"Threilokee me'n re ut'tham khand bharathh ko, thaamen ut'tham hindu dhharam.
Thaakee chhathrapathiyon ke si'r, aa'ae rahee ith saram." (4)

Meaning : Bhaarath khand is recognized as the best in all the three worlds and in that, Hinduism has been considered the best of all religions. Now, it is the responsibility of Hindu kings to safeguard Hinduism.

Explanation : Bhaarath khand is considered as, even better than Swarga because, while one has to come back from swarga, the means of eternal salvation is available in Bhaarath khand. Though there are many other countries on earth, which are ahead of Bhaarath in terms of materialistic worldly pleasures, it is only Bhaarath, which has a spiritual wealth, which no other country has.

"Pa'n ne dhhaaree re pa'n ith le chaddyaa, ko'ee upajyo asur ghar ans.
Judhh ne karnen uttyaa dhharamson, sab dhekhen khade raaj bans." (5)

Meaning : An Aatma of Paramdhaam (*Shaakumaar*) has manifested amongst Muslims. It has come to know that Aakhrool Imaam Muhammad Mahndhi Saahabbujmaam will be manifesting among

Hindus. It had vowed to meet Imaam Mahndhi. To fulfill its desire and with its strong vow, it is fighting Hindus. Its fight is in the name of religion. Despite the attacks, Hindus are sitting indifferently.

Import : Baadhsha (*Muslim King*) Aurangazeb had become the disciple of a Sufi saint (*Shah Valiullah*) at Delhi after coming in contact with him. It was this saint only who had told Baadhsha Aurangazeb that, Aakhrool Imaam Muhammadh Mahndhi is to appear among Hindus. He started demolishing temples in his quest for Imaam Mahndhi. Obsessed with the idea of meeting Imaam Mahndhi, he used to say Haq, Haq, Haq three times in a temple expecting Muhammad Imaam Mahandhi to manifest in front of him. Not getting the audience of Imaam, he started breaking temples.

"Bharathh khand re hindu dhharan jaan ke, maange vishnu sangraam asthh.
Phirath aap re ddinddoraa pukaarthaa, hai koee dhev re samasthh" (6)

Meaning : Realizing the eminence and vitality of Hinduism in Bhaarath Khand, Aurangazeb is demanding war for the spread of Islaam. He used to announce all around that, if Vijayaabinandh Budhh Nishkalank or Aakhrool Imaam Muhammad Mahndhi has manifested

among Hindus, he should come in front of him.

Explanation : In the war between Sur (*Gods)* and Asur (*Demons*) in ancient times, God Vishnu used to fight on the side of Gods and that is why the war against demons was known as 'Vishnu Sangraam' (*Vishnu war*). In this context, the war of Aurangazeb against Hindus has also been addressed as 'Vishnu Sangraam'.

"Asur sath re dhharam judhh maangaheen, sur kehelaa'ae jo na dheeje.
Poochho ne panditho re judhh dhiye binaa, dhharam raaj k aise kaheeje." ***(7)***

Meaning : Aurangazeb, the one who calls himself a follower of truth is demanding a religious war. Even after being said as 'Sur' (*Hindu*), if Hindus are not ready to fight to protect religious righteousness, it is very unfortunate. O'Kings! You can ask your scholars about it. What is the right of any king to use the epithet of 'Dhharamraaj' without waging a war for the protection of religion?

Import : People with Saathvic nature are said to be Sur (*Gods*), those with Raj Gun as Humans and those with Thaamasic Gun as Asur (*Raakshas or Demons*). These three identities are based on nature or

manifested qualities and not by birth. Excessive consumption of animal meat makes the intellect to become Thaamasic and that is why Muslims are referred to as Asur. In the modern times, even Hindus who consume meat and alcohol shall come under this identity.

"Raaj kulee re rakhan rajvat, jo na aayaa in avasar.
Dhharam jaathe jo na dhoudiyaa, thaa'ae sur kahiae kyon kar." (8)

Meaning : O' people of Royal heritage! What is your right to be called even a Hindu if you do not come forward to discharge your royal duty and will not put in your might to protect the interests of your sinking faith?

"Vedh na vyaakaranee re pandith paddvaiyo, gachh dheen isht aachaar.
Peechhe re bal kab karoge, hoth hai aekaakaar." (9)

Meaning : O' the scholars of Vedhaas and grammer and, learners and masters of Jainism and other belief systems! Are you going to show your power after all Hindus are forcibly converted to Islaam?

"Sidhh ne saadhho re santhon mahantho, vaishnav bhekh dharsan.
Dhharam uchhedhe re asuren saban ke, peechhe parchaa dhe'oge
kis dhin." ***(10)***

Meaning : O'Saints, Sages, Religious heads, Vaishnavs, people of different adornments and believers of Dharshan! Aurangazeb is destroying all religious edifices. When will you show your prowess?

"Suniyo pukaar re syaane santh jano, jo na dhaudyaa jaathe sath.
Ga'ae na avasar peechhe kahaa karoge, kahaan ga'ee karaamath." ***(11)***

Meaning : O' the wise saints! Listen to my call. If you will not come forward at the right time for safeguarding your religious interests, what is the use? What happened to your mystical feats and, where have they gone?

Import : The meaning of the clarion call given to Scholars, saints and sages to come forward to protect the religious edifice in verses 9, 10 and 11 of this episode is that, once the prevailing evils of Hindu community are removed, religion would get protected by itself. For the healthy sake of religion, the duty of scholars is that, they establish the concept of Brahm expressed in Vedhaas, Upanishadhs and Dharshans

such that, polytheism and idol worship could be ended. It is only due to mutilation by Puraans and lack of spread of righteous religious knowledge that, the community of Hindus has broken up into 1000 different faiths and 1200 casts. For the sake of protecting the religious edifice, it is necessary for all of them to come and stand together. That is why Shri Ji has given a call addressing them.

"Laskar asuron ka chahun dhis phailyaa, baaddyo athi visthaar.
Ban ne jangal re hindu rahe parvathon, aur kar liae sab dhhundhhukaar."
(12)

Meaning : The Islaamic forces have spread all over. The boundaries of their kingdom have extended greatly. Out of fear, Hindus are staying in forests and hills in hiding. A darkness of gloom and despondency has settled on them.

"Haridhwaar ddahaa'ae re uttaa'ae thapasee theerthh, gauvadhh kaiyon vidhhan.
Aesaa julam hu'aa jag me'n jaaher, par kamar na baandheei re kin." (13)

Meaning : Temples are being razed to ground in Haridhwaar. The

sacred place of practice of austerities and penances by ascetics are being ruined and made desolate. Cows are being killed. Religious ceremonies and activities are being hindered. The news has spread all over that, severe atrocities are being perpetrated on Hindus but there is none ready to come to their rescue.

"Sur ne kehelaa'ae re sevaa kare asur kee, jo dhaaruvaa'ae udaave dhayohar.
Hindu naam re sainyaa thinkee ho'ae khadee, aesa kuliaen kiyaa re keher."
(14)

Meaning : Hindus are at the service of the same Muslims who are blasting temples with dynamite. Kaliyug has shown up its ugly face that, great Indian warriors are ironically in the Muslim army fighting for it.

Import : Hundreds of temples along with those of Ayodhhya, Mathura and Vaaraanasi were destroyed during the Mughal rule. Had not the kings of Jodhhpur and Jaipur, Maharaja Jaswant Sinh and Jaisinh respevtively, Aurangazeb's dream of occypying the throne of Delhi would have been shattered. Similarly, had Man Sinh not supplicated himself, the empire of Akhbar would not have grown.

"Prabhu prathimaan re gaj paan'uo vaandhh ke, ghaseet ke khandith karaa'ae.
Pharas bandhee thaakee karke, thaapar khalak chalaa'ae." (15)

Meaning : The Muslims were getting elephants to drag the idols of Hindu Gods and then smash them to pieces. They then used to cast them on the stairs of their palaces or on pavements and make people to walk over them.

"Asuren lagaayaa re hindu'oun par jajiyaa, vaako mile naheen khaan paan.
Jo gareeb na dhe sake jajiyaa, thaa'ae maar kare musalmaan." (16)

Meaning : Aurangazeb levied tax from Hindus (*jajiya – a tax levied by Muslims from all non-Muslims*), which made Hindus so poor that, it became difficult for many to even meet their essential needs or even to have two square meals. Those poor Hindus who are not able to pay jajiya, are being forcibly (*by physical intimidation*) made to convert to Islam.

"Saasthrei aavardhaa kahee kaljug kee, chaar laakh bat'thees hajaar. Kaate dhin paapen likhyaa maanhe saasthron, so paaiye arthh andhar ke vichaar." (17)

Meaning : Though the duration of Kliyug according to scriptures is 4 lakhs and 32000 years, there is also mention of its weakening or shortening. It is worth remembering that, this secret is understandable only after knowing the inner meanings of scriptures.

Import : Whether it is the age of yugs (*periods*) or of creatures, it is certain that the age is reduced due to increase in sin. It is, recorded in Budhh Gita and other scriptures and also in the compilations of Kabirji that, every ecipse of Sun or Moon weakens the Kaliyug by 125 years. Therefore, the duration of kaliyug left is very small because of both the above reasons.

"Sole sai lage re saakaa saalvaahan kaa, sanvath sathrah sai painthees. Baittaane saakaa vijiyaa abhinandhkaa, yon kahe saasthr aur jothees."(18)

Meaning : Now, 1600 years of Shaalivaahan and 1735 years of Vikram Sanvath have elapsed and, according to scriptures and the prophesies of astrologers, the era of Vijayaabhinandh Budhhji has

started.

"Kalijugen chehen re anth ke sab kiye, lok bathaaven ajoon dhoor anth.
Arthh andhar kaa ko'ee na paave, baare arthh ke le doobath." (19)

Meaning : Though all signs suggesting the end of kaliyug have appeared, people still content that the age of kaliyug is not yet over. Nobody understands the inner mystic meanings of scriptures. Taking the 12 types of overt (*exterior or superficial*) meanings to be as everything, they remain misled and lost.

Import : Only those, who, either have the grace of Paar Brahm or, have achieved the highest meditational wisdom (*Ruthaambara*), can grasp the true meaning contained in scriptures. With the help of the knowledge of grammar, only the superficial or overt meaning can be gleaned, not the covert or inner meaning.

"Baathne sunee re bundhele chhathrasaal ne, aage aa'ae khadaa le tharvaar.
Sevaane la'ee re saaree si'r khainch ke, saan'eae kiyaa sainyaapathi sirdhaar." (20)

Meaning : When Maharaja Chhathrasaalji heard about the manifestation of Vijayaabhinandh Budhh Nishkalank Form, Shri Praan-naathji and the atrocities of Aurangazeb, he took up the sword and committed himself for the sake of protecting the religious edifice. He took upon himself the responsibilities of fighting Aurangazeb and upholding the values of Hindu religion. With His benevolent grace, Beloved Praan-naathji made him the chief of Commanders (*Maharaaja*).

"Pragate nisaan re dhhumarkethu khay maas, par sudhh na kare ajoon ko'ee ith.
Begene padhhaaro re budhh jee yaa same, pukaar kahe mahaamath." (21)

Meaning : According to the scriptural prophesies, Hailey's comet (*Ddhoomrakethu*) has manifested and, this year is short of one month. Nobody in the world is however aware of its reality or its significance. Shri Mahaamathiji is crying out, O' Opulent Lord! Please manifest quickly in the form of Shri Vijayaabhinandh Budhh Nishkalank.

Episode [58] Verses (659).

Raag Shree

These recitations also appeared at Shri Padmaavathipuri abode.

"Aesaa same jaan aa'ae budhh jee, kar kot soor samser.
Sunthe so'r sabdh baanan ko, hoae ga'ae sb jer." ***(1)***

Meaning : At that moment of great onslaught/affront on Hinduism, Shri Praan-naathji manifested with a Form of wisdom even brighter than the illumination of crores of sun. By simply listening to the wisdom filled words of arrows from the bow of His Vaani only, the tyrannical people got defeated, those who were perpetrating atrocities in the name of religion.

Import : After bearing the torture meted out by Siddique Foulaadh at Delhi, the 12 _Sundersaath made Kaaji* Sheikh Islaam to bow his head in acceptance. Most of the Maulvis# of the time also realized internally that, they are ignorant and therefore not in a position to combat or contest the Sun like wisdom of Absolute Truth (*Maariphath*) of Shri Praan-naathji.

**A judge or, enforcer of Islamic law (Shariath).*

#*Scholars of Khoraan.*

"Kaate vikaar sab asuron ke, udaayo hirdhe ko andhher.
Kaaddyo Ahankaar mool moh ma'n ko, bhaanyo so ulto pher." (2)

Meaning : The darkness of Shariath had enveloped the minds of Muslims. Shri Ji dissipated this envelope of defilement and, also destroyed their in-dwelling desires and ego, the root causes of all perversions. This way their worldly cycle ended meaning, the door to eternal salvation opened.

Import : Brahma Gyaan is such a great elixir of medicine that, it cures the evil of defilements (*passion, anger, greed, jealousy etc*) arising out of desires and ego and makes it possible to attain eternal salvation.

"Vedh katheb ke jo arthh, ddaampe huthe sabon paas.
Vishnu sangraam maange jo asur, thaako kiyo kot prakaas." (3)

Meaning : At that time, Hindus, Muslims, Christians and Jews were all taking only of the superficial meaning of Vedh and Katheb (*the four Vedhaas + Dharshan + Upanishadh and Thaureth, Ingeel, Jamboor as well as Kuraan and related*). None was conscious of the covert mystical meaning. The Thaarthamic knowledge, brighter than the brightness of even crores of Sun, was instilled in the hearts of even those Muslims,

who were fighting under Aurangazeb in the name of religion.

Import : Aurangazeb indulged in forced conversions only because of taking the outer meaning of Kuraan. It was natural for all opposition to bite dust, under the scorching brightness of the revealed inner secretive meanings of scriptural texts. Some of the awakened Muslims like Sheikh Badhal, Mihin Khan, Noor Muhammad etc. who came to the feet of Shri Praan-naathji, subjugated themselves totally.

"Thab pehechaan bha'ee sakal, huae sab sarvagyaan.
Nehechal soor oogyo nij vathanee, hu'o ma'n ko bhaayo saban." ***(4)***

Meaning : All got the recognition of one Sat-Chit-Anand Paar Brahm when the sun like wisdom of Paramdhaam arose in the form of Kuljam Swaroop. All started knowing all the hidden secrets of scriptures and, their wish for eternal salvation became fulfilled.

"Baal leelaa bha'ee braj me'n, leelaa kisore vrindhaavan.
Jagannaathh Budhh jee jaagnee, bhor leelaa buddaapan." ***(5)***

Meaning : At Braj, childhood leela took place while, at eternal Vrindhaavan, youthful leela took place. The Jaagni leela occurring

through the Lord of the whole universe and the form of Jaagruth Buddhi, Shri Praan-naathji, is of old age. During this leela, the night of ignorance has ended and, the dawn of wisdom has manifested.

Import : In Braj, there was awareness of neither original abode, nor of connection. There is absence of wisdom in childhood and that is why Braj leela had been said as childhood leela. In Raas, there was awareness of connection but not of abode. Incomplete knowledge and the intoxication of love are the hallmarks of youth. Hence, this leela is said to be youthful leela. In Jaagni leela, there is awareness of connection, love and the supreme truth of oneness, which was not there at Braj, Raas and even at Paramdhaam. Since it was a leela of complete knowledge, the Jaagni leela had been likened to old age leela as, it is only during old age, one has the experience of whole life.

"Raajaa prajaa baalaa booddaa, nar naaree ae sumaran.
Gaa'ae sune thaa'ae ovaheen, leelaa theenon kaa dharsan." ***(6)***

Meaning : Anyone it be, ruler, ruled, child, old, man or woman, either contemplates, sings or, reads about the three leelas in the light of Thaartham wisdom, shall get divine vision of the leelas.

Import : Though there are crores of worshippers of Shri Krishnaji, they have no clear understanding of eternal Braj and Raas owing to the lack of Thaartham knowledge. The followers of Vallabhaachaarya do describe about Braj and Raas but are blissfully ignorant of the place of occurrence of these leelas. If one contemplates, after realizing the form of Shri Praan-naathji through Mukh Vaani, a divine vision of all three leelas (*Braj, Raas and Jaagni*), can be had for real, even in the present time. Even the next verse tends to suggest this.

"Sur asur sabon ko ae pathi, sab par aekai dhayaa.
Dheth dheedhaar saban ko saan'ee, jinahoon jaisaa chaahyaa." ***(7)***

Meaning : Shri praan-naathji is the Beloved Aksharatheeth of all (*Hindus and Muslims*). His grace is there on all equally. Whoever wishes Him in any form, shall get divine vision in that form only.

Import : In the Jaagni leela between 1740 and 1751, in whatever form Sundersaath used to conceive Shri Ji (*as Shri Raaj – Shyaamaaji of Paramdhaam, as Shri Krishna of Braj or Raas, as Prophet Muhammad Sahib or as Dhhani Shri Devchandraji*), they used to get vision in that form.

"Saaheb ke hukmen ae baanee, gaavath hai mahaamath.
Nij budhh noor jos ko dharsan, sabmen ae pasrath." ***(8)***

Meaning : Shri Mahaamathiji is reciting this Mukh Vaani (*Shri Kuljam Swaroop*) under the command of Aksharaatheeth Paar Brahm. Everybody is getting indication from this that, the Inspirational Power of Lord (*Josh*), Absolute Wisdom (*Nij Budhhi*) and the enlightening Thaartham Wisdom, are all enshrined within Shri Mahaamathiji.

Episode [59] Verses (637).

Raag Shree Gaudee

The verses under episodes 60 – 63 were, revealed at 5-Padmaavathipuri abode.

"Kulee bal dhekho re, ae jo dhekhan aaiyaan thum.
Khel kiyaa thumaaree khaathir, suniyo ho srisht Brahm." ***(1)***

Meaning : Shri Mahaamathiji says, listen O' Brahmashrishti Sundersaathji! This illusory sport has been created for you to see. You have come into this to experience it ony. See the power of kaiyug in this.

"Athhaah thhaah naheen oonchaa neechaa, geheraa girdhavaa'ae moh jal.
Lok chaudhe khelen jeev yaake, yaakee soojhe na yaakee ka'l." (2)

Meaning : This ocean of delusion spread on all four sides is very vast; and it is high somewhere and low somewhere. Its depth is unfathomable. All the creatures of the 14 tiers keep playing the game of diving inside and coming out. Nobody is able to find the way to get out of it.

Import : The essence of saying the ocean of delusion to be high somewhere and low somewhere is that, the forms from Vaikuntt to Swarga have excess of Satho-gun and the people of earth have more of Raj-gun. The parts below the earth (*seven tiers including the nether world; Paathaal*) have more of Thamo-gun. It is this differential proportion of the three attributes that is, referred to as high and low. The craving for the pleasures of the enticing Maaya is very tempting. The ocean of deludion is therefore been said to be very deep.

"Sath ddaampyaa peett dhevaa'ee piyaa ko, jhoott lyaayaa najar.
Nehechal raaj sohaag dhhani ko, so bhulaa'ae dhiyo ghar." (3)

Meaning : True wisdom remained elusive for Sudersaath in this kaliyug and thereby they remained trapped in this false world; because of which they became indifferent to their Lord. All have forgotten the eternal abode and the blissful love of their Beloved Lord.

"Nehechal ghar thhen aaiyaan khel dhekhne, sath saroop parvaan.
So ankooree bhoole kyon yaamen, jaa'ae dha'ee pi'u pehechaan." (4)

Meaning : Brahma-munis, the forms of Ultimate Truth have come from Paramdhaam to witness this sport of illusion. They have eternal connection at the feet of Lord and so, once they have gained recognition of their Lord through Brahm Vaani, they can never remain lost in this world.

Import : Truth has two forms: 1- relative truth (*saapeksh sathy*) and 2- absolute truth (*nirpeksh sathy*). Absolute truth needs no evidences. *'R'th'* is the expression in the language of Vedh for this. *'R'th cha sathyam cha'* – ultimate truth is the root base of truth. In this verse, the better halves of Aksharaatheeth find addressed as Ultimate Truth (*Param Sathy).*

"Bin vaa'ae chaddyaa bagroolaa, sabko dhekhe bin aankhen.
Khin me'n phiravale sab lokon, paan'ou binaa bin paankhen." (5)

Meaning : This kaliyug is like a hurricane without wind. It is visible even without eyes. It has neither legs nor wings and yet, in a moment's time, it covers all the worlds and comes back.

Import : In this verse, Kaliyug or Sathaan is, used for that 'ignorance' that makes one forget the form of self and, makes to appear the false pleasures of this illusory world, as real. The cycles of birth and death and, happiness and unhappiness start from here only. This entire Brahmaand is as such a tempting ocean of desires (*an ocean of ignorance*). The ignorant form of Kaliyug (*demon*) has no need of legs or wings for moving around. It has no need for eyes even to trap people in its stranglehold, as the whole Brahmaand is its form only. Just as a hurricane without wind is imaginable, the kaliyug keeps all bound with it despite not possessing a body.

"Kulee dhajjaal andhher saroope, thrigun ko paade thraas.
Soor siroman saadhh sangraamen, peechhe patak kiae niraas." (6)

Meaning : This Sathaan of kaliyug is the original form of ignorance,

which keeps even Brahma, Vishnu and Shiv frightened. This Sathaan in the illusory combat has defeated even the foremost among the pious and virtuous in wisdom, devotion and austerity.

Import : Here, the expression kaliyug is with reference to the ocean of delusion, which nobody is able to cross. It is natural to expect Brahma, Vishnu and Shiv, originating from Aadi Naaraayan, to be frightened when, Aadi Naaraayan himself remains enslaved by it. It is said in '*Mahaanaaraayan Upanishad'* that, apart from this 14 tiered world, within it exist countless Brahma, Vishnu and Shiv.

"Moh phaans bandhh dhiae dhunee ko, sab angon bas aane.
Raaj kare si'r saban ke, chalaavath jyon jith jaane." ***(7)***

Meaning : This kaliyug has kept all trapped in the noose of desires and has subjugated the minds of all. This way, it rules over all minds and makes them dance according to its tunes.

"Prathham mool se budhh phiraa'ee, ahan'mev dhiyo andhher.
Yaa vidhh ind rachyo threilokee, mool the'n dhiyo ma'n pher." ***(8)***

Meaning : From the beginning of creation itself, this kaliyug form of

ignorance has diverted the intellect of all towards enjoyment of illusory pleasures. The ego of Jeev remained focused on the physical body much against the spiritual wellbeing. That dreamy mind, who created this Brahmaand, inclusive of Swarg, Earth and Vaikuntt, by being away from its eternal abode (Avyaakruth), has felt itself to be in the ocean of delusion.

Import : The rationality of intellect is guided by ego (*who am I*). The contemplation of conscience and the reflections of the mind are also dependent on that. Without being conscious of one's own true form, the body is considered as everything in the absence of Brahm Vaani. In this state, the actions of intellect, conscience, mind and senses remain concentrated on the body only. Aadi Naaraayan, from whom this entire creation has manifested by his resolve '*Aeko'ham bahusyaam*', has his own manifestation in that ocean of delusion, which is the form of ignorance. In this sense, how can it be expected that, there would be no compulsive inclination to be trapped in illusion in Jeevs that are the reflective forms of the soul of Aadi Naaraayan and their inner self, which originate by perturbations in nature?

"Udhayo lobh vikhe ras vikhayaa, sainyaa pathi saithaan.
Dhaso dhis aag lagaa'ee dhuniyaan, sudhh budhh kho'ee saan." ***(9)***

Meaning : This kaliyugi form of sathaan is the chief of army of sensual pleasures. The pleasures of the senses are more dangerous than 'vish' (*poison*). The greed to enjoy sensual pleasures arises only because of this kaliyug form of ignorance. It is this Sathaan only, which has spread the fire of six mental defilements (*passion, anger, greed, desire, pride and jealousy*) in all ten directions, that has made all to lose their senses (*mental balance*) and mental peace and happiness.

"Baaddee vyaadhh swaadh gun indhree, madh chaddyo moh andhh.
Maathaa behen puthree goraan'ni, kaason naheen sanmandhh." (10)

Meaning : The malady of addiction to objects of the senses is ever increasing because of the wicked influence of kaliyug only. Being overpowered by Raj-gun and Thamo-gun only, one feels satiated by the pleasures of the senses. It is because of the increasing darkness of ignorance that, ego and pride are on the increase moment to moment. The sinful nature has overtaken people so much that, they find it difficult to maintain the purity of relations such as stepmother, sister, daughter or wife of teacher.

Import : People become so blind, trapped with the perversions of the

senses in the darkness of ignorance that, they have become senseless in maintaining the purity of their social and familial relationships. Such instances have become commonplace in recent times. Even the scriptures of left-handed doctrines (*Thânthrik*) find mention like *'Mâthr yonin parithyajy vihareth sarveshu yonishu'* but, the followers of 'Mâthanki' (*a special type of Thânthrik practice*) say that *'Mâtharamapi na thyajeth'*. Alas! How could these human devils ever get eternal peace?

"Khin Sajjan khin dhusman, dhivânaa dhânaa pravçn.
Bidh bidh ke bandh phandh daar ke, sab soor kiae aadhheen." (11)

Meaning : This kaliyug makes people very noble at one moment and enemy at another. Coming under its influence only, one gets frenzied and infatuated under some one's worldly love or, ends up saying that the world is 'mithhya' (*non-existent*) like a great wise and learned man. It has prepared varieties of delusory nooses, in which even the greatest of wise, recluses and devotees get entrapped and enslaved.

Import : Under the influence of Thamo-gun, one becomes noble while, stricken with Thamo-gun one becomes a victim of wicked deeds and develops enmity with others. It is only after self-realization by

meditation and meditational trance that, one attains the state of true wisdom. The indication in this verse is towards those superficially wise who, with their sharp intellect grasps the meaning of scriptures and gives sermons on the same but, are found wanting miserably when it comes to self practice.

"Na kachhoo chor na ko'ee saadhhoo, ka'ee dimbhake dhhare dhhyaan.
Thaan maan sab vidhhyaa vyaakaran, bahurangee bahu gyaan." (12)

Meaning : In reality, neither is one a thief nor a saint. It all happens only because of the influence of the illusory three fold attributes. Trapped in the ostentatious aplomb, some make pretensions of being engaged in meditation. This illusory Maaya has established its authority even on various arts of music, learning processes and branches of learning.

Import : There is no intention whatsoever in this verse to suggest that, it is bad to be engrossed in meditation, meditational trance, music, grammar and other branches of learning etc. Achievements in these fields are cherished values of human life. The essence of the contention of Shri ji is that, singing devotional hymns and undertaking meditation and meditational trance with true knowledge are the

means of attaining Paar Brahm. However, dry knowledge sans love-filled devotion and worldly songs can never help one attain eternal happiness. It is not possible at all to realize the absolute truth without emancipation from Sathv, Raj and Tham.

"Vedh katheb saasthr sabe mukh, jugen liae sab jeeth.
Manthr dhhaath karaamaath maaheen, paak ut'tham paleeth." (13)

Meaning : This kaliyug has won over eminent scholars of Vedhaas, Shaasthraas and Katheb scriptures. It even pushes the best of people into the petty path of supernatural acquisitions through hymns, miracles and, special knowledge about metals and chemicals.

Import : The Vedhaas embody true knowledge. In Saankhya Dharshan it is said that, the knowledge of Vedhaas is unworldly (*not of human origin*) and of divine origin: '*Apaurusheyatvam hi vedhaanaam'*. Similar contention is there in Vedh also. There can be no control of kaliyug on knowledge of truth. Nevertheless, its sway can definitely influence the readers or knower of Vedhaas. Knowledge of metals and chemicals is with reference to acquisition of special power of converting base metals into gold and the gift of usage of herbs as medicine.

"Jin angon miliae pi'uson, so ae dhiae ultaa'ae.
Pheree dhuhaa'ee vairaat chaukhoonton, ko'ee si'r na sake uttaa'ae."(14)

Meaning : This kaliyug has diverted that inner self (*mind, conscience, intellect and ego*), which is the path to Paar Brahm, to the wrong path of illusory pleasures. It is proclaiming itself with the beat of drums all over the Brahmaand and no one has the guts to stand up to it.

"Chaudhe lok agyaakaaree, si'r saban ke hukam.
Yaa chhal ne aese urj'jhaayae, aap bhoolee sudhh ghar khasam." (15)

Meaning : Its writ runs large in all the 14 tiers meaning. creatures of all the 14 tiers are, lost in illusory pleasures considering them as everything. No one dares to disobey its orders. It has even kept the Brahmashrishtis lulled in its trap such that, they have no more realization of self-form, Aksharaatheeth or of Paramdhaam.

"Kethee bidhh kahoon kaljug kee, alekhe apramaan.
Barnaa baran kar mi'ne vyaapyaa, kaahoon na kisee kee pehechaan."(16)

Meaning : How much can I keep talking about the realities of kaliyug? No testimony or evidence can adequately describe it. It has so much of

access and control over all classes of people that nobody is able to recognize anybody.

"Chhootee chhole leheren padiayaan baaher, chhoot ga'ee marjaadh.
Bhaane bhekh panthh painde dharsan, ddaahe theerathh praasaadh."(17)

Meaning : Only a few upwelling waves of the great ocean of kaliyug came out and, that has put paid to all nobility of righteousness. Such a flood of materialism has swept the minds of people that, they have no faith on sects (*with various adorations*), schools of thought, philosophical principles that support spiritual beliefs, temples or places of pilgrimage.

"Graas kiae thrigun threilokee, aeso moh andhh ahankaar.
Sudhh na hove kaahoon dhhaam dhhanee kee, pohonchne na deve pukaar."
(18)

Meaning : The darkness of illusory desires and ego has spread so much that, it has swallowed all the creatures of the 14 tiers stuck in the clutches of Sathv, Raj and Tham. It is always its endeavour that no one gets to recognize Aksharaatheeth Paar Brahm and that is why, it

des not allow the flare of Brahma Gyaan to reach anybody.

Import : Out of the fourteen tiers, these three tiers are especially significant: 1- Earth, 2- Swarg, 3- Vaikuntt. The tiers of nether world, Athal, Vithal, Suthal to Paathaal are to be taken to be on Earth only. Threiloki is, therefore an expresion inclusive of all 14 tiers. Only the illumination of Brahm Gyaan and love for Beloved can dissipate the darkness of illusion.

"Pohonche naheen kal bal kulee ko, ko'ee mi'ne chaudhe bhavan.
Aeso mahaabalee thaa'ae udaaven, budhh jee aekai khin." ***(19)***

Meaning : Nobody in this 14-tiered Brahmaand has the power to engage this kaliyug. Shri Praan-naathji has finished off this mighty kaliyug in one moment.

Import : In the present times, all the four corners of the world are witnessing the raw naked dance of kaliyug. The idea of saying, 'finishing off the kaliyug in one moment' is that, there will not be any trace of illusion in one if, the stream of Mukh Vaani enters the heart and the seed of love sprouts. The following contention of Thaartham Vaani supports this contention. *'Maayaa gayee pothaane gher, ha've*

aatham thu jaagyaanee ker'. Raas 2/1. *'Jab aayaa prem sohaagee, thab moh jal leheraan bhaagee'*. Parikrama 1/54. *'Aur jith aayaa hak ilam, a'rs dhil kahyaa soae."* Singaar 24/4.

"Chalthaa poor liae dho'u kinaare, dar dhharthaa budhhjee kaa.
Madh chaddyo karee aekal chaathree, le baittaa si'r teekaa." ***(20)***

Meaning : The sway of supremacy of kaliyug extends from down under the nether world up to Vaikuntt. Its mind has fear of Praan-naathji alone. The Lord had commanded kaliyug to keep the Brahmashrishtis trapped under its spell. Its egotism has reached heights because of this and is ruling over the entire Brahmaand as the uncrowned king. It is doing like this only under reverential discharge of the command of Lord.

"Budhh jee dhhanee hukam maanhen, pharisthaa asraapheel.
Thin kaan dhiae sun'ne agyaa ko, ab hukam ko naaheen deel." ***(21)***

Meaning : The angel of Jaagruth Budhhi, Israapheel (*Budhh ji*), is present within Shri Vijayaabhinandh Budhh Nishkalank form, Shri Praan-naathji. It is waiting with alertness for the command of Lord to blow the trumpet. Definitely, there should be no more delay in getting

the order.

Import : To lend an ear (*kaan dhena*) is an idiomatic phrase implying, 'to listen attentively'. The external meaning of 'Sur phenkna' in Bible and Kuraan is, literally blowing a trumpet. The purported inner meaning is that, Jaagruth Budhhi (*Budhh ji*) under the command of Aksharaatheeth may spread the Brahm Vaani far and wide such that, the ignorant form of devil (*kaliyug*), is annihilated and all creatures attain eternal salvation. The same is said im some detail as below:-

'Aek soore udaa'ae ke dhiae, dhoosre theraheen me'n kaayam kiae.
Yon kayaamath hu'ee jaaher dhin, mahnmadhe karee umath rosan'.

Bada kayaamathnaama 24/6.

"Pohonchee pukaar sunee dhhanee shravanon, kahee kulee kee sab gam.
Kalpe juthh jaan brahmashrisht ke, mile noor budhh hukam". ***(22)***

Meaning : The pitiful wails of 40 Brahmashrishtis reached the Lord. Jaagruth Budhhi told Lord about the atrocities of kaliyug. Lord listened to everything and the sport of Jaagruth Budhhi of Akshar Brahm and the Exalted Power (*Ilam and Hukam*) commenced in the abode of the heart of Mahaamathiji.

Import : The Lord is closer than even the windpipe for Brahmashrishtis. Though there is no need for any medium between them and the Lord, there is need for the wisdom of Jaagruth Budhhi in this illusory world to lift the veil of ignorance. The essence of saying, Jaagruth Budhhi narrated all travails of Brahmashrishtis to the Lord, is that, the moment Sundersaath recognized the Lord and Paramdhaam under the illuminating wisdom of Bram Vaani, they prayed for ending the sport. Had they not received the light of Brahm Vaani, they also would have remained intoxicated with Maaya like the Jeevs. Additionally, Jaagruth Budhhi became the intermediary in this task. Therefore, it acted as the bridge between the Lord and the Aatmaas. The meaning of coming together of command (*Hukam*) and knowledge (*Ilam*) is the origination of complete Brahm Vaani.

"Udaa'ae andhher kiyaa milaavaa, prakaas kiyo sab angh.
Kaaddyo moh ahankaar mool thhen, jo karthaa saban so'n jangh". (23)

Meaning : Shri Praan-naathji dissipated the darkness of ignorance and gathered the Brahmashrishtis by filling their hearts fully with the illumination of Brahm Vaani. He rooted out completely Moh and Ahankaar from within them, which were fighting with all in the form of Maaya.

"Udhayo akhand soor nij vathanee, bha'ee joth kotaan kot.
Kahe mahaamath raath talee saban ko, aa'ae sab dhhanee kee auot." (24)

Meaning : Shri Mahaamathiji says that the Sun of eternal wisdom of Paramdhaam has risen. The brightness of the sun like form of wisdom has spread like the brightness of crores of Sun. Now, there is no question of the persistence of the ignorance form of night. All are coming to the merciful feet of Aksharaatheeth Shri Raaj Ji.

Import : The purport of saying, 'the spreading of the brightness of the Sun form of Brahma Gyaan equivalent to the brightness of crores of Sun' has to do with the spiritual world and not the world in general as, there are even now millions of people who do not accept the existence of Paramaatma. Millions of people despite being associated with spiritualism worship others in place of Aksharaatheeth. The sentiment of Mahaamathiji is that, there is not even a remotest corner of spiritualism, the delusions and misconceptions of which cannot be cleared/rectified by Brahm Vaani. The entire world would recognize the grandeur of the Lord only at Yogmaaya and not in this Brahmaand.

Episode [60] Verses (691).

Raag Shree nat

This episode has to do with the identity of Aksharaatheeth Shri Praannaathji.

"Saaheb theree saahebee bhaaree.
Kaun uttaave thujh bin the'ree, so dha'ee mere si'r saaree." ***(1)***

Meaning : Shri Mahaamathiji says, O'my Opulent Lord! Your sovereignty is so great that, its load cannot be borne by anybody other than you but, you have given the entire grandeur of your sovereignty to me.

"Thrigun thirthhkar avthaar, ka'ee pharisthe paigambhar.
Thi'n sabkee sobhaa le syaam, aayaa mahanmadh par." ***(2)***

Meaning : This world has the glory of Brahma, Vishnu, Shiv, 24 Jain preceptors, incarnations, angels and prophets. However all their glories merge into Shri Krishnaji. Prophet Muhammadh who manifested in the Arab world is a form of Shri Krishanji only.

Import : The meaning of saying, 'the glory of all incarnations and Prophets merge into shri Krishnaji', is that, all the great saintly divinities come under either Jeevshrishtis or Ishwarishrishtis while, in

the form of Shri Krishna, the Aatma of Akshar and the Inspirational and Exalted Powers of Aksharaatheeth are enshrined. It was the case even at the time of Raas. Even at Arab, the divine form was the same but, the name changed. It is worth remembering this contention of Beethak:-

'Raas leelaaa khel ke, aa'ae baraarab syaam.
Thirsatt baras thahaan rahe, vaaydhaa kiyaa i's ttaam.'

"Noor naame me'n paigambhar, aek laakh bees hajaar.
So siphath sab mahanmadh kee, s'o mahanmadh syaam sirdhaar." (3)

Meaning : In the holy book of 'Noornaamaa', there is description of 1200000 prophets. The glory of all these prophets merge with 'Muhammadh Sallilaaho Alaihi vasallam' meaning that, the glory of Muhammadh Saahib is the greatest. He is the greatest of all prophets. By Hindu traditions, he is one else but Shri Krishna only.

"So mahanmadh kaasidh hoae ke, le aayaa phurmaan.
Vaasthe hamaare ham me'n, pohonchaay hai nisaan." (4)

Meaning : Muhammadh Saahib incarnated as a messenger carrying

the knowledge of Kuraan. For us, he came with evidences of Paramdhaam and other incidents related to Brahm leela.

Import : Apart from the evidences of Paramdhaam, there are descriptions in the form of hints about the incidents of Braj, Raas and Jaagni Brahmaand in Kuraan. The main purpose of its compilation is to give recognition of Shri Praan-naathji.

"Rooh allaa killee allaah thhen, le uthare chauthhe aasmaan.
So ham maanhen baitt ke, khole kulaph kuraan." ***(5)***

Meaning : Shri Shyamaaji, Anandh aspect of Paar Brahm has come from Paramdhaamm the Fourth Heaven, with the key of Thaartham wisdom. Residing in the abode of my heart, she has revealed to me all the secrets of Kuraan.

"So phurmaan aap khol ke, karee jaaher hakeekath.
Khole vedh katheb ke gujh, aa'ee sabon kee sarath." ***(6)***

Meaning : Shri Shyamaaji has opened out all the hidden secrets of Kuraan and thrown light on the real truth. Apart from the Katheb scriptures, she also revealed the inherent secrets of scriptures of

Vedhic tradition as well. Revelation of the mystic secrets of scriptures are to be expected at this time, according to future prophesies.

"Kaleem allaa kahyaa moose ko, phurmaayaa sab kahe.
So kalaam allaa kee rosnee, thaabe haadhee ke rahe." ***(7)***

Meaning : Kaleem Allah is the name of Prophet Moosa in Kuraan, the meaning of which is 'one who has dialogue with Khudha (*Paar Brahm*)'. The secret of Thaureth heard by him is with Shri Praan-naathji.

Import : The followers of Prophet Moosa requested him to let them have a glimpse of the effulgence of Khudha. In answer to the prayer of prophet Moosa, Khudha gave a flash of His minimal effulgence on the mountain of Kohthur, the brightness of which so unbearable that, the mountain of Kothur turned to ash and Prophet Moosa fell unconscious. On regaining consciousness, he heard the voice of Allah-Thahllah saying, 'when this harsh mountain could not bear even the slightest brightness of my effulgence, how do you expect the body of your fellow beings to have such strength to bear it? It is due to this incident only, prophet Moosa got the name Kalimullah. This occasion finds description in paara 9, soore aaraaf 7 and aayath 142-143 of Kuraan.

The reason why prophet Moosa did not have the capacity to bear the effulgence of Khudha is because, he had no germ of Paramdhaam. None but Brahmashrishtis can bear the effulgence of Aksharaatheeth. Sadguru Dhhani Shri Devchandraji not only appeased but also talked with the Opulent Lord with his worldly eyes. It is said in Singaar in this context thus:-

'Jo kah dhekhe tikaya rahe, so'ee ars ke than.
So'ee kare mool majkoor, so'ee kare barnan." *Singaar 20/11.*

"Khaleel allaa dhosth khudaa'ae kaa, jaakee pohonchee dhu'aa hajoor.
So bhee rahath imaam me'n, kalaam allaa kaa jahoor." ***(8)***

Meaning : Khaleelullah, meaning, 'friend of Khudha' is the name of Prophet Ibraahim in Kuraan. Khudha had accepted the prayer offered through him. Taking the glory of the words of Allah-Thallah, prophet Ibraahim is also under the patronage/protection of Shri Ji.

Import : There is description in paara 3, Soore Aale Imraan and aayath 31-33 of Kuraan that, prophet Ibraahim is the friend of Khudha. Prophet Ibraahim had the full knowledge of the nature and friendship of Khudha. That is why, he is known as Khaleelullah. This description is there in paara 3, Soora Bakar and aayath 259-260.

"Alee valee ser dhargaah kaa, jo dhargaah badee khudhaa'ae.
Aval se'n kin paa'ee naheen, so aakhir pragatee aa'ae." (9)

Meaning : Ali, also known as, Vali Allah (*heir to Allah*) or Sher-E-Dhargaah (*power of the Absolute*) is also present within Imaam Muhammadh Mahndhi. Until now, nobody was aware of Khudha ki Dhargaah (*Paramdhaam*). It is only through Shri Praan-naathji, knowledge about Pramdhaam also stands revealed at the time of kiyaamath (*day of judgement or kaliyug*).

Import : The explicit meaning of 'heir to Allah' is, to be heir to the spiritual wealth of Khudha._Hajrath Ali is, also known as Vali Allah because Muhammadh Saahib taught him the nuances of mental worship and declared him his heir. The epithet, Sher-E-Dhargaah, is due to the bravery he showed in the dispute at the grave of Muhammadh Saahib though, this glory is rightfully of Maharaaja Chhathrasaalji.

"Nooh nabee ko vaarsee, aadham dha'ee pohonchaa'ae.
Aa'ae isaa nooh nabee imaam, so aadham safee allah." (10)

Meaning : Aadham safiullah made prophet Nooh, his heir and became

Nabiullah. All prophets like Isaa Roohullah, Noob nabiullah and Aadham Safiullah came into the form of Aakhrool Imaam Muhammadh Mahndhi Saahibbujjmaan Shri Praan-naathji.

Import : With reference to prophets, there were 7 and their names are:- 1) Aadham Safiullah 2) Nooh Nabiullah 3) Ibraahim Khalilullah 4) Moosa Kalimullah 5) Isaa Roohullah 6) Muhammadh Rasoolullah 7) Imaam Mahndhi. Note that, Ali Valiullah is not a prophet but heir to Muhammadh Saahib. The meaning of Safi is, image and, Khudha made Aadham in His image and so, is called Safiullah.

"Asraafeel le utharyaa, jaagrith budhh noor.
So baitt bajaa'ae imaam me'n, magaj musaafee soor." ***(11)***

Meaning : Archangel, Jaagruth Budhhi of Akshar has also manifested within Aakhrool Imaam Muhammadh Mahndhi (*Shri Praan-naathji*). It is bringing to light all the hidden secrets of Kuraan (*Gyaan ka soor phoonk raha hai or is blowing the trumpet of wisdom*).

"Jabraaeel jos dhhanee kaa, so aayaa giro jith.
Kare vakeelee umath kee,] paitt na sake kumath." ***(12)***

Meaning : Jabraaeel (*Gabriel*) is the Josh (*Inspirational Power*) of Lord and, it has also taken residence within Mahaamathi (Mahndhi). It safeguards Brahmashrishtis agsinst mental defilements. It does not allow Sundersaath to be possessed of bad thoughts.

Import : No one thinks of anything bad for self. So do even Brahmashrishtis, not want to be trapped in Maaya but, because of the past mental impressions of Jeev and its (*Aatma's*) own desire to witness the worldly drama, it is enticed to a certain extent by illusory desires. The meaning of 'vakaalath' (*vakeeli in verse*) is to advocate or to protect. The task of Gabriel and Asrafeil is to safeguard the inherent inner urge of Brahmashrishtis to remain free of the enticement of Maaya. Asrafeil accomplishes this task through wisdom and Gabriel through force. The Josh (*Power*) of Lord is of two types: 1) The Josh of Isq 2) The Josh of Sath. The Josh of Isq (*love*) is in Vaahedath (*oneness*) of Paramdhaam. The Josh of Sath (*InspirationalPpower*) is Gabriel whose abode is 'Sathswaroop'. That is why it is also known as the Archangel of Akshar.

"Auliae ambiae go's kuthab, sab aa'ae beech umath.
Roohen paigamar faristhe, sab mi'le aakhirath." ***(13)***

Meaning : All great Muslim saints, prophets, mendicants (*who keep the senses under control*), hermits and recluses manifested on this last moment or day (*waqt aakhirath*) to achieve propinquity (*proximity*) to Aakhrool Imaam Muhammadh Mahndhi Saahibujjmaan (*Shri Praan-naathji*). They also had the privilege of meeting Brahmashrishtis and Ishwarishrishtis.

Import : The Aatmaas of Shri Shyamaaji and Shri Indraavathiji entered the worldly bodies (*Shri Devchandraji and Shri Mihir-raaj ji*) of great ancient ascetics, Devaapi and Maru respectively, residents of Kalaap village in the Himaalayaas according to the contentions of Puraan Sanhitha and Shrimad Bhaagwath. This principle is applicable to all those great ascetics, sages, saints, Muslim mendicants and prophets desiring the divine feet of Lord.

Though the principle of rebirth is not acceptable to Katheb traditions, it is nevertheless an absolute truth. Muhammadh Saahib has not elaborated about rebirth in Kuraan and Hadhees because, it is his contention that, whoever leaves the body at the time of kiyaamath with the desire of receiving justice from Khudha, will not have rebirth. This is very much in agreement with the contentions in Vedh, Upanishadh and Gita that, only when beseiged with worldly desires, new bodies will have to be assumed. Those who keep yearning for

realization of Paar Brahm, can remain in their subtle bodies. However, they will definitely have to assume gross bodies because of their craving and attraction towards worldly pleasures and desires and, inability to maintain the subtle state of their existence. This is the essence of rebirth.

Aatma itself des not enter into pregnancy. It witnesses this worldly drama sitting atop the Jeev. This is true for Braj, Raas and Jaagni leelaas. The rules of eternal truth are equally applicable to all. All those great saints, sages, ascetics, mendicants, hermits, accomplished Muslim saints, Muslim mendicants, prophets and others of the past, who had all desired to be at the lotus feet of Shri Vijayaabhinandh Budhh Nishkalank Form Shri Praan-naathji, will also join the group of Sundersaath. Whereas, on some of them Brahmashrishtis or Ishwarishrishtis may reside, others may remain simply as Jeevshrishtis and gain the pleasure of the divine feet of Lord. This contention finds validity by the following verses of Shri Mukh Vaani.

'Jogaaranmbh kar dheh rakhee, navnaathh jaaye ba'se va'n.
Sid'dhh chauraasee aur ka'ee jogee, so bhee kaaran yaa dhin.[1]

kiranthan 55/17.

'Imaam jaafar saadhik, unon ne maangyaa hak pe.

Mujhe uttaa'eyo aakhirath, mehendhee ke yaaro me'n.[1]
'Moosaa ibraahim ismaa'eel, jikariyaa aehiyaa salemaan.
Dhaa'udhen maangyaa mehendhee jamaanaa, u's bakhath uttaa'eyo subhaan.' *Singaar 1/35,36.*

Meaning : The expression 'uttaana' in these verses is used for assuming worldly bodies only and, 'kabr me'n so'neka' (*to sleep in the grave*) means, to remain in the subtle body form, or to be lost or wandering in ignorance. The meaning of 'Mehendhee ke yaaro me'n uttaane' is, to assume human body. There is description about rebirth in Kuraan but, it becomes clear (*or can be understood*) only when seen in the light of Thaartham wisdom. It is, said in Kuraan (2-29-19), 'kyaa in logon ne dhekhaa naheen ki Allah pahalee baar kaise paidhaa karthaa hai aur phir uski punaraavrit'thi karthaa hai?' (*haven't these people seen how Allah created the first time and how it is repeated again?*). 'Vah Allah pahalee baar paidhaa karthaa hai.' 'Phir baar baar paidhaa karthaa hai ' ('He, Allah creates the first time'. 'Then creates again and again'. Khoran (29-19). From these words of Kuraan, it is clear that rebirth is an unquestionable truth.

Aksharaatheeth Paar Brahm is all-powerful. He needs no one's help for doing anything. The description in in kiranthan 61/8 of prophet

Ibraahim being present within Imaam, is in the context of showing the greatness of Shri Mahaamathiji. The existence of all prophets and various powers are under the protective patronage of Aksharaatheeth Shri Praan-naathji only.

"Banee asraa'eel jikariyaa, aehiyaa yusaf ismaa'eel.
Bakhath badhalyaa dhaa'udh aa'ae, hu'ae jaaher noor Jamaal" ***(14)***

Meaning : The sons of Ibraahim, Israaeel, Jikaariya, Aehiya, Yusuf, Ismaaeel and Dhaawoodh also appeared within the form of Aakhrool Imaam Muhammadh Mahndhi. This way, Aksharaatheeth revealed himself in the form of Shri Praan-naathji.

"Is'haak aeliyaa idhrees, aa'ae bohonaa sa'lemaan.
Mulak hu'aa nabiyan kaa, maar dhiyaa saithaan." ***(15)***

Meaning : Ishaak, Aeliya, Idhris, Bohona and Suleimaan also came under the patronage of Shri Ji. Because of the coming of all the prophets, Bhaarath (*India*) became a country of prophets. This annihilated the power of kaliyug (*ignorance*).

"Ka'ee kithaaben ka'ee kalmen, ka'ee jo naamen aur.
Jo ko'ee kahaave bujarak, sab aa'ae mi'le in ttaur." (16)

Meaning : All those great personages of spiritual world, who had authored many scriptures or books and were the source of priceless words or poems, also came to rest under the peaceful and tranquil shade of Shri Ji.

"Dha'ee badee badaa'ee aapasee, dhiyo so apnon naam.
Karnee apnee dhe thhaapee, dhe saahedhee allaa kalaam." (17)

Meaning : Lord gave His glory to me and His name as well. He also assigned me the duty of granting salvation to all after sitting on judgment and, gave evidence from Kuraan for the same.

Import : It is, written in Kuraan that, at the time of kiyaamath (*day of judgment*), Allah Thallah only, in the form of Muhammad Aakhrool Imaam Mahndhi would sit on judgment and grant salvation to all creatures in different Bhahishths (*levels*). Shri Mahaamathiji had been bestowed this glory. This finds mention under the topic of Aehia in Soorthul Bakar, para 1 of Khoran as well.

"Mohe apnon sab dhiyo, rahee na ko'ee sak.
Sahee naam dhiyo mohor apnee, kar rosan thhaapee hak." ***(18)***

Meaning : Lord has presented me all His glorious endowments (*Isq – love, Ilam – Knowledge, Josh – Inspirational Power, Hukam – Supreme Command*). In this context, nobody has any type of doubt left. My Beloved Aksharaatheeth has given His original name and grace and, has revealed me in front of all as Poorna Brahm Aksharaatheeth.

Import : A natural curiosity that arises is to know the real name of Aksharaatheeth, whose glory had befallen on Shri Mahaamathiji. The misconception of some that, the name of Aksharaatheeth is Shri Krishna and that, names like Shri Raaj, Shri Praan-naath, Vaalaaji etc. are just epithets of glory, is ludicrous.

There is no mention anywhere in Beethak that Sudersaath had ever addressed Shri Ji as Shri Krishna while, the names, Raaj Ji (*226 times*), Hak (*22 times*) and Aksharaatheeth (*4 times*) have appeared. It is inappropriate to impose any particular name in Paramdhaam, which is beyond words, much against the tenets of Vaani. No doubt, the name of the body in which, the Exalted Power of Aksharaatheeth played in Braj and the Form assumed by Aksharaatheeth in Raas, was Shri Krishna but then, the name Krishna itself is in the ambit of an epithet

due to its meaning 'attractive or capable of attracting'. Without the association of original quality, all names shall come under the category of insignificant or trivial words. In the language of Paramdhaam, which is beyond words of the mortal world, any name would be an emotional or sentimental expression. However, it has no relation whatsoever with any worldly name (*Shri Krishn, Devchandr or Mihir-raaj*).

"Khudhaa kaajee hoy ke, kajaa karsee saban.
So hisaab jare jare ko, liyo chaudhe bhavan." ***(19)***

Meaning : It is, described in Kuraan that, at the time of kiyaamath, Aksharaatheeth himself would deliver justice sitting as a Judge. To validate it, Opulent Lord has taken account of creatures of all 14 tiers by sitting within me and played the sport of real truth.

"Threilokee thimar nasaa'eyo, kar rosan athi jahoor.
Chaudhe lok chaaron tharfon, barsyaa khudhaa kaa noor." ***(20)***

Meaning : The glory of Brahm Vaani spread on Earth, Swarg and Vaikuntt and, all the 14 tiers such that, the darkness of ignorance dissipated totally.

Import : Verses 19-*23* of this episode have been given in past tense because, all these matters have registered in the mind of Mool Swaroop (*Akshaaratheeth*), which is to happen inescapably (*definitely*). These find expression in a flowery poetic language, like an individual who says with utmost confidence that, he has done all, that he had assumed in his mind. How can it be said that the darkness of ignorance has disappeared completely from all the 14 tiers when, in the presen times the spiritual world is in a bad shape due to the widespread pomp and show rampant in the name of Dhharm*. All these leelaas are to take place in the Brahmaand of Yogmaaya and so, the meaning of later verses shall appear at relevant places.

'yatho'abudhya nih shreyas siddhiha' meaning, 'one which would be beneficial to all and would lead ultimately to true peace and happiness (*Mukhti or salvation*) is Dhharm. According to Mahaabhaarath 'Dhhaaryathe ithi dhharmaha' meaning, one who is upholding and sustaining the whole Brahmaand is Dhharm.

"Bha'ee sobhaa sansaar me'n, athi badee khoobee apaar.
Dhuniyaan uttaa'ee paak kar, naa jaraa rahyaa vikaar." ***(21)***

Meaning : The glory of Aksharaatheeth Shri Praan-naath is infinitely

vast. He will have great glory in this world. He will sanctify all creatures such that, no trace of mental perversions shall remain. Later, He shall grant eternal salvation to all.

Import : Sin and sinful acts have increasd so much in modern times that, just hearing only makes one tremble with indignation. In such a state, the possibility of all minds becoming pure and pious is envisagable only in the Brahmaand of Yogmaaya.

"Pehele prale karke, uttaa'ae liae thathkhin.
Me're haath karaa'ae ke, dha'ee sobhaa chaudhe bhavan." ***(22)***

Meaning : This entire Brahmaand of 14 tiers shall undergo dissolution (*Mahaapralay*) under the command of Opulent Lord and be instantly eternalized in Yogmaaya. I (*Mahaamathi*) shall only get the glory of doing all these.

"Kaate karam saban ke, kaal maar kiyaa dhukh dhoor.
Hirdhe Maanhe noor ke, liae najar thale hajoor." ***(23)***

Meaning : Beloved Aksharaatheeth has ended the ever-bonded cycle of actions of all creatures and has freed all from the fear of the democle

of sword of 'Time' (*kaal*) hanging over the heads from births immemmoria. Under the cool shade of His grace, He has eternalized all in the heart of Akshar Brahm (*meaning, Brahmaand of Yogmaaya*). This has ended the sorrows of all.

"Rosanee paar ke paar kee, dha'ee saaheb naam dhharaa'ae.
Bha'ee dhuniyaan saaph musaaph se, mujhse kajaa karaa'ae." ***(24)***

Meaning : Lord of my soul, Aksharaatheeth has given me the name 'Shri Ji saahebji' and has manifested the Brahm Vaani about Paramdhaam, beyond transient Hadh and eternal Behadh, ensconced within the abode of my heart. It is through this Mukh Vaani that, all Jeevs shall become pure by recognizing one Paar Brahm. Lord has granted me the privilege of giving eternal salvation to all sitting on judgment.

"Noor achhar kee najaron, ka'ee kot aise ind.
Thrigun threilokee pal me'n, ka'ee upaj phanaa brahmaand." ***(25)***

Meaning : Simply by the will or sight of Akshar Brahm only, countless Brahmaands of three-fold attributes (*gu'n*), like this 14 layered one, manifest and undergo dissolution.

Import : It is, already explained previously that, creation starts when, Aadi Naaraayan, the dream form of Avyaakruth (*the mental plane of Akshar Brahm*) manifests while, in this verse, it is said that, Brahmaands arise under the mere will of Akshar Brahm. Hence, it is natural to have the curiosity of why such contradiction? The creation that comes into existence under wakeful state can never undergo dissolution.

The implicated Akshar Brahm under whose will creation originates, is the original form of that Akshar Brahm residing at Akshardhaam. In that Akshardhaam, He simply resolves mentally but it is the form of his mind, Avyaakruth only, who, sees himself as reflection in dream. It is the 'Pranav', present in the gross of Avyaakruth, who sees himself in a reflective form as Aadi Naaraayan and, within him works the cosciousness of the power of 'Sumangala Purush', situated in the cause of causal (*Mahakaaran*) or gross of Sablik of AKshar. In this way, it is only the dreamy forms of Avyaakruth and Sablik that are involved in the act of creation and not the original Akshar Brahm. In this context only, it is said that, countless Brahmaands originate and dissolve in his mere sight.

"So noor saroop aaven nith, noor thajallaa ke dheedhaar.
Aas puraa'ee in kee, me're aise in aakaar." ***(26)***

Meaning : Akshar Brahm himself comes every day to pay obeiscence to the Beloved of our souls, Shri Raaj Ji. Lord has fulfilled the wish of Akshar Brahm also through this body of mine.

Import : Standing at Chaandni Chowk, Akshar Brahm had been receiving only a glimpse of part-face of Aksharaatheeth. He had never seen the Dual Form from toe to head. He had the privilege of complete vision after the manifestation of His Aatma at Arab and when taken for face-to-face interaction (*Mayraaj*) with Lord. However, he forgot the grace of Shyamaaji on return as it is impossible to remember everything of the Eternal world in this Brahmaand full of dreamy veil of ignorance and Maaya. That is why Archangel Gabriel had to come repeatedly to remind Him of the dialogue at Paramdhaam, which was to be presented as Kuraan to this world. Nevertheless, the desire of Akshar, to see the Dual Form from toe to head in full regalia, found fulfillment in the abode of the heart of Shri Mahaamathiji as, the dual form was enshrined wthin.

"Aesee badaa'ee ka'ee si'r me're, dhe dhe la'ee jo dhaab.
Sab dhuniyaan ke dhil me'n aanee, dhe saahedhee sab kithaab." (27)

Meaning : Lord has thus given me different types of Grace and kept me weighed down by the burden of responsibility. He has generated realization among people about me as Aksharaatheeth by giving evidences from all scriptures.

Episode [61] Verses (718).

Raag Shree

This episode illustrates the greatness of love (Isq).

"Maangath ho'n me're dhulhaa, ma'n kar karam vachan.
Ae jin thum khaaleei karo, mei arj karoon dhulahin." (1)

Meaning : Shri Mahaamathiji says O' the beloved of my soul! By mind, words and deeds, I ask of you one thing in this world. It is my prayer that, please do fulfill this demand of mine.

"Me're dhhanee thumaaree saahebee, thum apnee raakho aap.
Isk dheeje mohe apnon, mei thaason karoon milaap." (2)

Meaning : O' Lord! Please keep the glory of Aksharaatheeth given to me by you in this world, with you only. I don't have any need of it at all. Please grant me only your Isq by which I can keep seeing you.

Import : Shri Indraavathiji had already met the Lord at prison in Jaamnagar itself. The essence of saying, meeting or seeing in this verse is, to drown in the blissful love of Lord by seeing Him every moment.

"Na chaahon mei bujarkee, na chaahon khithaab khudhaa'ae.
Isq dheeje mohe apnaa, mohe yaaheeson mudhh'dhaa'ae." ***(3)***

Meaning : I don't wish for any greatness in this false world, even the recognition as Aksharaatheeth (*khudha ka khithaab paane*). I simply want your Isq only and, Isq alone is my primary objective.

"Ilam chaathuree khoobee angh kee, mohe aehi pa't likhyaa ankoor.
Aehi na dheve dhekhne, me're dhulhe ke mukh kaa noor." ***(4)***

Meaning : To be clever in the feld of wisdom is only the speciality of inner self. Even in my luck, the curtain of this cleverness is there. It is cleverness only that prevents me from seeing the glory of the face of

my Beloved.

Import : In the verses 4,5 & 6 of this episode, Shri Mahaamathiji is giving counsel or educating Sundersaath by keeping herself at a higher pedestal by projecting herself as clever. It is Aksharaatheeth only, who is making her tell whatever she is telling. She has no cleverness of knowledge with her whatsoever.

This contention is only to give counsel to other Sundersaath. The conveyed meaning of 'angh' is inner self and, intellect is a part of the inner self. To project any matter by stretching the original truth with the help of intellect is in itself cleverness of wisdom. It is only to forewarn Sundersaath from this pitfall of defect, Mahaamathiji has said thus.

"Aehi ankoor saatth kaarne, karath milaap anthraa'ae.
Na tho aekai aah in piyaa kee, dheve sab udaa'ae." ***(5)***

Meaning : I have got this cleverness of wisdom only to awaken the Sundersaath. It is because of this only, I am not able to meet my Lord or else, a single sigh of my pang of separation from my Beloved would have been sufficient to severe off my connection with this world and

body.

Import : No doubt, Lord is residing within the abode of the heart of Shri Mahaamathiji. This contention is only for those dry and prosaic hearted spiritual literaries who, by simply being lost in the bookish knowledge, remains afar from love.

"Aehee khoobee me're angh ko, dheth naaheen dharadh.
Aehee haansee bujarakee, karath isk ko radh." ***(6)***

Meaning : It is this cleverness of intellect only that is proving as hindrance in kindling _love for Beloved in my heart. The greatness or eminence acquired through intellectual proficiency is going to be a cause of scoff or, jeer at Paramdhaam and, due to this reason only, Isq remains unkindled in the heart.

"Ilam aatham sangh budhh ke, ae jo aavath jubaa'aen.
Pher shravanaa dheven aatham ko, aehee pardhaa naam khudhaa'ae."(7)

Meaning : The erudite wisdom gleaned by Aatma by the communion of intellect comes, first as spoken words and heard by ears. If not put into practice by the process of reflection, that knowledge, will form a

veil of ego between Lord and us, by remaining simply as a subject of telling and hearing.

Illustration : As per the context here, the word 'Aatma' is applicable to both Aatma and Jeev. Sitting atop of Jeev only, Aatma is witnessing this worldly sport and hence the address is towards Aatma here.

"Naa tho kyon na ude in Aatma, vichaar ke aeh vachan.
Isk jare aatham ko, ith ho jaa'ae sab agin." ***(8)***

Meaning : If however Aatma reflects on the priceless words of wisdom, it would fully subjugate itself in the love of Lord by realizing the destructibility of the world and the body. If even a bit of love of Lord comes in the mind of Aatma, it would start sensing the whole world as unbearably painful as the raging flames of fire.

"Aehee bujarkee saathh jee, bhayaa gale me'n thauk.
Dhhani ko na dheve dhekhne, aehee khoobee in lok." ***(9)***

Meaning : O'Sundersaathji! The speciality of this world is the proclivity (*disposition*) of all to consider them selves to be great. This is like a noose tied around the neck which prevents one from realizing

Lord and keeps one misled and wandering around in the ocean of worldly existence endlessly.

Import : As long as the mind is imbued with the malice of thinking greater than others in terms of knowledge, devotion, relinquishment, appearance, youthfulness, wealth, prestige etc. or, has the expectation of accolades and honours from the world, positive or actual realization of Beloved Aksharatheeth is not possible. Hence, the expectations of greatness in any of these fields are said as noose around the neck.

"Saathh moko sukh chaahen, jaan dhhaam kee preeth.
Mei parbodhhon jaan vathanee, mohe bandhhan bhayo in reeth." ***(10)***

Meaning : Sundersaath believe the Dual Form of Aksharaatheeth to be enseated in the abode of my heart and, that is why they want to see me happy by their service and deference, in keeping with the ethos of love at Paramdhaam. I also think that they are the Sundersaath of Paramdhaam. Therefore, I would like to gift the elixir of wisdom to awaken them. Hence, the responsibility of awakening has also become a sort of binding for me.

"Ve sevaa Karen bahu bidhh, pher pher dheven badaa'ee.
Heth Karen jaan ke saaheb, mohe aehee hoth antharaa'ee." (11)

Meaning : O'my Beloved! They consider me as the form of Aksharaatheeth only and love me immensely. They offer me services of different types and pay me respect and deference all the time. The bad consequence of this is that, the sentiment of love decreases in my mind and a veil of separation appears between you and me.

Import : In this verse, Sundersaath are, warned to be wary of hungering for prestige and recognition, as they are definitive impediment and hindrance in the path of Love for Lord. It is also natural to feel the fire of jealousy on other's success or, reputation and status. Alas! How can the Beloved ever come in the mind filled with jealousy?

"Mei bhee heth karath hon inson, jaan ke vathan sagaa'ee.
Mohe pyaaraa saathh me're dhhanee kaa, aehi pat aade aa'ee." (12)

Meaning : Realizing their relationship with Paramdhaam, I also show great affection and fondness. Sundersaath, who are like part of my Beloved, are dear to me. This however, is creating a veil of

separation in the single-minded love between my Lord and me.

Import : It is good to love Sundersaath but, the love towards Beloved Aksharaatheeth should get primacy. The absence or neglect of primary love towards Beloved Aksharaatheeth will fail to take one to the highest citadel of spiritual endeavour.

"Jin dhayaa'aen pardhaa udaa'eyaa, mei pher pher maango so meher.
Isk dheeje mohe apnaa, jaason lage bujarakee jeher." (13)

Meaning : I seek from you repeatedly the same benevolent grace of yours by which, you have lifted the veil of sleepy ignorance of Maaya in me. Please give me your divine love (*Ishq*) that would make the ego of feeling greatness of this world to taste like poison.

"Mohe sevaa pyaaree pi'u kee, saaheb ho baitto thum.
Athi sukh paa'oon inmen, karon bandhagee khasam." (14)

Meaning : O'my Lord! I love to offer services to you. My only desire is that you remain ensconced in my heart as the Lord of my soul so that, I can keep worshipping you with love-devotion. Only by this can I get greatest joy and happiness.

Import : All the greatness, ego and accolades of this false world are like poison in front of love and bliss of Aksharaatheeth. Unfortunately, it is only rare recluses or detached ones, who are willing to forego these worldly lures. This verse emphasizes clearly, that we should have strong yearning solely for the Lord.

"Bojh apnon nij vathan ko, so sab me're si'r dhiyo.
Naam singaar sobhaa saaree, mei bhekh thumaaro liyo." ***(15)***

Meaning : O' Lord! You have entrusted me with the full responsibility of awakening all Brahmashrishtis of Paramdhaam. You have also bestowed on me the complete glory of your name, adornments and everything. By your grace, recognition comes to me in this world as Aksharaatheeth.

Clarification : Throughout Beethak, Lord residing in the abode of the heart of Shri Mahaamathiji, has been addressed differently as, Shri Raaj, Vaalaaji, Shri Praan-naathji and so on. It is clear from this that, only Raaj Ji is present in Paramdhaam. Apparently, the etenal form of Aksharaatheeth at Paramdhaam is a unique one, whose beauty and qualities are unmatchable from the ones in this world. Ever perpetually in a youthful form, His beauty and adorations are ever-

changeable with, each appearance being as beautiful and brilliant as the other; which are unfathomable by human mind and inexpressible in words. It is this form, which any Sundersaath or believer of Aksharaatheeth should strive to realize by dhhyaan or chithwani (*meditational concentration on the dual form*) rather than by blind ritualistic worship and singing of hymns of praise. Aksharaatheeth is Himself Allah or Christ of Christ (*Supreme Truth God*). To be remembered clearly is the fact that, the form and name of Aksharaatheeth are, different from the ones he assumed in this world or, the bodies in which he played his sports. Some misconception that, the name Shri Krishna is the name of the form at Paramdhaam as well, is unfounded and illusory as, He is beyond any name. If the Brahma Vaani is read with single-minded purpose and, uses one's own logic, it would be clear that, Aksharaatheeth's form and name are distinct and that, they can never appear *ditto* in this world. Even the name, Raaj Ji, given by none other than Himself (*by the manifested form, Shri Praan-naathji*), is in the worldly context, as otherwise He is nameless in Paramdhaam. Further, in this context, Shri Praan-naathji was neither a saint nor a philosopher but, a form to which the glory of Aksharaatheeth Raaj Ji has been bestowed and, is the worldly manifestation of The Absolute with all His grace and powers. Brahm Vaani, which is the highest revered Gospel Truth given by

Aksharaatheeth, has to be the sole guiding force and has, as such been averred thus in it.

"Allaa aasik maasook mahammadh, isk dheeje ham.
Ham aasik naam dhharaa'ae ke, maasook kare hain thum." ***(16)***

Meaning : O'my Lord! You are the lover and Shyamaaji is the loved. By the principle of oneness (*Vaahidhath*) at Paramdhaam, we, your companion damsels, are also your loved. Our sole desire is to get your love so that we are your lover and can appease you to our heart's content as the loved.

Meaning : The address as, 'Maashook' (*loved*) in this verse is for Shyamaaji inclusive of all Sundersaath and, not for Muhammadh (*Hakki Soorath or Form of Aksharatheeth*) or Shri Mahaamathiji alone; because the usage 'ha'm' (*us*) in the third part of this verse is in a pleural sense.

"Thum dhulhaa mei dhulahinee, aur na jaanoon baath.
Isk so'n sevaa karoon, sab angon saakhyaath." ***(17)***

Meaning : I only know this much that, you are the Beloved Lord of my

soul and I am your better half. The only desire of mine is that, I may serve you with fully imbibed love of you in all parts of my body.

Import : The expression, '*sab angon saakhyaath'* in the fourth part of this verse means that, my body from toe to head be so filled with your intoxicating love in all parts that, my body may appear as love-incarnate. Though the word 'angh', can also mean heart or inner self (*mind, consciousness, intellect and ego*), here the context is with reference to that contention of Mukh Vaani '*rom rom me'n rami rahyaa, pi'u aasik ke angh'*. The intent of saying, 'saakhyaath' (*Saakshaath*) is that, the whole body itself may appear as the real form of love.

"Ab tho math milee khaasee, aur umath dhoosaree.
Theesaree bhee kaayam hu'ee, ab kaahe ko ddeel karee." ***(18)***

Meaning : The illumination of Brahm Vaani has brought both Brahmshrishtis and Ishwarashrishtis to your divine feet. The door to eternal salvation is open now, for even Jeevshrishtis. In this situation, why are you delaying in putting an end to this wordly drama?

Import : At the time of the appearance of this recitation, neither the

sport of 6th day had started, nor had the 36000 companion souls been fully awake. The content of the entire verse is an expression out of exaggerated emotion. Even verse 19 conveys the same emotion.

Sakal kaam bha'ae pooran, rahee na kisee kee sak.
Mahaamath chaahe pi'u vathan, aa'ae miloon le isk." (19)

Meaning : Now all the tasks are accomplished. With the advent of Brahm Vaani, there is no doubt of any sort about you and Paramdhaam in the minds of Sundersaath. Now my only desire is to reach Paramdhaam (*in my original form or Paraatam*) with your love and have the divine vision of your effulgent form.

"Prem dharadh isk thumaaraa, mei pher pher maangoon pher.
Pyaaren miloon pyaare pi'uso'n, pyaaree mahaamath kahe ber ber." (20)

Meaning : Charged with emotion, Mahaamathiji, loving better half of Aksharaatheeth is telling repeatedly, O' my dear Lord! I seek of you only the pain of separation and love for you. You please grant me these so that, I may meet you in a blissful state of love.

Episode [62] Verses (738).

Raag Shree

"Jin sudhh sevaa kee naheen, naa kachhoo samjhe baath.
So kaahe ko ginaave aap saathh me'n, jin sudhh naa supan saakhyaath."
(1)

Meaning : Shri Mahaamathiji says that, those who are miles away from service and devotion and, would not even like to hear even a bit of true knowledge are, conscious neither of the reality of this world nor of the eternal Brahm. Such people do not qualify to be called as Sundersaath at all.

Import : Leading an idle life, keeping away from service, righteous deeds and acts and acquisition of knowledge, is never acceptable in the spiritual world. This verse contains a warning to Sundersaath to keep away from the possible defilements and perversions.

"Kamar baandhhe dhekhaa dhekhee, jaane ha'm bhee lage thin laar.
Le kabeelaa kaandhh par, hansthe chale nar naar." ***(2)***

Meanng : These lazy people imitate Sundersaath by relinquishing their home and family and move about joyously considering themselves

to be on the path of Brahm-munis. They are carrying the weight of their families on their shoulder of desires.

Import : Among the Sundersaath who had accompanied Shri Ji upto Panna, there were a seizable number who were bereft of true relinquishment. They never considered themselves inferior to any of the Brahm-munis, though their conscience remained lost in attachment to their family.

"Ae lok raah na paavaheen, kyon ae na sunen pukaar.
Ae chale cheentee haar jyon, baandhhe oont kathaar." ***(3)***

Meaning : These people of the world do not show any interest in listening to the call of Brahm Vaani whatsoever. The end-result is that, they fail to find the path to truth and reality. Just as the camels on nose-halters are compelled to walk in a file or, even as armies of ants move in rows in their own carefree manner, even these people strung with the nose-string of ignorance are also impelled to walk on the path of conventional conservatism.

"In lokon kee mei kya kahoon, jo jaaye pade mukh kaal.
Jo saath kehelaa'ae saamil bha'ae, so bhee kahoon nek haal." ***(4)***

Meaning : What can I tell more of those Jeev who, having subjugated themselves to the whims of kaal (*time*) keep playing merry go round on the wheel of birth and death? I am describing here a bit about them who, after joining the congregation of Sundersaath consider themselves as Brahm-munis.

Import : People who remain outside the ambit of the illumination of Thaartham wisdom remain trapped in the birth and death cycle of time as, they have no perception of the abode, form and sport of Paar Brahm. This episode is a slight description of the conduct and behavior of those Sundersaath, who have no equal in posing as Brahm-munis even though they may not have the germ of Paramdhaam.

"Dhudhh tho dhekhyaa naheen, dhekhyaa oopar kaa phain.
Dhoud karen pade khainch me'n, ae bhee lage dhukh dhen." ***(5)***

Meaning : These people have failed to recognize the Dual Form ensconced within me but, they have considered all my external forms of eloquence such as oratory skills, mystical powers and attractive personality as everything. Though they do strive to reach the highest state of spiritualism, they remain deprived of achievement due to lack of enlightenment of truth in their hearts and due to the inner conflicts

and confusions. This way, these people also become a source of strife and sorrow for others.

"Lene ko bujarkiyaan se'ven chaathuree chai'n.
Sevaa karath sab khainch kee, ae yon lage dhukh dhen." ***(6)***

Meaning : To occupy important positions among Sundersaath, these people cleverly put up the show of service. Their services are however full of strife and pretensions. This way they create unpleasantness.

Import : The meaning of "*Sevaa khainch kee* and *se'ven chaathuri"* is, to put up an act or, pretention of, none being equal to them in service though they totally lack in the sentiments of commitment and submission. They put in the least committed efforts but try to take maximum credit of others' efforts and strive, not to allow others gain importance.

"Dhekhaa dhekhee na chhootaheen, sevath hai dhin rai'n.
Sukh bakhath hoven khainch me'n, ae yon lage dhukh dhen." ***(7)***

Meaning : Though they do offer services, essentially they are with a sense of superficiality and make believe. They refuse to leave this

habit of theirs. They remain happy in their own contradictions. This way they make others unhappy.

Import : Make believe (*Dhekhaa Dhekeei*) services are those, which are done after seeing others doing the tasks. They have no inclination to initiate or carry out any work alone. They do the least work and, at the same time boast to others in such a way that, any unknown person would be ambushed to believe, as though, the task could not have been accomplished but for their efforts. It also means putting up a show of helmsmanship. This is '*Khenchthaan*' in seva, meaning, stretching things beyond limit.

"Kyon ae na prabodhhen samjhe, ko'ee aadh amal aisaa dhhen.
Kyaa moorakh kyaa samjhoo, sabe lage dhukh dhen." ***(8)***

Meaning : So deeply intoxicated are their minds with Maaya that, whatever or however you tell them, there is no effect on them. Irrespective of sensible or foolish, they are all birds of the same feathers. This way, they make others unhappy.

"Sanmukh ho'ae sevaa karen, mukh bolath meette bain.
Thith bhee khainch aisee bha'ee, ae bhee lage dhukh dhen." ***(9)***

Meaning : They try to show their sense of commitment for service in front of me and, try to express their politeness by speaking very sweetly. Despite these efforts of camouflage, they have their own competitive pulls meaning, they feel jealous of each other's success in spiritual or social spheres. This type of mentality is very unfortunate.

"Nipat najeekee sevaheen, dhaude aek dhooje pe'n le'n.
Khainchaa khainch aisee kare, ae bhee lage dhukh dhen." ***(10)***

Meaning : Some Sundersaath try to demonstrate their sense of commitment to service by gaining close proximity to me. They are, overtaken by the desire to demonstrate their commitment to duties so much that, they undertake others' tasks also very actively but they are not able to free themselves of their rivalries. This way these people also make others unhappy.

Import : The main principle of service is, the killing of one's ego, which can help one attain the high pedestals of spirituality. The hallmarks of service are love and confidentiality. To gain close access to a spiritual master by putting up external show and, at the same time preventing thers from the privilege of proximity to the master are, acts that tend to taint the piety and purity of service.

"Ma'n vaachaa kar sevaheen, galith gaath ro'ven nain.
Thahaan bhee khainch chhootee naheen, ae bhee lage dhukh dhen." (11)

Meaning : Some Sundersaath discharge their sef assigned duties truly by mind and words, meaning, whatever is there in their mind that only comes out in words. Such Sundersaath get involved so much in the deliberations and recitations of Brahm Vaani that, hot tears stream out of their eyes. Even after attaining this higher state, their minds are still not free of pulls and pressures, which is painful.

"Sevak ka'ee samjhaavaheen, saakhee sabe mukh kehen.
In bhee khainch chhootee naheen, ae bhee lage dhukh dhen." (12)

Meaning : Many Sundersaath teach others. To make them understand, they even quote from Mukh Vaani and other scriptures. However, even these people are also not free of the malice for others. This way these people also cause pain.

"Arthh andhar kaa levaheen, samjhen isaarath se'n.
Khainch unkee bhee naa ga'ee, ve bhee lage dhukh dhen." (13)

Meaning : There are also Sundersaath who easily grasp the inner

meanings of verses but even their minds are, riddled with worldly malice. This way, even these Sundersaath serve as a source of misery.

Import : To grasp the inner meaning of verses with the mercy of Lord, in itself, should not be the ultimate objective. It is only when the Dual Form gets imprinted in the mind that, the bonding to attachment, malevolence, love, hatred etc. are broken and, the fire of inner strife and contradictions get extinguished.

"Andhar baaher ujale, dhosh dhekhen sab aen.
Thaa'ae bhee khainch chhootee naaheen, ae bhee lage dhukh dhen." (14)

Meaning : Some Sundersaath are pure from both inside and outside meaning, they speak out clearly only what is there in their mind. There is no artificiality whatsoever in them but, they have the tendency to amplify and talk about others' follies and mistakes. This way, they are also not able to free themselves from inner pulls and pressures which makes others unhappy.

Import : Sundersaath, have been given a warning through this verse that, even if we have become pure by mind, words and deeds, we should desist from washing others' dirty linen as, this act only invites

impious thoughts into our conscience. This is like dirt splashing on us when we throw stone or brick onto mud.

"Thaartham sab samajhaheen dhhaam saiyaan ha'm behen.
Thith bhee brodhh chhootaa naheen, ae bhee lage dhukh dhen." (15)

Meaning : All Sundersaath do understand the inherent secret meanings of Mukh Vaani. It is well entrenched in their minds that, all of the Aatma form of companions who have come from Paramdhaam are like sistren. Even after realizing this much, their rivalries and feuds do not end. This way, Sundersaath make others suffer even after attaining a high state of wisdom.

Import : Just as the appearance and complection of real sisters are initially identical, the Vaahidath (*oneness*) form of aatmaas, also find description as sisters. The aatmaas are better halves of Aksharaatheeth and so, all of them have been described here as companions. It must however be firmly understood that, the connotations of the relationship of darling (*sweetheart*) and lover in Paramdhaam are, imcomparable with the worldly form of relations and interactions associated with this expression. However, it is only for the purpose of expressing the love of Paramdhaam, which is beyond

words and conceptualization of this world, that the expression, 'darling – lover' has been used.

"Ae khel hai in bhaanth kaa, kyon ae na khule mool nain.
Nij najar khule vinaa, ko'ee na dheve sukh chain." ***(16)***

Meaning : The illusory sport of this world itself is such that, without the benevolence of Lord, the aatmic eyes (*inner eyes*) of none can open. Without the opening of inner eyes, none in this world can find true peace and happiness.

Import : With the external eyes, the world and the body (*that is the cause of sorrowful cycle of birth and death*), can only be seen. On realization of one's original form with the help of Brahm Gyaan only, vision of Lord is possible that leads to attainment of true peace and happiness. It is therefore that, inner eyes have been, said as true eyes in this verse.

"Raah nipat baareek hai, thin baareek par baareek.
Saathhen la'ee leek jaaheree, so utharee leek thhen leek." ***(17)***

Meaning : Exclusive love is the sole subtle path to realization of

Paramdhaam. It is to be said with great regret that, Sundersaath have adopted the path of external worship and ritualism and are copying each other.

Import : Even through incantation, fire offering (*Havan*) and devotional rituals, there is a path to subtle meditation and meditational trance. Those who disregard the path of concentration or meditation due to the lack of Thaartham wisdom can only reach upto Vaikuntt or Incorporeal (*Niraakaar*); meaning, the true path of highest spiritual attainment is very subtle which is beyond all ritualistic devotional acts. The path to Behadh is even subtler and, even beyond that is the exclusive love-filled devotional path to Paramdhaam. The expression of *'baareek se baareek se baareek'* in the verse means that, it is a matter of great surprise that Sundersaath despite having gained Thaartham wisdom are trapped in the web of ritualistic practices of this world (*Hadh*).

"Kaahoon na dharvaajaa najeek, kahaan kulaf killee kal gath.
Raah bhee nazron na aavaheen, ae chale jaaheree le ma'th." ***(18)***

Meaning : None amongst those who follow the practices of ritualism knows the location of that door, to get out of this ocean of worldly

existence. None, knows where is the lock on that door? Also not known is, where is the key to the lock and how to gain the art to click open the lock? Come to that, even if the door is open, none is aware of the path treading which, Behad and Paramdhaam are realizable. Considering the ritualistic practices and external worship as everything, people blindly keep imitating and following each other.

Import : The trap-net of illusion is everywhere extending from the nether world upto Vaikuntt and sathshoonya. Beyond that is the veil of the ocean of delusion, without the lifting of which, entry to eternal world is impossible. This is what is referred to as the lock of ocean of delusion or ocean of worldly existence. The key of Thaartham wisdom is required to open this lock. Without possessing the qualities of absolute trust, submissiveness and faith, the possession of the key alone would not open the lock. Even if it be opened, the experience of the bliss of Behadh and Paramdhaam is impossible without adopting the path of unconditional love and, pains and tremors of separation.

"Ab kahaa kahoon mei in par, ko'ee aisee banee jo aa'ae.
Ae jaan boojh tho bhoolaheen, jo inkaa kachhoo na basaa'ae." ***(19)***

Meaning : What shall I say about these Sundersaath who are stuck in

the web of ritualism? Maaya has nade them so incapacitated that, they are powerless against the weapons of Maaya. That is why, they remain forgotten and lost even after having known and understood the Thaarthamic knowledge.

"Raah judhee dho'u pe'd se, tho kahaa sake ko'ee kar.
Un aado pat anthar, inon baaher padee najar." ***(20)***

Meaning : What can anyone do when the paths of Brahmashrishtis and Jeevshrishtis are different right from the beginning? While there is the veil of sleepy ignorance of Maaya in front of the Brahmashrishtis, there is no inner vision in Jeevshrishtis. They have accepted the ritualistic external worship as everything.

Import : In the communion of Sundersaath, there are both Brahmashrishtis and Jeevshrishtis. While the Brahmashrishtis have adopted the path of Ishq and Imaan (*absolute love and faith*), the Jeevshrishtis find themselves inseparable from their conflicts, contradictions and ritualistic practices.
In this verse, along with Jeevshrishtis, clarion call is given even to those Brahmashrishtis who, after coming in this sport of sleepy ignorance have become slave to worldly illusions.

"Na tho soore kyon naa bal karen, buraa na aapko chaahe.
Dhoudath hain nis vaasar, kin pat na taalyo jaa'ae." ***(21)***

Meaning : There are many valiant ones amongst Sundersaath who have attained high achievements in the fields of knowledge, love, pain of separation, service and submission, but why is it that, they could not lift the veil of Maaya? In reality, nobody wants anything bad to happen to self. No doubt, all Sundersaath are striving hard ceaselessly but yet, are not able to lift the veil of ignorance.

"Mahaamath keheven yon kar, ha'm saiyaan dhoudee dhhaa'ae.
Par ae pat sundarbaee binaa, kinahoon na kholyo jaa'ae." ***(22)***

Meaning : Shri Mahaamathiji says that all of us Sundersaath tried best to lift this illusory curtain but, except Shyamaaji, no one else could do it.

Import : No doubt, all Sundersaath came into this sport together alongwith Shyamaaji but, it was only Shyamaaji who succeded in getting vision of the Lord of our souls and acquired the Tharthamic wisdom, which, opened for us the path to transgress the ocean of worldly existence.

"Baath sundhar baee aur hai, aur unkee aur raves.
Gath math unkee aur hai, ham liyaa sab unkaa bhes." ***(23)***

Meaning : Shyamaaji is of course different from all. Her ways of conduct, behaviour and intellect are all different from others. All of us Sundersaath have followed the path to Paramdhaam shown by her.

"Mohe sikhaapan unkee, dhe phurmaan karee rosan.
Indraavathee tho kehevaheen, jo dho'u vidhh karee chethan." ***(24)***

Meaning : Shri Indraavathiji says that, Sadguru Dhhani Shri Devchandraji (*Shri Shyamaaji*) educated me on various aspects by making me understand the secrets of Bhaagwath and Kuraan and alsocautioned me about the responsibilities towards self-abode and the world.

Import : Sadguru Dhhani Shri Devchandraji introduced to Shri Mihir-raaj ji, the secrets of Bhaagwath only. While in the second body Shyamaaji cleared the secrets of Kuraan because, this Brahm Vaani is her tongue. The meaning of saying '*dho'u bidhh*' is, 'by keeping in mind the original connection of Paramdhaam, conduct yourself in such a way

that, be blessed in this world as well as at Paramdhaam'.

Episode [63] Verses (762).

Raag Shree

This episode is an analysis of the Vaishnavs of Vallab sect who, are lost in ritualism and darkness of ignorance.

"Thame vaanee vichaaree na chaalyaa re vaishnavo, thame vaanee vichaaree na chaalyo.
Akhar aekno arthh na laadhhyo, madh masth thha'eene haalyo." (1)

Meaning : Shri Mahaamathiji says, O' vaishnavaas! You are not conducting yourself by reflecting on the words of Vallabaachaarya. You have become so intoxicated with the influence of Maaya that you have not understood the meaning of even one word of the commentary of Subodhhini.

Import : The expression, 'not understood even a word' is figurative. The inherent meaning is, not even having a little knowledge'. Vaishnavs drowned in ignorance, luxuries and conventionalism, have been sermoned in a stern tone in this verse.

"Sath vaanee vaishnav ne samjhaavoon, jesoon mool daal prakaasee.
Shri mukh aachaaraj je aocharayaa, thene jaa'ae bharamanaa naasee."

(2)

Meaning : I am going to explain to vaishanavs whatever Vallabaachaarya has said in his own words in Subodhhini, a commentary of Shrimad Bhaagwath. By this commentary, all doubts shall be laid to rest and further, shall get illuminated about the origin of the world form of tree (*cause*) and its branches (*its expansion*).

"Vaishnav vaanee jo jo vichaaree, ae bhom dhekhee paamo thraas.
Chaudh bhavanthheen ae vaanee nyaaree, themaan per pernaa prakaas."

(3)

Meaning : O' Vaishnavaas! If you would think and reflect on the commentary of Subodhhini, it would become clear to you that, it has hidden within it, the knowledge about Behadh beyond this world. It has within it, knowledge of various types including creation, the sphere of Niraakaar and, Behadh. Under its illuminated wisdom, you shall get frightened realizing the destructibility of this sorrowful

world.

"Prathham moh thathv nee uthpan, th'e maahen thhee thathv paanche. Ae paanch thathv thhakee chaudh lok pragatyaa, aemaa vaishnav hoy th'e na raache." (4)

Meaning : First arose, the Moh thathv (*slumber*) from which manifested the five elements. Fourteen worlds of this Brahmaand came into existence from these five elements. A true vaishnav will not remain absorbed in these 14 worlds.

Import : This entire Brahmaand of 14 worlds has originated from illusion (*Maaya*). Therefore, true Vaishnavs should not get lost in the fascination or infactuation of the destructible Vaikuntt etc.

"Aemaa preme paarbrahm paanmiae, ae vaanee bole re aem. Anek kasotee aave jo aadee, tho ae nidhh mookiae kem." (5)

Meaning : It is so mentioned in the commentary of Subodhhini by Shri Vallabaacharyaji that, by exclusive love only, that Sat-Chit-Anand Paar Brhm, could be realized in this world. Whatever be the difficulties encountered, the path of exclusive love should not be

abandoned.

"Vaishnavo sath vasth aek dhekhaadayoon, beejo kahayo sarve naas.
Mahaaprale maan thathv levaase, aanheen mujh thhakee ajvaas." (6)

Meaning : O' Vaishnavaas! I shall tell you one thing about the knowledge of Behadh. Except that Behadh, all other worlds are liable to undergo destruction. At the time of Mahaapralay, even the five elements will not survive. Gain the knowledge of that eternal abode from me.

"Vaishnavo moh thhakee nidhh nyaaree dheedhee, aapan ne avinaas.
Naam thathv kahayoon shri Krishn jee, je rame akhand leelaa raas." (7)

Meaning : O' Vaishnavaas! The wealth of knowledge of Behadh that we have is different frm this Moh thathv. The name of this eternal principle is shri Krishna, who is playing the eternal Raas.

Import : Just as everything in the Brahmaand of Kaalmaaya is made of Moh (*ignorance, delusion, slumber*) because of which, it is called the Brahmaand of Moh Thathv, same way, the entire Brahmaand of Raas leela is permeated with the charm of Shri Krishna and hence the

Brahmaand of Raas has been addressed as 'Shri Krishna Thathv'. It may be noted that the Brahmaand of Raas is a smaller part of the Brahmaand of Behadh or Akshar Brahmaand.

"Aehne sarane sopyaa vaishnavne, jihaan vidhh vidhh naa vilaas.
Have nehechal rangh keeje th'e purukh so'n, dha'ee premno paas." (8)

Meaning : The advice of Vallabaacharyaji to Vaishnavs is to go to the mercy of this Shri Krishna. Various kinds of prem-leela are taking place in this Brahmaand of Raas. O'Vaishnavaas! Now please gain eternal happiness from this eternal Shri Krishna by filling your hearts with love for him.

Import : The meaning of '*vilaas*' is, to be adorned specially or to be graced specially. The nectar of the fruit of absolute love is blissful. The flow of this blissful nectar is in itself, the special adornment or grace. The sublime grace of this love is, immutable, beyond words and the three attributes and is eternal.

"Purukhpanen ae dhrishten na aave, ae abalaapanen keeje angh.
Purukh nathhee ae vinaa ko'ee beejo, je rame nehechal leelaa rangh." (9)

Meaning : You cannot have the vision of this joyous Shri Krishna of Raas if you keep harbouring the feeling of 'Purush" (*male*) within you. To attain him, you will have to assume the feeling of a maiden lost in his love. Except for this Shri Krishna, who is playing the eternal Raas, no other male form is there.

Import : The milkmaid damsels of Raas had considered him as their exclusive beloved and so, the sentiments of 'angana' (*female lover*) and 'sakhi' (*female companion*) are the same. Generally, Vaishnavaas look up to Shri Krishna in servitude. Love fructifies in 'oneness' only. The feeling of serfdom is never acceptable and so, to have a feel of that eternal Raas, emotive feeling of a lover is essential. It is worth remembering however that, this feeling of lover has to be, in an inner sense or a platonic one rather than, the worldly external love of passion.

"Ae preechho tho paarbrahm chith aave, samjhe supan paroon thhaay.
Akhand thanaan sukh aenee pere leeje, laaho maayaamaan l evaay." (10)

Meaning : The percept of Paar Brahm can enter the heart only when one fully realizes this truth and, attachment with this dream-form of world gets, snapped. O' Vaishnavaas! This way, you can enjoy the

bliss of eternal Raas in this illusory Brahmaand.

"Sath vasth ghanoon syaa ne prakaasoon, arthhee binaa kahiye.
Aehenaa nehechal nehdaa gop bhalaa, aa ulateemaan pragat na thhaiye."
(11)

Meaning : Why should I reveal more knowledge of this eternal leela? It is not to be told to anyone without deservedness. It is better to keep the blissful love of the leela of eternal abode, a secret. It is not to be told explicitly in this false illusory Brahmaand because the people of this world are not able to understand that impaasionate unique divine love.

"Arthhee hoy th'e aavee ne pooche, motee ma'th thehene dhaakhoon.
Ae nidhh dhevaa jog naheen, thethheen anthar raakhoon." (12)

Meaning : I shall definitely reveal it to those who have deservedness to acquire this great knowledge, but it is not correct to give it to one who has no deservedness to receive it. Therefore, I keep this knowledge hidden from such people.

Import : It shouldnt be misunderstood that, this verse has suggested hiding of knowledge. Just as seeds sown on a fallow land would not sprout, it is meaningless to give Brahma Gyaan to an undeserving one. This knowledge is not worth thrusting upon someone who cannot understand its dignity and glory as, it would be an insult to the Brahma Gyaan.

"Gun mukh bolee bhaloon na manaavoon, avagun na raakhoon chhaano.
Sath vasth dhevaane sath bhaakhoon, aemaa dhukh maano th'e maano."
(13)

Meaning : I do not like to sing glory of someone unnecessarily and at the same time cannot hide his vices and faults. To give the knowledge of truth, I shall speak truth only. If anyone feels bad about it, so be it. I am least bothered about it.

"Pathleene thamen pagalaa bhariyaa, laagyo swaadh sansaar.
Purukhpane ramyaa maayaa maan, tho aadee aavee andhhaar." (14)

Meaning : You have developed ardent craving for the false pleasures of this world. For the fulfillment of them, you have adopted means like

that of tramps (*whores*). You have got engrossed in illusory pleasures of the world taking yourselves to be males. You are, thereby shackled with the bonds of worldly ties.

Import : The essence of exclusive love is, having no desire for anything else except wanting to meet the Beloved. To engage in worship of Hanumaanji, Lakshmi, Ganesh etc for the fulfillment of one's worldly desires is an act of denigrating the purity of love. In this verse, worshipping of Gods and Goddesses leaving the playful Shri Krishna of Raas is, likened to that behavior of whores that would stigmatize the purity of love, merely to satisfy the greed for wealth.

"Joyoon nahee thamen jaageene, amrit ddolee ne vikh peedhhoon.
Asath mandal ne sathkaree samjhyaa, akhand ne vaanso dheedhhoon."

(15)

Meaning : O'Vaishnavaas! Leaving the ignorant form of slumber, you could not awaken yourselves and realize the truth. You chose to abandon the endless pleasures of the eternal Yogmaaya and drink the illusory poison. You have shown your back to the sport of eternal abode by ignorance and have considered the impermanent Swarg, Vaikuntt etc as truth.

Import : Worldly pleasure is like a sweet poison which, by trapping people in its noose of greed and avariceness, pushes Jeevs into the vicious vicissitudes of 84000 classes of birth and rebirth. As against it, the joy of eternal abode is like that elixir, drinking which, can liberate Jeevs from the bonding of death.

"Andhh thhake thamen ae nidhh kho'ee, je thamne sath swaamiaen dheedhhee.
Kattan vachan tho kahoon chhoon thamne, jo thamen dhushtaa'ee keedhhee." (16)

Meaning : You have lost the knowledge of eternal abode given by Shri Vallabaachaaryaji by your inane bungling. It is because of this bad deed of yours only, I am forced to address you in such harsh words.

"Naheen tho karoon katkaa je jibhyaa vadhe vaakoon, pan'thame lachhanen aap aem kahaavo.
Jo swamee avichal sukh aape, thehne thamen kaan nindhaavon." (17)

Meaning : Had it been otherwise, I would have cut to pieces the tongue that uttered such harsh words. However, what can I do? I am

forced to use such harsh words out of helplessness because, your behaviour is such that. Why are you criticizing the same Shri Vallabaachaaryaaji who had given you the wisdom of eternal happiness?

"Aolakhyaa naheen thamen aachaaraj jee ne, tho bharam maahen bhamyaa.
Vaishnav sakalane thame vaankoo kahaavo, tho thamen neechaa namyaa." (18)

Meaning : You have not recognized Shri Vallabaachaaryaaji truly it seems; that is why you are wandering about in the darkness of ignorance. O' Vaishnavaas! You are popular for going in the opposite direction in all matters and that is why you are, put to shame in front of all.

"Pathivrathaa naaree th'e pathi ne pooje, seve th'e anek pere.
Pi'u par vachan sune jo vaakoon, tho dheh thyaag thihaan kare." (19)

Meaning : A faithful and virtuous wife worships her husband and appeases him by many services. If any one utters even a single bad

word against her husband, it becomes intolerable for her and even leaves her body writhing in anguish.

"Thamen vaakoon visamoon kaan'ee nav joyoon, je'm bhaamanee bhoondee bhandaave.
Kukaram karthaan kaan'ee na vichaare, pachhe naaho ne neechoo jovaraave." (20)

Meaning : Just like a vicious woman bad mouths her husband, you also do not see ahead or behind while criticizing Shri Vallabaachaaryaaji meaning, you never think twice. Anyone who is unmindful of the consequences while committing bad acts is, definitely considered as mean amongst all.

"Aenee pere sevyaa thamen swaameene, chithsoon ju'o vichaaree.
Dushtpanen thamen dhhani ne dhukahvayaa, ha've kehee pe'r thhaase thamaaree." (21)

Meaning : O'Vaishnavaas! If you will ever analyse mentally, it will become clear to you that, you have served your shri Krishnaji like a mean vicious woman. When you have made your Beloved unhappy by

your wicked acts, what will be your fate? Please ponder on this.

Import : In verse number 15 of this episode, the expression 'swaami', was for Shri Vallabaachaaryaaji. By this, a natural question arises as to whom is the word swaami, used in verse number 21! Since the mortal body of five elements of shri Vallabaachaaryaji is no longer there, service and worship will be applicable to Shri Krishnaji only and not to Shri Vallabaachaaryaji; because, the averments of Aachaaryaji can be considered great but, cannot be expected to worship him as Beloved. Even though the exhilarating Shri Krishna of Raas is free of any kind of sorrow but, the expression of his becoming sad is only in a symbolic sense because, even service and worship are symbolic and not real.

"Sath kahe santhokh upaje, kulee thane kaandhhe chadyaa.
Th'e vaishnav naheen thethheerahiye vegalaa, je ae nidhh mookee paachhaa padyaa." ***(22)***

Meaning : Mind gets satisfaction by telling truth. '*kulee thane kaandhhe chadyaa*' or 'to ride on the shoulders by the false form of kaliyug' means, to take charge or, control of Vaishnavaas who, by not accepting the eternal leela of Braj and Raas, are groping around in the

impermanent Brahmaand of Kaalmaaya. They have forfeited the right to be true Vaishnavs; it is better to be away from them.

"Kehethaan savaloon aan'ne chith avaloon, vasth vinaa kare vivaadh.
Mahaamath kahe thehne kem maliae, je kare avalaa udhmaadh." (23)

Meaning : Shri Mahaamathiji says that, it is not worth meeting and mingling or, holding deliberations and discourses with those, who take it opposite (*false*) when told straight (*truth*), who quarrel and fight without any basis (*reason*) and, mistreat others lost in ego.

Import : Though it is easier to reform great offenders or criminals, it is difficult to reform those who have covered themselves in external spiritual glory, possessed oh Thamo-gun and ignorance. Talks of elixir of true spiritual wisdom do not go well with them, and hence the counsel in this verse, not to reveal the mystic nuances of spiritual tenets to such people.

Episode [64] Verses (785).

Raag Shree

"Ae maayaa aadh anaadh kee, chalee jaath andhher.
Nirgun sargun hoae ke vyaapak, aa'ae phirath hai pher." (1)

Meaning : This Maaya (*Kaalmaaya*) of the timeless eternal Brahm is, ignorance ridden from the beginning of creation itself and, it has been keeping all creatures ensnared. Though free of sound, touch, form, taste and smell in its original form, it is, nevertheless endowed with all these qualities in its manifest form (*Sagun*). Entangled in its snare, all creatures are kept lost in the cycle of birth and death.

Import : The essence of saying Maaya as beginningless (*Aadhi*) and timeless (*Anaadhi*) is that, both Akshar Brahm and His Yogmaaya are timeless. The origin of Mahaamaaya (*Moh Thathva*) is from Avyaakruth (*Sumangala Power*), but this also undergoes dissolution at the time of Mahaapralay. This cycle of creation and dissolution has been on from times immemorial and will be on infinitely. It is Niraakaar Maaya (*Nirgun = without any attributes*)) only that manifests as the gross form (*Sagun*) of the visible physical world and ethereal space (*Aakaash*) extends into all matters of form and shape. This way, the subtle form of Maaya essentially extends into all visible matter with form. This is the purport of saying, immanifest Maaya (*Nirgun*) extends as manifest Maaya (*Sagun*) and, this change from immanifest to manifest (*during creation*) and, manifest back to immanifest (*at the time of dissolution*), keeps on occurring.

"Naa pehechaan prakrith kee, naa pehechaan hukam.
Na sudhh ttaur nehechal kee, aur naa sudhh saroop Brahm." ***(2)***

Meaning : Before the descent of Thaarthamic wisdom, nobody in this world had any iota of recognition of the original form of nature (*Prakrithi*) or of the command (*Aadhesh or hukm*) of Lord. Neither, there was any understanding of eternal Behadh and Paramdhaam. No one even had any idea about the original form of Paar Brahm.

Import : What is the form of Prakrithi? From where does it manifest and where does it disappear at the time of Mahaapralay? Is it timeless or beginningless? These mystic questions are not answerable without the Thaarthamic wisdom. Similarly, none ever knew so far about the abode and divine form of Brahm.

"Sudhh naaheen niraakaar kee, aur sudhh naaheen su'n.
Sudhh naa saroop kaal kee, naa sudhh bha'ee niranjan." ***(3)***

Meaning : Before the manifestation of this divine wisdom, no one was aware of the real identity of Niraakaar and Shoonya. Neither was anyone aware of the purported meaning of the word Niranjan. What is the form of kaal (*time*), which plays an important role in annihilation?

Import : The subtle form of Prakrithi is in itself, Moh Thathva, also addressed as Kaal, Niraakaar and Niranjan. Niraakaar is that, which has neither shape nor form. Same way, Niranjan is that, which has neither limbs nor organs. Ethereal space (*Aakaash*), Cosmic ego (*Ahankaar*), Part cosmic intelligence for one creation (*Mahathathva*) and Total principle of cosmic intelligence for innumerable creations (*Mohthathva*) are, also addressed as Niranjan or Niraakaar. The Ocean of Delusion (*Moh saagar*), into which countless Brahmaands dissolve is, called Time (*kaal*). In other words, Time or Kaal is that period, which is not recognizable in terms of Sun or Moon meaning, that period, beyond day-night or month-year that persists. There are 3 connotations to Shoonya: 1) Shoonya (*Aakaash or ethereal space*), 2) Saath Shoonya (*7 layers of space or Niraakaar extending from Moh thathva enveloping all Mahath thathvic Brahmands*) and 3) Mahaashoonya (*Moh thathva*); all of which have 'Avkaash (*Empty space or void*) and hence referred to as Aakaash or Shoonya.

"Naa sudhh jeev saroop kee, naa sudhh jeev vathan.
Naa sudhh moh thathv kee, jinthhen aham utpan." ***(4)***

Meaning : Nobody had the real understanding of the form of Jeev or of its abode. Neither was there recognition about the Moh thathva from

which manifests the cosmic ego.

Import : The reflective form of the conscience of Aadi Naaraayan is Jeev, which by ignorance is being addressd as Aatma. At the time of Mahaapralay, Jeev merges into its original form of Aadi Naaraayan only.

"Saasthron jeev amar kahyo, aur prale chaudhe bhavan.
Aur prale paanchon thathv, aur prale kahe thrigun." ***(5)***

Meaning : Gita, Upanishadh and other scriptures have opined Jeev tobe beyond death and that, the 14 worlds, 5 elements or types of matter and, the 3 gunas will all undergo dissolution at the time of Mahaapralay.

Import : This contention of Gita, ***'na hanyathe hanyamaane shareere'*** and ***'na aenam chhindhanthi shaashthraani'*** establishes that, Jeev is free of death. The gross body only goes through the cycle of birth and death.

"Aur prale prakrith kahee, aur prale sab utpan.
Naa sudhh Brahm adhveith kee, ae kabahoon na kahee kin." ***(6)***

Meaning : Scrptures have said that prakrithi and this entire

Brahmaand created out of it, are perishable but, nobody has ever asked 'where is the non-dual Brahm, who is beyond Prakrithi and, what is His form?

Illustration : The mentioned Prakrithi in this verse is actually about Kaalmaaya and not of Yogmaaya. Actually, Prakrithi itself is Moh thtathva (*Mahaamaaya, Mahaashoonya*) from whose womb arise the countless Brahmaands.

"Ae thrigun kee paidaas jo, so samjhe kyon kar.
Thrigun upje aham the'n, aur hijaab aham ke par." ***(7)***

Meaning : Alas! How could this creation of three gunaas ever understand the deep secrets of the spiritual world? Sathv, Raj and Tham arise from the Cosmic Ego while, the veil of Moh thathva is even beyond the Cosmic Ego. So, how is it possible to understand the non-dual Brahm, who is beyond the Cosmic Ego?

"Ae aadh ke sanse abalon, kinahoon na khole kab.
So saaheb ith aa'ae ke, khol dhiae mohe sab." ***(8)***

Meaning : Shri Mahaamathiji says that, all these doubts are there

from the beginning of creation itself, but no human had ever cleared them. Now, Aksharaatheeth Himself is revealing these secrets enseated in the abode of my heart.

"Roohallah kee meher se, upajyo aeh ilam.
Aur mahanmadh kee meher thhen, sudhh kahoon maayaa Brahm." (9)

Meaning : With the mercy of Shri Shyamaaji, the Aanandh aspect of Beloved Aksharatheeth, this unworldly knowledge has manifested. Now, I shall reveal the identity of the forms of Brahm and Maaya with Her mercy.

"Prakrithi paidhaa kare, aise ka'ee ind aalam.
Ae ttaur maayaa Brahm sablik, thrigun kee paraatham." (10)

Meaning : The original place of the Prakrithi from which, many Brahmaands like this 14 tierd one arise and, of Aadi Naaraayan is, situated in the gross of Sablik Brahm (*or cause of causal – Mahaakaaran - of Avyaakruth*).

Import : The indication of Prakrithi in this verse is for Moh Saagar (*Ocean of delusion*). The meaning of 'ka'ee ind' is, many Brahmaands.

Though it is said in Pragat Vaani as '***kot Brahmaand najaron me'n aave'***, it is not however appropriate to limit it to a finite number. A matter of great curiosity is to know 'how could the original abode of Prakrithi (*Mahaamaaya)*, the material cause of countless Brahmaands, be in the cause of causal of Avyaakruth when, it is inert or inanimate? In reality, according to the principle of the concept of reflective image, '***ae tho padyo sab prathibimb'***, the dream form of the Ocean of Delusion and Aadi Naaraayan manifest from Sumnagala Power (*cause of causal of Avyaakruth).* Though the nature, of both Avyaakruth and Sablik, is sentient, the shadow of the luminous or lustrous (*Noori*) particles thereat will be like the shadow of a white bear, dark and inert. Aadi Naarrayan is, considered as the Paraatma of Brahma, Vishnu and Shiv as, their forms riginate from Him.

"Ka'ee ind achhar kee najron, pal me'n hoy paidhaas.
Aise hee ud jaath hain, aekai nimakh me'n naas." ***(11)***

Meaning : Countless Brahmaands originate in a moment of Akshar Brahm (*or within a blink of His eyes*) and again, countless Brahmaands undergo dissolution in a moment.

Import : A certain doubt that can arise in the mind is, 1. if

Brahmaands are made by the sight or vision of Akshar Brahm then, they should not undergo dissolution and 2. if the transient Brahmaands are, made in a dreamy state then, how can the ever awake and fully enlightened Brahm be under the dreamy state? It is an absolute truth that, the Akshar Brahm residing in Akshar Brahmaand can never be under the influence of slumber or ignorance. The dream state of Akshar Brahm is to be taken as His volition or will, which transforms in such an unworldly fashion that, the human intellect is incompetent to explain it explicitly. The meaning of sight or vision (*dhrishti*) also means authority or command. Only Avyaakruth and Sablik have special and specific roles in the process of creation. Keval, Sathswaroop or Akshar are ever engrossed in their blissful leela. This way, Aadi Naaraayan, the dreamy form of Avyaakruth, is the creator of this impermanent world.

"Keval brahm achharaatheeth, sath – chith – aanandh brahm.
Ae kahayo mohe nehechekar, in aanandh me'n ham thum." ***(12)***

Meaning : Shri Mahaamathiji says that, Shri Shyamaaji has said with firmness that the Opulent Lord, Aksharaatheeth alone is the Sath-Chith-Anandh Paar Brahm and, we all have been staying in His blissful Paramdhaam.

"Kahe katheb saahedhee saaheb kee, dhe na sake ko'ee aur.
Khudhaa'ae kee khudhaa'ae binaa, kin paayaa naaheen ttaur." (13)

Meaning : The question, where is Sath-Chith-Aanandh Paar Brahm, is answered in the Katheb scriptures. Absolute knowledge about Him is, known to none except Him and, neither can anyone stand testimony for His original form and leela.

"Ae katheb yon kahath hai, haadhee so'ee hak.
Binaa saaheb saaheb vathan kee, ko'ee aur na mete sak." (14)

Meaning : It is, written in Katheb scriptures that, the form of Haadhi (*one who shows the path, here meant for Shyamaaji*) is similar to Aksharaatheeth and, other than Aksharatheeth, no one can give either, the identity of Paramdhaam or, clear all the doubts.

Import : The meaning of Haadhi is, one who shows the path or guides. One, who guides Brahmashrishtis on the path of visualizing Paramdhaam giving knowledge about it, is Haadhi. This glory is given only to three forms and none else. The three forms are *'Basri, Malki and Haki'* meaning, Prophet Muhammadh Saahib, Dhhani Shri Devchandraji and Shri Mahaamathiji respectively.

"Sanse mitaayaa sathguren, saaheb dhiyaa bathaa'ae.
So nehechal vathan saroop, yaa mukh baranyo na jaa'ae." (15)

Meaning : Shri Mahaamathiji says that, my Sadguru (*Haadhi*) Shri Nijaanand Swaami has cleared all my doubts and given me recognition of Aksharaatheeth Paar Brahm. It is beyond the capacity of my mind and words to describe the glory and splendour of the Beloved of that eternal Paramdhaam.

"Saakh puraa'ee vedh ne, aur pooree saakh katheb.
Anuhav karaayo aathmaa, jo na aave mi'ne hiseb." (16)

Meaning : I got full evidence from Vedhaas and Kathebs regarding Beloved Aksharaatheeth. I have been able to fully realize and experience my original form with the grace of my Sadguru Dhhani Shri Devchandraji; the bliss of which is indescribable in words.

"Habeeb bathaayaa haadhiaen, meraa hee mujh paas.
Kar kurbaanee apnee, jaaher karoon vilaas. (17)

Meaning : While giving recognition of Beloved Aksharaatheeth, Haadhi (*Sadguru)* Shri Nijaanand Swaami has told me that, He

(*Beloved*) is closer than closest to you, even closer than your windpipe. My only aim now is to sacrifice myself in the love of Beloved and remain drowned in that bliss.

"Thum dhekhath mohe in ind me'n, mei chaudhe thabak se dhoor.
Anthargath Brahmaand the'n, sadhaa saaheb ke hajoor." ***(18)***

Meaning : Shri Mahaamathiji says, O' Sundersaathji! You are seeing me in this Brahmaand, because I have adopted the body of five elements; however, original form of my Paraatma is beyond this Brahmaand of 14 worlds. My Paraatma is, ever seated in front of Lord at Mool Milaawa in Paramdhaam, beyond Niraakaar and Behadh.

"Brahmshrishti aur Brahm kee, hai sudhh katheb vedh.
So aap aakhir aa'ae ke, apno jaaher kiyo sab bhe'dh." ***(19)***

Meaning : The identity of Aksharaatheeth Paar Brahm and His own bit forms, Brahmashrishtis, is present hidden in Vedh and Katheb but nobody could grasp it so far. Now, Paar Brahm Himself enseated in the abode of the heart of Shri Mahaamathiji has revealed all the secrets about Him.

"Mahaamath jo roohen Brahm shrisht kee, so sab saaheb ke tha'n.
Dhuniyaan karee sab kaayam, sahee bha'ae mahanmadh ke vachan."(20)

Meaning : Shri Mahaamathiji says that, all Brahmashrishtis are the body of Aksharaatheeth meaning, Aksharaatheeth is enshrined in their form. Because of the descent of Brahmashrishtis to this world only, Lord has decommunity by His grace to eternalize this Brahmaand and has thereby vindicated the prophecy of Muhammadh Saahib that, Khudha (*Lord or Paar Brahm*) Himself shall come and grant eternal salvation to all by sitting on judgment on 'vakth – Ae – Aakhirath' or 'in the last period'.

Episode [65] Verses (805).

"Saiyaan meree sudhh leejiyo, jo ko'ee ahel kithaab.
Thum thaale likhyaa noorthajallah, sunke jaago sithaab." (1)

Meaning : Shri Mahaamathiji says, O' Sundersaathji! You are the heir apparent of Kuraan meaning, you only have granted the glory to open out the deep secrets in it. The love of Aksharaatheeth is already there in your fortune as such. Please be awakened at the earliest of earliest listening to this and, recognize my true form.

"Na chhootee sareeyath karam kee, na chhootee thareekath upaasan.
Magaj na paave maa'aenaa, chale sab bas pare ma'n." ***(2)***

Meaning : Neither the Muslims are able to leave shariyath (*ordained ritualistic practices by body*) and Thareekath (*Sufi mental customs*) nor, are the Hindus willing to abandon Karmakaand (*adopted ritualistic bodily acts of devotion*) and Upaasana (*customary modes of mental worship and adoration*). They are not conscious of even a bit of the truth embodied in scriptures in secretive form. Enslaved by their minds, they are wandering about within the orb of Prakrithi only.

Import : It is through mind and senses, Karm and Upaasana are, practiced. Paar Brahm is beyond mind, words and senses. Therefore, the devotion and worship done with mind and senses cannot help realize Paar Brahm. The intent of saying Shariyath and Thareekath (*Karmakaand and Upaasana*) as meaningless in the verse is, in this context.

"Dho'u dhaud karath hai, hindhu yaa musalmaan.
Ae jo urjhe beech me'n, inka sunya makaan." ***(3)***

Meaning : Both Hindus and Muslims no doubt are trying their level

best to realize that eternal Paar Brahm but are not able to reach the eternal abode due to the absence of Tharthamic knowledge and therefore, remain lost in between the 14 worlds and Behadh in Niraakaar (*Moh thathv, Mahaashoony*).

"Jogaarambhee yaa kasbee, pohonche laa makaan.
Mohthathv kyon ae na chhootaheen, kahyaa pardhaa oopar aasmaan." (4)

Meaning : Hindus and Muslims who practice spiritually inclined physical and mental endeavours (*Yog – Saadhana*) reach upto Niraakaar (*the conglomeration of Shoonya*). They are incapable of crossing Moh thathva (*Niraakaar*). Niraakaar is a prohibitive veil, which does not allow them to have vision of the Beloved.

Import : 'Kasabi' or 'kasb karne ka' means, that salutation or devotion, the acts of which resemble Yogic practices (*spiritual practices involing physical endeavours*).

"Aek ilam le dhaudaheen, aur le dhaude gyaan.
Thith budhh na pohonche sabdh, ae bhee thhake in makaan." (5)

Meaning : Many Hindus and Muslims tried hard to appease Paar

Brahm by grasping the wisdom of scriptures, but they also ended up in Niraakaar. They said it clearly that, the abode of Brahm is beyond the reach of intellect and words.

Import : The meaning of 'taking support or prop of the path of knowledge' here, is with reference to the acquired wisdom from the reading of religious scriptures and, not with the self-awareness or awareness of Brahm obtained through meditational practices.

"Dhoojee kursee ith thareekath, jaaheree oopar phurmaan.
Hakeekath maarphath kee, naa kin kiyaa bayaan." ***(6)***

Meaning : It is, mentioned in Kuraan that, the salutations offered through Thareekath or Upaasana (*which is beyond Shariyath*) helps attain Malkooth (*Vaikuntt*) only. Jeevshrishtis do both these forms of external worship or salutations (*Shariath and Thareekath*). Until today, nobody has ever explained the mode of salutation through Hakeekath (*Aatmic or inner single- minded visualization of Paar Brahm with love*) or Maarifath (*communion with the Lord with love).*

Import : In the last verse, the path of wisdom was detailed. Though meaning of the word, Hakeekath, has connotation with the path of

wisdom, the basis of the path of knowledge or wisdom adopted by the people of this world so far, is of ignorant intellect only. More appropriately, connotation of Hakeekath has to do with actuality. How was it possible to have devotion of actuality when, the recognition of the form and abode of Brahm was not there in the absence of Thaarthamic wisdom? In this state, salutation through Maarifath (*non-dual self- sport and try to achieve communion with it*) was not even imaginable. The salutation paths of Hakeekath and Maarifath entailed by the mortal humans has been essentially linked to Aadi Naaraayan, Niraakaar or 'Chadushpaadh Vibhoothi' (*four mental planes of Akshar or the four levels of Behadh or Yogmaaya Brahmaand*) and not with Akshar or Aksharaatheeth.

"So khitaab kholan kaa, hukam haadhee par.
Jo aulaadh aadham havaa kee, so khole kyon kar." ***(7)***

Meaning : The glory, of revealing the secrets of salutation through Hakeekath and Maarifath, is of Haadhi (*Haki form Shri Praan-naathji*) only. Alas! How can the Jeevshrishtis born out of Adam and Eve (*Aadham and Havva*), ever open the secrets of Hakeekath and Maarifath?

Import : The Aanandh Power (*Shakthi*) of Pranav is, Rodhhini, the source of Moh Saagar (*Niraakaar orHavva*). Pranav is the masculine form (*power*) of the gross of Ayaakruth. The gross of Avyaakruth is the 4th sub-plane of it and, Avyaakruth itself is the 4th level of the inner plane (*or lowest plane*), the mind of Akshar. The feminine counter-half of Pranav is 'Rodhhini Shakthi'. Now, the reflective image of Pranav is the gross of Aadi Naaraayan. The gross of Aadhi Naaraayan means, the external form or body of Aadi Naaraayan. Adam and Eve (*Aadham and Havva*) as per Katheb traditions are Aadi Naaraayan and Maaya of Vedhic tradition. The origin of all creatures of this Brahmaand is from Aadi Naaraayan, who manifests in Moh Saagar and hence, all jeevs are essentially the children of Aadi Naaraayan. Aadham and Havva of Katheb traditions or, Aadi Naaraayan and Maaya of Vedhic tradition are not to be confused or equated with 'Manu" and Shradhha'; because, Manu and Shraddha are only related to the human creations on earth while, the relation of Aadi Naaraayan and Maaya has to do with the entire creation originating in the Brahmaand of Kaalmaaya.

"Paathsaah ablees dhil par, sab par hu'aa hukam.
In dho'u kee akal so'n, kahen kholen baathoon ha'm." ***(8)***

Meaning **: Iblees (*mind engrossed in Maaya*) has overpowered** the hearts of Jeevs of this world. Every body does everything at the command of mind only. The Jeevs of this world claim to open the deep secrets of spiritualism by the intellect of these two.

Import : The expression *'in dho'u kee akal so'n'* in this verse is in relation to the intellect of Aadi Naaraayan and Niraakaar. Niraakaar also is the form of desires (*Moh*) and ignorance or slumber. The intellect of Jeevs, the bit parts of Aadi Naaraayan who, originates in this Niraakaar, is also thus, dreamy or slumberous (*ignorant*). Therefore, without the grace of Beloved Aksharaatheeth and the illumination of Thaarthamic Wisdom, the highly mystic secrets of spiritual path are never decodable.

"Jahaan kachuae hai naheen, sab kahen bechoon bechgoon.
Sunya niraakaar niranjan, besabee benimoon." ***(10)***

Meaning : The Mahaashoonya, in which there is no perception of sound, touch, form, taste, smell etc, is said as Shoonya, Niraakaar and Niranjan by Hindus and as Bechoon (*without form*), Bechgun (*without attributes*), Besabi (*without shape*) and Benimoon (*without similarity or resemblance*) by Muslims.

"Ith khaavandh tho na paa'eae, beech aap ke aeb.
Peechhe kahen ha'm paayaa bathoon, ham hee'n hai saaheb." ***(11)***

Meaning : Being possessed of self-ego, the Jeevs of this world are not able to realize Paar Brahm, yet, they say with pride that, "we are Paar Brahm personified" (*Aham Brahmaasmi, Thath Thvam Asi*) and that "we have with us all the secrets of spiritual path".

Import : It is the contention of Yog Dharshan that, ***'Samaadhhi sidh'dhhihi Ishwar pranidhhaanaath'*** meaning, one cannot attain the state of meditational trance without subjugating oneself totally at the divine feet of Paar Brahm and, without attaining that state, it is also not possible to realize Paar Brahm. An ego-filled person would never understand the language of total submission. Therefore, it is said in the verse that, the worldly Jeevs are neither able to forego ego nor, are able to gain the graceful vision of Brahm.

"Aatham rooh na cheenh hee'n, le maa'aene ilam gyaan.
Aap khudhaa ho baittaheen, ae ableesen phooke kaan." ***(12)***

Meaning : They have no recognition of Aatma (*Rooh*). By simply gaining the knowledge (*Ilam*) of scriptural texts, they think of

themselves as Brahm. This type of left-handed knowledge (*ulta gyaan*) of these people is by the grace of Iblees only.

Import : 'Kaan Phoonkna or bharna' is an idiomatic phrase, the meaning of which is, to show the wrong way. Being overwhelmed by the illusory cravings and desires, the mortal humans have no capability or competence to understand the mystic secrets of spiritual percepts. It is this sentiment that is, conveyed in this verse.

"Lok jimee aasmaan ke, thin'ke sabdh akal chith ma'n.
So aagoon naa chal sake, rahe havaa beech su'n." ***(13)***

Meaning : The sound, mind, conscience and intellect of all creatures of the 14 worlds end up at Niraakaar or Shoonya only. They are not able to progress beyond that.

Import : The essence of mention of creatures of sky (*aasmaan*) and earth (*jimi*) in the verse is with reference to the creatures of the 14 worlds only.

The 7 worlds below, including Paathaal (*nether world*), is on earth only as, ***'paadhasya thale yo dheshaha sa paathaalaha'***. The continents of America and Australia are counted in the Paathaal world

while, other worlds are situated in the sky. This way, a sentiment of 14 worlds is, expressed here.

"Aeh sipaare dhoosre, yaa bidhh kar likhe bayaan.
Beech havaa ke palnaa, choudhe thabak jhulaan." ***(14)***

Meaning : It is said in the second paara, Saikool of Khoran that, this Brahmaand of 14 worlds is swinging like a swing in the sky.

Import : All the worlds suspended in the sky are, held together by attractive forces between them and hence compared to a swing.

"Bhoole sab judhe pade, maa'aenaa sabon kaa aek.
Ae sathgur haadhee binaa, kyon kar paave vivek." ***(15)***

Meaning : Even though the core gist of all scriptures is the same, due to ignorance, people of the world are wandering idly in different faiths and sects. How can they ever gain rational vision without the grace of Shri Praan-naath, the one bearing the glory of Sadguru and Haadhi?

Import : The meaning of Haadhi as already said is, the one who guides or shows the correct path. Only Aksharaathheth can guide or direct

the Brahmshrishtis. Similarly, even Sadguru of Brahmashrishtis is Aksharaatheeth only as, *'Sadguru mera syaam ji'*. The time of origin of this episode is the leela of the fifth day and so, Sadguru herein will be Shri Ji only and not Shri Devchandraji. The Dual Form who brought the Tharthamic Wisdom has ensconced within the abode of the heart of Mahaamathiji. Nevertheless, the title Haadhi here in this verse is applicable to Shri Praan-naathji only.

"Hava paar mahnmadh noor kahyaa, noor paar thajallaa noor.
Arj karee vaasthe umath, pohonch ke hak hajoor." ***(16)***

Meaning : Muhammadh Sallillaaho Alaihi Vasallam has said that, there is Akshar beyond Niraakaar and even beyond is Aksharaatheeth. On the night of vision (*Meyraaj*), he went to Paramdhaam and had the divine vision of Aksharaatheeth and, prayed for the welfare of his people.

Import : The sentiment of 'ummath' here is for his people (*followers*) and not for the Brahmashrishtis because, it is said in Kayaamathnaama that, ***'Mahnmadh ki jo umath kahee, dhus bidhh dhojakh thin'ko bha'ee'.*** It is known to every body that, Dhojakh (*hell*) is only for Jeevshrishtis and not for Brahmashrishtis.

Moreover, at the time of Muhammadh Saahib, Brahmashrishtis had not even descended and so there is no question of praying for them.

'Ars roohen aa'ee naheen, tho yon karee sarath.

Kahyaa khudhaa ha'm ith aavasee, phardhaa roj kayaamath.'

Hence, it is, firmly established that the word 'ummath' (*pray*) is used here for the followers of Muhammadh Saahib.

"Nabbe hajaar haraf kahe, yon kar kiyaa hukam.

Thees hajaar jaaher karo, aakhir baakee kholen ha'm." (17)

Meaning : Alaah Thallah spoke 90000 words (*Haroof*) to Mahammadh Saahib and ordered him to reveal the 30000 words of Shariyath. The rest, I shall myself reveal at the time of Kiyaamath when I appear as Aakhrool Imaam Muhammadh Mahandhi.

"So jaaheree sab jaanath, jo le khade sareeyath.

Aur mudhaa bilandhee gujh rakhyaa, so kholasee beech aakhirath." (18)

Meaning : The Muslims who tread the path of Shariyath know very well that, Khudha (*Aksharaatheeth*) Himself will only reveal the hidden secrets of Hakeekath and Maarifath, when He would manifest

in this world at the time of Kiyaamath. These secrets were intentionally hidden at that time. The recognition of Aakhrool Imaam will come about only with the revelation of the secrets.

"So'ee saaheb aakhir aavasee, kiyaa mahanmadh so'n kaul.
Bhisth dharvaaje kaayam, sabko dhesee khol." ***(19)***

Meaning : That Allah Thallah who had promised Muhammadh Saahib to come at the time of Kiyaamath will definitely come at Vakht – Ae – Aakhirath (*time of kiyaamath*) and shall open the door to eternal Bahishths of salvation for the Jeevs of this Brahmaand.

"Kaajee hoae ke baittasee, hisaab lesee saban.
Pal me'n prale karke, uttaa'ae lesee thathkhin." ***(20)***

Meaning : He shall sit on the throne of judgment in this world and shall dispense justice to all. In a moment's time He shall annihilate the entire Brahmaand and eternalize all in the Brahmaand of Yogmaaya.

Import : Justice of Khudha shall take place at both the Brahmaands of Kaalmaaya and Yogmaaya. After manifesting in this transient world as Aakhrool Imaam Muhammadh Mahndhi, He shall do justice

by His vision of wisdom meaning, He shall declare or pronounce one eternal truth by ending all the differences of opinion between various sects and faiths with the help of Thaarthamic Knowledge (*Ilme ladhunni*). Subsequently, He shall give the happiness of Bahishths to all in the Brahmaand of Yogmaaya according to their deeds.

"Ae sab umath kaarane, aakhir karee sarath.
Dhesee bhisth saban ko, so roohallah ki barkath." ***(21)***

Meaning : Lord had promised to come at the time of Kiyaamath only because of Khaasal-khaas (*Brahmashrishtis*). With the grace of Shyamaaji (*Roohallah*) only, Jeevs shall get the happiness of eternal Bahishths.

Import : In this verse, the expression 'Khudha ki ummath' is applicable to Brahmashrishtis, as Lord had to come only to awaken them. However, the usage of 'Ummath' in verse, 15 of this episode was for the Jeevs who had kept their faith on Muhammadh Saahib.

"So hukam haadhee kaa chhod ke, chhod saaheb ke paa'ae.
Beech andhheree suny ke, jaa'ae jal bin gothe khaa'ae." ***(21)***

Meaning : These Muslims treading the path of Shariyath have forgotten the orders of Haadhi Shri Praan-naathji and left the benevolent grace of the lotus feet of the original form, Shri Raaj ji (*Allah-thallah*). They are plunging and diving, within the darkness of Mahaashoonya of ignorance and the waterless Bhav Saagar.

Import : This world has, been likened to a Bhav Saagar (*Ocean of worldly existence*) without water, because every matter of this world is dream like. Just anything seen in dream has no reality but can be experienced, same way, every single matter of this world is destructible. Its appearance and existence are only transitory.

"Ab poochho dhil apnaa, ith kahaan rahyaa aakeen.
Mukh se kahen ha'm mahnmmadh ke, kaayam khade beech dheen." (22)

Meaning : O' Muslims who tread on the path of Shariyath! Now ask your own conscience and tell where your faith is? You tell that you are standing firmly on the shown path of Muhammadh Saahib just out of pretension.

"Ae vichaare kyaa Karen, sukh thaale likhyaa naahen.
Na tho jaan boojh pade aarif, kyon pade dhojakh maahen." (23)

Meaning : What can the poor Shariyathi Muslims do? They seem to be not destined for true spiritual happiness as otherwise, why should they burn in the fire of hell despite gaining so much of wisdom from scriptures!

Import : To burn in the fire of repentance is in itself burning in the fire of hell. Those who refuse to recognize the manifesting form of Paar Brahm (*Shri Praan-naathji*) in this Jaagni Brahmaand will, have to definitely burn in the fire of repentance.

"Tho aankhaan moondhe kahe, aur behere kahe shravan.
Padde tho paaven naheen, kulaf dhilon par in." ***(24)***

Meaning : These people have been said as, blind and deaf. There is a heavy lock in their hearts. They may have been reading spiritual scriptures but they are far away from the mystic secrets inherent in them.

Import : Because, of being greatly influenced by Maaya, neither their inner vision opens nor, they like the true words of others. To be blind and deaf is this only. Heavy lock in the heart means, not able to generate feelings of love and compassion.

"So Pohonchee sarath saban kee, huae vedh katheb rosan.
Ae sadhee agyaaraheen beech me'n, hosi dhojakh bhisth saban." ***(25)***

Meaning : The time, for proving the prophecies of all about the manifestation of Aakhrool Imaam Muhammadh Mahndhi, Shri Praan-naathji, in the 11th centuary, has arrived. The most mystic secrets of Vedh and Katheb have also started to become clear. Now, by taking account of the deeds of all, Shri Praan-naathji shall give Bahishths and Dhojakh.

"Dhiyaa dho'u haatthon kar, si'r saaheben khithaab.
Mahaamath khole so maaene, aage ahel kithaab." ***(26)***

Meaning : Shri Mahaamathiji says that, Opulent Lord has granted me the glory of opening the hidden secrets of Vedh and Katheb by placing both His hands on me in blessing.

"Ae ahamadh allaa ke hukamen, mahnmadh kahyaa samjhaa'ae.
Ab kyaa kahiae thin'ko, jo ae sunke pher urjhaa'ae." ***(27)***

Meaning : Shri Raaj Ji (*Allah*) and Shri Shyamaaji (*Muhammadh*) are

ensconced in the abode of the heart of Shri Mahaamathiji. I have told all these in explanation by their command. What can I tell of those unfortunate ones who despite hearing these priceless words remain embroiled in the web of Shariyath?

Episode [66] Verses (832).

Raag Sindhhudaa

"Vaatadee visamee re saathheedaa behadhthanee, oovat kone na agmaay. Khaandaanee dhhaare re aenee vaaten chaalvoon, bhaalaa anee kehene na bharaay." ***(1)***

Meaning : O' Sundersaathji! The path to Behadh is very uneven and very difficult. Not all dare to tread this path as, to walk on this path is as difficult as walking on the tip of a lance or the sharp edge of a sword, the pain of which is inexplicale in words.

Import : The path to Behadh has been described as, a difficult exercise to be undertaken as, walking on the tip of a lance or the sharp edge of a sword because, Vaikuntt can be entered either by rituals, by accumulating virtues or by ascetism. Behadh is not reachable with these methods. To achieve success on this path, one needs pure

Brahma Gyaan and a heart, which is dispassionate and tender with love. Worldly people are not able to tread this path. To them, this path appears very bothersome and difficult.

"Aadee ne aadee re aganee jo'ne par jale, vairaat maahen na samaay.
Brahmaand fodine jhaalo jo'ne neesaree, aulaadee th'e kehene ma jaay."
(2)

Meaning : A mammoth fire of ignorance is raging on all sides of this Brahmaand, in which, the wings of religious devotion, detachment, virtue, happiness etc are, getting burnt. The blazes of this fire of ignorance are spread outwards as well and, no one is able to transgress it and proceed to the eternal abode.

"Ihaan hasthee thha'ee ne aenee vaate heendvoon, pe'nsvoon su'eenaa naakaa maanhe.
Aal na dhevee re bhaa'ee aakaar ne, jhaamp tho bhairav khaa'ae." (3)

Meaning : One has to walk like an elephant on this path of Behadh. One has to pass through, like a thread through the hole of a needle. O' brothers! For your inner (*Aatmic*) achievement, please take a big leap

(*as over a mountain*), without allowing even a tinge of laziness to ovetake your body.

Import : Just as an elephant walks in its own carefree abandon whithout bothering about anyone, a traveler to Behadh should also keep progressing on the chosen path of spiritual endeavours with equanimity and mental balance unmindful of respect or insult, joy or sorrow and victory or defeat. Just as a thread threaded through the fine hole of a needle with caution and care, so should one drown oneself in the concentrated remembrance of Beloved Aksharaatheeth by compressing all worldly thoughts. Just as one junps from a hill to please Bhairav God, similarly, one should not hesitate even a moment to sacrifice oneself with body, mind and life for the attainment of Beloved Aksharaatheeth.

"Aothad dheese re athi ghanoon dhohelee, haathh na tthobe re paay.
Kaam naheen re ihaan kaayar thanoon, soore poore ghaayalen levaay." (4)

Meaning : The uneven path of Behadh is very difficult. There is so much of a slippery ground of pleasures of the senses that, hands and legs do not remain steady. This is not a task of cowards. Only the bravest of brave in the field of love, who keeps walking despite being

mauled by the weapons of Maaya, can only walk on this path.

"Saagarnaa panthh re beejaa jo ne paadhharaa, chaale chaale
utharthaa ujaa'ae.
Swaanth la'ee ne sehejal sukhmaan, praghal jaay re pravaahe." (5)

Meaning : In this ocean of existence, there are many other paths of traditional ritualism, which are traversible with much ease and comfort. By traversing conventional ritualistic path peacefully, one can attain the comforts of Maaya with great ease but in the process, one has to drown oneself in the flow of Maaya.

"Th'e tho aakaar kare re jone ujlaa, maahen tho adhham andhhaar.
Khaay ne pi'ae re sejyaa sukh bhogave, aenee vaate chaalthaan karaar."
(6)

Meaning : Those who travel the path of ritualism concentrate more on keeping their body clean and neat while, their hearts remain filled with the darkness of ignorance. They consider, eating tasty food, having sweet drinks and sleeping on soft beds, as their ultimate happiness and purpose of life.

"Bhraanth maahelee jihaan bhaaje naheen, thihaan lage jaay naheen kapat.
Bhekh ne banaavo re anek vidhhnaa, pan mooke naheen vehevat." (7)

Meaning : Hypocrisy cannot leave the mind until all inner delusions are annihilated. O'the people of the world! May you adorn various types of attires yet, you are not able to leave your popular custom of remaining engrossed in Maaya.

Import : The meaning of hypocrisy is, a sort of duality ie. Keep something in mind and say or act differently. Until you rid yourself of all doubts by Thaarthamy knowledge and recognize the only eternal Paar Brahm, you can never kindle love for Him. To pose, as if drowned in the love of Paar Brahm adorning different attires and practicing ritualistic acts but yet, remain trapped in the noose of mental desires and cravings, is hypocrisy.

"Behadh vaate re kapat chaale naheen, raakhen naheen raj maathr.
Jene aavo re th'e tho peheloon aagamee, pachhe ne karoon prem naa paathr." (8)

Meaning : Not even a bit of deceit and hypocrisy is acceptable on the

path of Behadh. Whoever comes to me first to traverse this path, I shall make him or her, a worthy disciple of love.

"Bhraanth maahenlee re mahaamath bhaajavee, radhe maahen karvo prakaas.
Pachhe ne dhekhaadoon gher mukh aagal, je'm sohelo aave maaro saathh." ***(9)***

Meaning : Shri Mahaamathiji says that, "I shall remove the doubts from the minds of those who come to me with the help of Thaarthamic wisdom and, shall get their hearts fully illuminated by thaarthamic knowledge. I shall make them to experience the glory of the eternal abode and Aksharaatheeth, which would help my Sundersaath to reach the feet of Beloved very easily.

Episode [67] Verses (841).

Raag Shree Ddhhaul Ddhhanaa

In this episode, light is thrown on the path from Hadh to Behadh.

"Atkalen ae ke'm paanmiae, ae tho naheen panthh prapanch maaraa sanmandhhee.
Aene pagale na pohonchaay, jihaan chokas na keeje chith maaraa sanmandhhee." (1)

Meaning : Shri Mahaamathiji says, O' my sistren Sundersaathji from Paramdhaam! _With incomplete and doubtful knowledge, one cannot realize Paar Brahm. This is not the path of falsehood. Until the conscience is firmly focused on Beloved, it is not possible to reach the Lord through false and mendacious ways.

"Jihaan atkal thihaan bhraanthadee, ane bhraanth tho thha'ee aadee paal.
Paar javaay pooran dhrishte, ihaan raj na samaay panpaal." (2)

Meaning : Wherever there is conjectural knowledge, confusion and doubts shall 'rule the roost' (*take charge, to hold the rein or dominate*). Confusions and doubts in the mind play the role of a veil in realizing or gaining divine vision of Beloved. Full vision of pure knowledge and wisdom is requird to go beyond Niraakaar. Even an iota of falsehood cannot work on this path.

Import : Just as popularity, in repute or recognition and, vanity, in ego, are present in dormant form, same way, delusion is present in doubt or confusion. It is essential to have doubt free knowledge for attainment of Paar Brahm.

"Bhraanth aadee jihaan bhaaje naheen, thihaan maahen thhee na poore saakh.
Vachan rudhe prakaasee ne, jihaan aatham na dhekhe saakhyaath." (3)

Meaning : Until, the delusion that is a hindrance in the realization of Beloved is laid to rest, it is not possible to get testimony from the inner self for full submission towards Beloved. Even Aatma cannot get the divine vision of its dear Lord, until the heart is flooded with the illumination of Thaarthamic Wisdom.

"Ihaan sarv ne saakh puraaviae, gun angh indhree ne pakh.
Aaudh sarve sanbhaariae, ae tho alakh nee karvee chhe lakh." (4)

Meaning : For the realization of the imperceptible and invisible Paar Brahm, it is necessary to recognize the abode, form and sport of Paar Brahm by taking evidences from scriptures. One will have to subjugate

one's qualities (*Gun*), inner self (*Angh*), senses (*Indriaan*) and the overt and covert percepts (*Paksh*) at the feet of Paar Brahm. Along with these, weapons like faith (*Imaan*), love (*Ishq*), gratitude (*Shukr*), humility (*Gareebi*) and contentment (*Santhosh*) also have to be kept ready.

"Vaat binaa ihaan chaalvoo, ane pag binaa karvoon panthh.
Angh vinaa aaudhh leva, judhh th'e karvoon nisank." ***(5)***

Meaning : For entering Behadh, one has to walk on a non-existent path and that too without legs. Without limbs, one has to lift weapons and fight fearlessly against Maaya.

Import : The expanse of Mahaashoonya is infinite for the human intellect. There is no way, which traverses this and reaches Behadh. The expanse of Niraakaar is surmountable only by the grace of Opulent Lord and by the act of submission and tears of separation, leaving aside ego. Behadh is reachable not by our gross legs but only through mental concentration. This is what is said as to go with no path and legs. To take up weapons like faith, submission, love, trust, humility etc, there is no need for gross parts but can be assumed in the heart.

"Supan maahen sukh saakhyaath levoon, tho nidhraamaa kem levaay.
Jaagee akhand sukh olakhiae, aa supan lagaadiae valee thaanhen." (6)

Meaning : How is it possible to realize the eternal joy and pleasure of Behadh in this dreamy Brahmaand gripped by the slumber of Maaya? However, it is possible to experience those pleasures provided, those eternal joys are recognized by awakening the inner self.

Import : It is possible to sense our eternal bliss beyond this Maaya by, Aatmic awakening through the Thaarthamic wisdom and, by immersing in the pains and pleasures of love and separation.

"Aem ne akhand sukh udhe thhayoon, jyaare samajhyaa supan maram.
Jaagee saakhyaath bettaa thhai'ae, thyaare aagal pooran paarbrahm."(7)

Meaning : The eternal happiness of Behadh and Paramdhaam manifest in the hearts of Aatma the moment the secrets of this dreamy Brahmaand become clear. Aatma comes awake by drowning in the love for its Beloved and realizes Poorna Brahm by its vision.

"Vachane kaamas dhho'ee kaadiae, raakhiae naheen raj maathr.
Jogvaa'ee sarve jeethiae, thyaare thhaiae premnaa paathr." (8)

Meaning : Purge the impieties and aberrations of the heart by cleansing it with the divine words of Brahma Vaani in such a way that, not even a tinge remains.

You shall become eligible for that divine love only if you gain control over the vagaries of your heart (*meaning innerself constituted of mind, conscience, intellect and ego*) and senses.

Import : Through the sacred Brahma Gyaan, clear wisdom dawns within the Jeevs that, their ofiginal form is pure and enlightened. To remain enslaved by the illusory defilements is not the objective of my life. This way, the Jeev takes a solemn determination to remain free of lures of mind and senses. The emotions of love and separation thus burn to ashes all the mental deviations.

"Ae pagale aene panthhde, prem vinaa na pohonchaay.
Vaikuntt suny ne maarge, beejee anek kathhanee kathhaay." ***(9)***

Meaning : This path of Behadh is not traversable without the steps of love. Many different paths have been suggested in this world to reach Vaikuntt and Shoony.

Import : Whereas Vaikuntt is reachable by ascetism and religious

conduct, Mahaashoonya is achievable by various practices like Hatt yog (*a holistic yogic practice involving moral disciplines, physical postures, purification procedures, poses, breathing and meditation*), Raaj Yog (*primarily concerned with mind involving more of meditation and concentrations using appropriate postures and breathing exercises to facilitate the same and attain a seedless state*), Naadha Yog (*concentrating on sound and music to establish rapport between inner sound and transcendental sound*), Laya Yog (*a shaivic system based on focusing the mind in specific ways n the chakraas including kundaalini energy to arise*) etc. To reach Behadh without divine love is only a figment of imagination.

"Ae tho hadh naheen aa tho vehadh, ihaan anek atkalo thanaay.
Anek soora sangraam kare, anek uthhadthaan jaay." ***(10)***

Meaning : This is not the Brahmaand of Hadh but Behadh, the Brahmaand without and beyond words about which, many learned have been attempting to explain by guesses, assumptions and conjectures. Rishis (*a recluse who realizes the meaning of vedhic hymns*), Munis (*an anchorite involved in meditation and knows the secrets of dhharma*), Yogis (*one who is involved in yogic practices*), Yathis (*a yogi who is also a recluse*) and others have struggled with

Maaya for reaching Behadh but got lost in Mahaashoony.

"Saadhh soordhheer anek malo, anek jaa'o Vaikuntt paar.
Pan akhand thanaan dharvaajaa konen, th'e tho nav ughde nirdhhaar."
(11)

Meaning : Even if great saadhus (*people who are exceptionally pure and clean at heart and, benevolent*) and, other valorous among learned and devoted, all join and try their level best, they will succeed in reaching Vaikuntt or the one beyond, Niraakaar only but none had reached the eternal abode of Behadh, which is even beyond Niraakaar.

Import : Except for the five jewels of Akshar Brahm or their favoured ones, none else has succeeded so far to enter Behadh.

"Thamne motee mathvaalaa saadhh dhekhaadoon, jene bharyaa
Brahmaandmaan paay.
Ko'ee Vaikuntt ko'ee suny mandalmaan, aetlaa lage pohochaay." (12)

Meaning : Now, I shall tell you about the pious and virtuous of this world eugolised as the repository of wisdom, who had tried to reach

Behadh. Their achievement was that, either some reached Vaikuntt or some ended up at Shoonya – Niraakaar.

"Paarbrahm paamyaan thanaan, anek udham kare saadhh.
Chadee vaikuntt aadhhaa vahe, thihaan tho aadee chhe agam agaadhh."
(13)

Meaning : The pious and the virtuous (*Saadhus*) and those with meditational spiritual attainment (*mahatmas*) tried their best to attain Sat-Chit-Anand Paar Brahm. Crossing Vaikuntt, when they tried to move forward, they encountered the vast expanse of Mahaashoonya, which, none is able to transgress.

"Saadhh aaudhh sarve saachvee, judhh th'e karthaan jaay.
Lohee maans na rahe angh oopar, vachmaan svaans na khaay." ***(14)***

Meaning : Saadhus and Mahaatmaas fight with Maaya employing the weapons of wisdom, devotion, detachment, etc. They stop their vital airflow at the tenth door (*Sahasraar*) in such a way that, there is no need to breath even. Their bodies have become emaciated, with hardly any blood and muscle, due to their severe penances.

Import : 'Not to take even breath' is an idiomatic phrase meaning, to keep working non-stop. The expression here is related with yogic practice and indicates that insentient meditational trance of Hatt Yog where, the pangs of hunger and thirst are not felt and, even the act of breathing is stopped. It is not possible to have vision of Paar Brahm by even this insentient meditational trance.

"Chaudhe chadee chaale aenee vidhhen, aagal niraakaar kehevaay.
Thihaan panthh na thhaay pag thhobh binaa, saadhh ihaan jaa'eene samaay." ***(15)***

Meaning : When these people cross the 14 worlds (*tiers*) and go ahead, they encounter the expanse of Niraakaar. Niether is there a path in that expanse of Shoonya nor any help. Helpless, these Mahaatmaas remain lost in that Niraakaar.

Import : The leela of the gross body is only on earth. The leela of Swarg, Vaikuntt etc. is of subtle body. There is no question of walking with the gross legs in Mahaashoonya; hence, said in the verse as without the help of the legs. It is possible to move around in the gross world with, subtle (*Sookshma*), causal (*Kaaran*) and cause of causal (*Mahaakaaran*) bodies but, in Mahaashoonya (*Moh Thathva or*

Mahaakaaran), only cause of causal and beatitude or, felicity (*a state of exalted happiness or supreme bliss and only the consciousness of the entity of self with nothing else;* ***Kaivalya***) bodies can move around, not subtle or causal. Here, in the verse, the context is of reaching by meditational concentration and not with the body.

"Ketlaak jor kare judhh karvaa, pan pag panthh sabdh na koy.
Soon kare saadhh sanandhh vinaa, motee math vaalaa jo'y." ***(16)***

Meaning : No favourable result seems to emerge in the struggle of Saaddhus and Mahaatmaas with Maaya as, there is nether any way to go nor words. What can the great Saaddhus and Mahaatmaas, know for their ocean of wisdom do, without their being aware of the reality of Mahaashoonya?

"Aa panache thanoon mool koy na preechhe, anek kare chhe upaay.
Saadhh motaa pohonche suny lage, pan sath sukh kene na levaay." (17)

Meaning : Many Saaddhus and Mahaatmaas try hard to know the source of the five elements (*matter*) but are not able to tell. Many great Saaddhus and Mahaatmaas succeed in reaching Niraakaar but none is able to attain the happiness of eternal abode.

"Vedhen vairaat joyoon dhason dhisaa, kahee aa paanch chaudhnee utpan. Choudh lok joyaa chaare gamaa, chaalyaa aadhha jovaa maahen su'n."

(18)

Meaning : Based on Vedhaas, Saaddhus and Mahaatmaas searched all 10 sides of this Brahmaand. They could say that the entire Brahmaand of 14 worlds is fashioned out of the five types of matter only. When they looked on all four sides of the 14 worlds, they could see nothing but the vast and endless Mahaashoonya only.

Import : Verses 18 – 21 of this episode represent Vedh in a figurative fashion as though a human searching for Paramaatma. No doubt, Vedhaas are oldest scripture from the time of creation and, being the words directly from divinity, are definitely not of human origin. Whatever humans gleaned by reading Vedhaas, was deemed to be their contention but, it is also a possibility that, the pearls of absolute wisdom lying scattered may not have been fathomable by man. Without the divine Thaartham knowledge, it is never possible to decipher the undecipherd secrets of Vedhaas. The name 'Vedh' appearing in all the four verses should thus be taken to indicate the Vedhic scriptures (Braahman, Aaranyak, Upanishadh, Dharshan etc.) compiled by Rishis and Munis and not the original Vedhic texts.

"Suny joyoon ghanoon shram karee, thyaare naam dhharaavyaa nigam.
Sanandhh na laadhhee suny thanee, thyaare kaheenen valyaa agam."(19)

Meaning : People tried their best to cross the Mahaashoonya on the basis of Vedhic Literature, but when they could not cross the expanse of Niraakaar, ended up describing Paar Brahm in utter despair as, unfathomable and inaccessible and as, beyond mind, sound and Shoonya.

Import : The usage of the word 'Agam' in this verse is for the ancillary texts of Vedhaas. This is, corroborated by the contention of Manusmruthi, ***'Nigamaanshchaiva vaidhikaan'.*** In the explanatory ancillary texts for Vedhaas written by humans, there is no description beyond Niraakaar. This is, what is conveyed in this verse. It is a worth remembering fact that, in the original Vedhic texts, there is no attempt whatsever to suggest Brahm as Niraakaar.

"Vedhe valthaan vaanee je ocharee, th'e thaan chaddee vairaat ne mukh.
Kuliae th'e la'ee mukh viprone, karee aapee vrath bhakh." (20)

Meaning : Whatever literature, people wrote in relation to Vedhic hymns after experiencing Mahaashoonya, was accepted by the entire

Brahmaand. In Kaliyug, people who qualified themselves to be called Brahman or learned scholar, used these literatures as their instrument of subsistence (*livelihood*).

"Vedh sanmukh chaddyaa jyaare oonchaa, thyaare mool hathaa paathaal. Fareene vaanee paachhee valee, thyaare thhayaa mool oonchaa ne neechee daal." ***(21)***

Meaning : When the search, based on pondering and contemplation of Vedhaas proceeded ahead, it had started from Paathaal, meaning, that was the root or beginning. When the description initiated, after the search of Mahaashoonya, it started with the infinite expanse of Niraakaar and ended with Paathaal. The said lowest or latest explanation in the verse is this.

Import : This Brahmaand has been likened to an inverted tree with its base at the top and its branches spread downwards, extending to Paathaal as mentioned in Kattop Upanishad, Gita 15/1 and even other scriptures. The inherent meaning is that, the original cause of creation of this Brahmaand is, Niraakaar or Mahashoonya. Just as many branches sprout from a tree, innumerable Brahmaands keep originating from the Niraakaar form of Moh Saagar.

"Kalp virikh thihaan vedh thhayo, thehenoon phal nipanoon bhaagwath. Ban pakv ras grahee muni thhayaa, aem suken parsavyaa santh." (22)

Meaning : Vedh is like that tree, which presents the fruit of Dhharm, Arthh, Kaam and Moksh. Fruit of this tree is Bhaagvath.The essence of that ripe fruit, Bhaagvath, 'the fifth chapter on Raas' was grasped by Shri Shukdev Muniji and recited to thers sanths.

Import : The main topics of Vedh are Akshar Brahm and the Brahmaand of Yogmaaya. It is, firmly established by this averment of Gita, ***'Yadhaksharam brahmavidho vadhanthi'.*** The Raas described in the fifth chapter of Bhaagavath is the eternal Mahaaraas taking place at the Brahmaand of Yogmaaya, which depicts the blissful sport of Brahm.The real proof, of the enlightenment given in Vedh regarding the abode, form and sport of Brahm is the fifth chapter on Raas. It is for this reason, the tenth division or section of Bhaagavath, is considered as the fruit of the Vedh form of Kalpa tree. The sweet nectar of the 10th section of Bhaagavath is the fifth chapter on Raas, which indicates towards the highest objective of life. Only the tenth section of Bhaagavath has the description of the blissful leelas of Braj and Raas enacted by Paar Brahm. The rest of the sections provide mere knowledge of worldly kind.

"Ae ras sanmukh saadhh la'ee ne, vaikuntt suny samaay.
Beejaa kaasht bhakhee jan je hettaan utharyaa, jal binaa leheren pachhtaay." ***(23)***

Meaning : Despite receiving this eternal elixir distributed by Shukdevji, Saaddhus and Mahaatmaas are only able to reach upto Vaikuntt and Niraakaar. 'Leaving the sweet juice of the fruit, chewing dry wood' means, keep wandering in the lower worlds enmeshed in rituals and remain sorrowful on the waves of waterless Ocean of worldly existence (*Moh Saagar*).

Import : In the absence of Thaarthamic wisdom, even the greatest of scholars has failed to understand the place of enactment of the eternal leela of Mahaa-raas, despite grasping the description of Raas given in the fifth chapter of Bhaagavath. This way, they are also not able to go beyond Vaikuntt and Niraakaar. The people who have epitomized traditional ritualistic acts as everything, are unable to get out of the cycle of birth and death because, they have no understanding of the abode, form and sport of Paar Brahm.

Episode [68] Verses (864).

This episode throws light on Mahaashoonya (*Incorporeal of Incorporeal*)

"Sunya mandal sudhh jo jo maaraa sanmandhhee, aa indoo jehene aadhhaar.
Neth neth kahee ne nigam valiyaa, nigam ne agam apaar." (1)

Meaning : Shri Mahaamathiji says, O'sistren Sundersaath Brahmashrishtis! Please understand (*intellectually*) the reality of this vast expanse of multitude orbs of incorporeal (*Mahaa-shoonya mandal*), which is the basis of this Brahmaand as well; meaning, this Brahmaand has originated from this Mahaa-shoonya only. All mortals of this world have to return back from this vast and untransgressable void (*Mahaa-shoonya or Moh-saagar*). It is because of this that in the ancillary (*explanatory*) texts of Vedhaas, the word 'endless' 'endless' or 'limitless' 'limitless' (*'Nethi' 'Netih'*) has been used for Paar Brahm.

"Ihaan aadh anth naheen thhaavar jangam, ajvaas na kaan'ee andhhaar jee.
Niraakaar aakaar naheen, nar na kehevaay kaan'ee naar jee." (2)

Meaning : This great orb of incorporeal (*Mahaa-shoonya or Moh-saagar*) is so strange that it has neither beginning nor end. Neither can it be said as static (*sthhaavar*) nor as in motion (*Jangam*). Neither is it seen as bright or lighted nor dark. Neither is it without form nor with form. It cannot be ascribed any gender(*masculine or feminine*).

Import : Moh-saagar in itself is Mahaamaaya, whose form is immanifest. Mind or intellect cannot gauge its original form. In this episode, a suggestive assertion has been made of its original form based on Thaartham wisdom. It is neither static nor in motion because, its state prior to creation was like that of a deep slumber; but with the volition or will of Brahm, vibratory motion generated in the subtle micro-particles leads to the manifestation of creation. Though its original form is very dark, it is still capable of generating countless number of Sun or, put in another way, it hides within its darkness innumerable Sun and hence, its form can neither be dark nor bright. Despite being formless by itself, it is neither with form nor without form as, it keeps hidden within its womb, the entire creation, which is with form. The gross bodies of all men and women arise from this, and hence the question arises as to whether it can be said as masculine or feminine?

"Naam na ttaam naheen gun nirgun, pakh naheen parvaan jee.
Aavan gavan naheen angh indhri, lakh na kaan'ee nirmaan jee." ***(3)***

Meaning : Neither is there any word available for address nor any place for residency within this Mahaa-shoonya. There is neither any matter (*material object*) with or without qualities (*or attributes*). Definitively, there is neither existence of inner self nor of senses or even of any side or direction. There is neither any process of coming and going nor any mode of recognition.

"Ihaan roop na rangh naheen thej joth, dhivas na kaan'ee raath jee.
Bhom na agin naheen jal vaa'ae, na sabd soham aakaas jee." ***(4)***

Meaning : There is never any form or colour. There is neither any manifestation of heat nor light. Cycles of day and night are also non-existent. There is neither existence of earth, water, fire, air and sky. So much so, there is neither the expression 'so-ham'.

Import : The original form of Maha-shoonya is so subtle that, the form and colour or the five elements mentioned in the verse are all immanifest but all of them originate from it only.

"Ihaan ras na dhhaath naheen ko'ee thathva, ginaan naheen bal gandhh jee.
Phool na phal naheen mool birikh, bhangh na kaan'ee abhangh jee." (5)

Meaning : Here, there is neither any manifest form of essenceful juice, metal or matter. There is neither any sense of wisdom, power or aroma (*smell*). Neither there is any manifest existence of flower or fruit and, even the source of trees meaning, seed. There is no sign of life and death even.

"Akhand thanaan dharvaajaa aadee, sunya mandal visthaar jee.
Aene ttekaanen be'ttee achhathee, baandhhee ne hathhiyaar jee. (6)

Meaning : The great orb of Mahaa-shoonya is a form of veil of the Eternal Abode. Its expanse is up to the door of Behadh (*Avyaakruth*). This Mahaa-shoonya, whom none is able to conquer, embodies wirhin it, the mighty power of Kaal-maaya with her weapons.

Import : Rodhhni is the blissful consort power of Pranav (*Aum*). 'Armed with weapons' is a figurative expression as, she bars the entry of all to the Eternal Abode. The meaning of the word 'Rodhhni' itself is, one that causes impediment. Pranav or Aum is the form of the gross of

Avyaakruth. When 'Aum' is Aadi Naaraayan, the reflective form of Pranav, Rodhhni is nothing but the power or force of Kaal-maaya.

"Ae bal jo jo balvanthee noo'n, aehno ko'ee na kaadde paar jee.
Anek upaay keedhhaan ghanen, pan ko'ae na pohonthaa dharbaar jee."

(7)

Meaning : Look at the strength of this all-powerful Rodhhni. Nobody gets away from her, meaning, nobody is able to defeat her and transgress Niraakaar (*incorporeal*). Many tried different things to win over her but none could reach the Behadh.

"Ko'ee na pohontho ihaan lage, aehno bolee maare prathaap jee.
Aa paanchon aehnee chhaayaa padee chhe, ae sunya mandal visthaar jee."

(8)

Meaning : None (*except for the five jewels of Akshar and Brahmashrishtis*) could ever reach the Eternal Behadh crossing this Rodhhni. By her mere force of will, she is able to weaken the strength of great ascetics. The five elements are just nothing but, mere shadow of this vast expanse of Mahaa-shoonya.

Import : There arises a curiosity as to whose shadow do the five elements represent; of the power of Kaal Niranjan, the power of Rodhhni or, of Mahaa-shoonya?

The reflection of Kaal Niranjan is Mahath-thathva. Rodhhni being the blissful power of Pranav, she ought to be sentient. Its reflective form cannot be the insentient material form of the five elements. How can the Mahaa-shoonya have a reflection when it does not have a form or shape?

Mukh Vaani has within it satisfactory answers to these questions.

'Ae pe'd kaalee kin dhekhee naheen, sab rahe chhaayaa me'n urjhaa'ae.
Gam chaayaa ki bhee na padee, tho pe'd paar kyon lakhaa'ae.'

From this verse, it becomes clear that, the five elements, the eight envelopes (*ashtaavaran*), Mahath-thathva *etc.* are the shadowy forms of that mahaa-maaya (*Kaal-maaya or Mahaa-shoonya). Shadow (chhaaya)* does not mean reflective image alone. The word, shadow, can also be used in a figurative sense, as in the case of a person showing traces of behaviour, power or wisdom of some other person whence, we say that the person is an after-image of the other person.

In the same way, Moh-saagar is the subtlest form of the manifest nature of three qualities. The five gross elements are simply a reflection or shadow of Mahaa-shoonya as, the penta-elemental Brahmaand arises by a mere agitation or perturbation within it. However, from the point of view of scriptures, sky and the five elements arise later, after the origin of Ahankaar (*ego*) from Mahath-thathva, which in turn arises from Moh-thathva.

Episode [69] Verses (872).

Moolgee Chaal

This episode invokes all to proceed towards Behadh and further to Paramdhaam leaving Hadh.

"Have vaasnaa hase je vehdhanee, th'e jaageene jos'e nirdhhaar.
Sath asath ban'ne ju'aa karse, aehno thehaj ughaadse baar." ***(1)***

Meaning : Now, whosoever is the Aatma from Behadh shall awaken and see. It shall clearly view falsehood and truth (*Maaya and Brahm*) distinctly and differently and open the door to Behadh.

"Aehmaa'n vaasnaa paanache pragat ttha'ee, rachee raamath dhekhaadee rudee pe'r.
Kaaraj kareene akhandmaa'n bhalse, achhar saroop aehnoo'n gher." (2)

Meaning : To show this sport very well, the five Aatmaas of Akshar Brahm (*Lord Shiv, Sankaadhik, Lord Vishnu, Kabirji and Shukdevji)* have come into this sport. The Brahmaand of Yog-maaya of Akshar Brahm is their original abode. After fulfilling their roles, they shall return back to their Eternal Abode (*Brahmaand of Yog-maaya*).

"Raamath jovaa valaa th'e ju'aa, th'e aagal vaanee tthaase visthaar.
Maayaa dhekhaadee ne vaar ughaadee, jaavoon achhar ne paar." (3)

Meaning : Brahmashrishtis, who are the viewers of this sport, are different from them all. Their detailed description shall appear later in Mukh Vaani. After viewing and experiencing the illusory sport (*the sport of Maaya*), they shall return to their abode (*Paramdhaam*), which is even farther from Akshar and Behadh.

"Saasthr saadhhonee vaanee sarve, aagam bhaakhee chhe anek.
Th'e sarve aanhee aavee ne malse, thehnaa vaanchaase vavek." (4)

Meaning : There is clear indication of their coming in prophesies or forecasts of all scriptures, saints and, holy men. The meaning of, 'all these prophecies shall meet here' is that, the coming of Brahmashrishtis shall establish the veracity of all the prophecies and they would be discussed and looked at minutely.

"Chhar thhee theeeth achhar thhayaa, a'ne achharaatheeth kehevaay.
Aapan'ne jaavoon aene'n ghare'n, ihaan atkale kem pohonchaay." ***(5)***

Meaning : There is Akshar Brahm beyond Kshar and, even beyond is Aksharaatheeth Poorna Brahm. We have to reach that Paramdhaam of Aksharatheeth, which is not reachable by doubts and conjectures.

"Paar sukh thhayoon aenee pere, hajee ramo thame'n chaayaa maahen.
Thamne pharee pharee aa bhom aadee aave, thame'n kaamas na taalo kyaanhen." ***(6)***

Meaning : O'Sundersaathji! The joys of Eternal Abode are realizable by this way. Alas! You consider yourselves happy and contended lost in the illusory Maaya. This world of Maaya becomes a stumbling block between you and the Lord. To attain the Eternal Bliss, why are you not

shedding the perversions of this illusory world?

"Hoon sanmandhhee maate baar ughaadoon, aapvaane sukh sath.
Kheejee badeene hansee thamaaraa, pharee pharee vaaloon chhoon chith."
(7)

Meaning : O'Sundersaathji! It is only because of your original connection that, I have opened the door to Eternal Abode for giving you the Eternal Bliss of Paramdhaam. Time and again, by getting angry over you or by fighting or quarrelling with you, or even by good humour, I am trying to wean away your conscience from Maaya.

Import : The dealings or practices associated with the state of Brahmic realization are quite beyond the bounds or purview of worldly dealings and practices. The intense expressions of anger, argument and ridicule or jokes manifesting in that state, are beyond worldly expressions as, a person exhibiting such behavioural traits is, no doubt behaving unselfishly (*without any self* interest), consumed by Brahmic sentiments and ardour. Such expostulations are therefore free of all worldly defilements. In this context, is the contention of Aadi shankaraachaarya: '***Nisthreigunye pathhi vicharathaha ko vidhhihi ko nishedhhaha'*** meaning, the rules and hindrances or

impediments of mundane ritualism do not affect those who tread the path beyond (*or free of*) the three qualities (*path of Brahmic realization*).

"Thame'n raakhee radhemaa'n andhher, aulaadvaa heendo chho sansaar.
Aenee pere uvat chadaay naheen, javaay naheen pe'le paar." (8)

Meaning : You are trying to cross this ocean of worldly existence (*Bhavsaagar*) by having loaded your heart with the darkness of Maaya. This way, it will not be possible to ascend on the path to Behadh and, that Paramdhaam beyond Akshar Brahm shall remain unreachable.

"Sathgur sangh kare aap grahee, vachane dhhamaave nisank.
Ras thha'ee kas poore kasotee, thyaare aado na aave prapanch." (9)

Meaning : When you go under the refuge of Sathguru, he will hold your hand meaning, he will take charge of the responsibility of your spiritual welfare. He will clear your doubts by his nectar like words. After that, he will prove your heart worthy at the touchstone of pain of separation from, and love for the Lord whence, the trickery and delusions of this Maaya will never come as hindrance in front of you.

Import : A doubt clearly nags the mind as to, which Sathguru's refuge this verse is directing us to seek, in the light of the averment '***Sathguru meraa syaamjee***' in Mukh Vaani. It is worth remembering that this episode came from Mahaamathi at that time when Sundersaath had already recognized him as Aksharaatheeth. It is inferable in this context that, the addressed Sathguru is none else but Mahaamathiji. As Aksharaatheeth had played His sport ensconced within the abode of the heart of Devchandraji, the glory of Sathguru was associated with him previously. None except the one whose heart becomes the abode of the Lord shall get the glory of address as Sathguru in the sport of the sixth day.

"Thamasoon judhh Kare ghen ghaaran, lajyaa ne ahankaar.
Kaayar ne kanpaave ae bal, beek ne bhraanth vichaar." ***(10)***

Meaning : The deep intoxication, bashfulness and ego of Maaya are wrestling with you meaning, inhabiting your heart, they are not allowing you to drown in the love for Lord. The might of Maaya frightens the meek and the coward and due to this fear, incongruence and delusions arise in the mind.

"Thamen ginaan thano ajvaas la'eene, uplo taalo chho andhher.
Pan maanhelo sootho nidhraa maahen, tho kem jaa'ae man'no pher."(11)

Meaning : O'Sundersaathji! You are able to set aside (*brush aside*) the outwardly ignorance by the illumination of Brahm Vaani but, you are in a deep slumber of Maaya from within. Alas! In this state how do you expect your mind not to wander around in the vagaries of Maaya?

Import : Knowledge only indicates the objective (*Paar Brahm*). Only the fire of pangs of separation and love can help realize Beloved by taking one away from the clutches of Maaya.

"Jyaare vachane jagavso vaasnaa, thyaare aap olakhso prakaas.
Thyaare paar brahm no'n paar thhakee, thame'n aaheen dhekhso ajvaas."
(12)

Meaning : When you awaken your Aatma through clear perception of the words of Brahm Vaani, the bright form of your Aatma shall become perceivable. Further, divine vision of Aksharaatheeth Paar Brahm, who is even beyond Behadh and Akshar Brahm, becomes possible sitting over here only.

"Have jene aapan'ne ae nidhh aapee, tehnaa charan grahiae chith maanhe. Nidhraa udaadeene supan samaave, thyaare jaagee be'ttaa chhaiae jaanhen." ***(13)***

Meaning : We should instil the image of the lotus feet of Aksharaatheeth Paar Brahm who has gifted us an eternal wealth in the form of knowledge about Paramdhaam. We shall awaken in the real sense, only when our Opulent Lord would drive away the dream state and relieve us from the slumber of Maaya.

Import : The essence of saying 'to relieve from slumber' is, dissipating the spell of illusory ignorance. Just as the end of sleep terminates a dream, the dissipation of illusory slumber also ends the egoistic obsession of '*me and mine'* as well. The expression 'end of dream state' refers to this exactly. In this state, the imprinting of the 'Dual Form' in the abode of the heart of Aatma is, referred to as awakening of the Aatma. No Aatma shall awaken in Mool-Milawa during the sport of awakening (*Jaagni leela*) and all shall awaken together there only at the end of jaagni leela, as Vaahidath (*oneness*) pervades Mool-Milawa.

"Ha've aene charane'n thame'n paanmso, akhand sukh kahiae jeh. Sarvaa ange chith sudhh karee, thame'n sevaa th'e karjo aeh." ***(14)***

Meaning : You shall attain the absolute bliss of Paramdhaam only at the lotus feet of Sadguru. Therefore, concentrate on your conscious self and serve the Sadguru with all parts of your body.

"Mahaamath kahe sanmandhhee saambhlo, maaraa sabdaateet sujaan.
Charan so'n chith pooro baandhhjo, jihaan lage pindmaa praan." (15)

Meaning : Shri Mahaamathiji says, O' my wisest of wise and soul related sundersaathji of Paramdhaam! Please keep your conscience pinned at the lotus feet of Lord till your body has life force within it.

Episode [70] Verses (887).

kiranthan Aakhir ke

Raag Shree Aasaavaree

This recital is referred to as 'the last recital' (*Aakhir ke keerthan)* as it was delivered at 5-Padmaavathi puri, Panna. Episodes 71 – 109 of this scripture seem to have originated on different occasions at Shri Padmaavathi puri abode.

"Laadliyaan laahooth kee, jaakee asal chauthhe aasmaan.
Badee badaa'ee in kee, jaakee sifath Karen subhaan." ***(1)***

Meaning : Aksharaatheeth is very fond of his better halves, the Brahmashrishtis. Their original bodies are in Paramdhaam, the fourth sky (*chouthe aasmaan*). Great is the glory of Brahmashrishtis. The Opulent Lord himself narrates of their great glory.

Import : The four skies are as follows: - 1. the world of death (*Mrityu lok or Naasooth),* 2. Baikuntt or Vaikuntt (*Malkooth*), 3. the abode of Akshar (*Akshardhaam or Jabrooth*) and 4. Paramdhaam (*Laahooth*). Here, Akshardhaam is indictive of the Brahmaand of Yog-maaya. The original form of Akshar is at Paramdhaam only. The expression, better halves is only suggestive of loved ones.

"So uthree ars ajeem se, roohen bare hajaar.
Saathh sevak malaayak, paave dhuniyaan sab dheedhaar." ***(2)***

Meaning : Twelve thousand Brahmashrishtis have descended to this world from Paramdhaam to experience the sport of illusion (*Maaya*). Alongwith them 24000 Iswarishrishtis have also descended as attendants. Now all the creatures of this illusory world shall get to

know the divine Brahmashrishtis and Ishwarishristis.

Import : An ocean of oneness (*Vaahidath*) pervades the entire sport of Paramdhaam. The companion damsels in Paramdhaam shall also experience all that the Brahmashrishtis experience in this sport. There is no need for their conscience to come to this impermanent world. Usage of the term attendants for Ishwarishrishtis portrays the unworldly glory of Brahmashrishtis.

"Mothee kahe jo in ko. Jaako mol na kaahoon ho'ae.
Baare daalee ginthee, soorath aadhmee soae." ***(3)***

Meaning : Kuraan describes these Brahmashrishtis as priceless pearls. In keeping with the nuances of this world, their number is kept restricted to 12000. However, their number in Paramdhaam is infinite. In this world, their conscience has entered into the bodies of people and hence considered as human like.

"Momin bade maraathabe, noor bilandh se naajal.
Inon kaam haal sab noor ke, angh iskei ke bheegal." ***(4)***

Meaning : The hierarchal position of Brahmashrishtis is very high.

They have come from Paramdhaam. All their deeds and behaviour are of brilliance meaning, fully pure and transparent. Their hearts are drenched in the elixir of love.

"Saal nav sai nabbe maas nav, huae rasool ko jab.
Rooh-alla missal gaajiyon, momin uthre thab." ***(5)***

Meaning : Nine hundred and ninety years and nine months after the relinquishment of the worldly body by Muhammadh sallillaho alaihi Vasallam meaning, 9 years and 3 months before the completion of 1000 years, Shyaamaaji accompanied by the Brahmashrishtis (*the ones who would sacrifice everything in oblation to the Lord*) descended from Paramdhaam.

"Auliyaa lillaa dhosth, jaake hirdhe hak soorath.
Bandhagee khudhaa aur inkee, beech naaheen thafaavath." ***(6)***

Meaning : These Brahmashrishtis have found mention as apostles or friends of Khudha (*Almighty*) in the Islaamic scriptures of Kuraan and Hadhees. Ensconced within the abode of their heart is the divine form of Beloved Paar Brahm. There is no difference between their salutation and the salutation of the Almighty.

Import : All eastern scriptures like Vedh, Upanishadh and Santh Vaani refer or mention only about monotheism. According to Kuraan, salutation to anyone else, other than Allah-Thahlla, is tantamount to a great sin. Should, salutation be offered to Brahma-munis as well, is the query, that arises from the contention of this verse?

In Mukh Vaani, Allah has been depicted as lover (*Aashiq*) and Shyaamaaji and Sundersaath as Loved (*Maashooq*); ***'Aasik kahyaa allah ko, Maasook kahyaa mahanmadh'***. It is a universal understanding that, the glory or image of the maashooq pervades the entire being of aashiq; ***'Rom-rom m'e rami rahyaa, pi'u aasik ke angh'***. In this state, the insult or honour of maashooq (*Brahmashrishtis*) is the insult or honour of aashiq (*Raaj Ji*) only. Salutation to roohs (*Brahmashrishtis*) finds equated with salutation to Khudha (*Almighty*) in the verse just to convey this sentiment only. Worship of anyone else other than the self-sportive non-dual, Aksharaatheeth Paar Brahm is, liable to push the world into the deep recess of devastation and perdition. In essence, the verse conveys the need to keep a sense of respect towards Brahma-munis.

"Aehee giro islaam kee, khadiyaan thale ars.
Ya dhuniyaan yaa dheen me'n, sab me'n inko jas." ***(7)***

Meaning : These Brahmashrishti treading the righteous or virtuous path of peace are the only ones who stand to experience the bliss of Paramdhaam. Their great glory and fame permeate not only the spiritual world but also the whole universe.

"Lok jimee aasmaan ke, saaf jo karsee sab.
Bujarkee in giroh kee, aesee dhekhee na sunee kab." ***(8)***

Meaning : These Brahmashrishtis only shall cleanse all the creatures of the fourteen worlds from Earth to Baikuntt. Such great glory of these Brahma-munis is, neither seen nor heard with reference to anything or anyone else.

Import : There have been very many saints, sages, hermits, enlightened or incarnations in this world but the glory of the Brahma-munis, likened to parts of the body of Aksharaatheeth, is above all.

"Giro uttaa'ee adhal se, vaasthe paiganmaron.
Dheven gavahee aakhir ko, oopar munkaron." ***(9)***

Meaning : Divine messengers or prophets are to bear witness against all those atheists who refuse to repose absolute faith in Praan-naathji

who represents the glory of Aksharaatheeth. Therefore, before the enactment of the act of deliverance of Justice, the conscience of all Brahmashrishtis shall retract back to Paramdhaam.

Import : Justice shall be administered in the first level (*first Bahisth*) Sath-swaroop on all those who continued to perpetrate bad deeds and acts without bringing themselves to bear faith in one Paar Brahm. As during the sport of Braj, Brahmashrishtis will awaken in their own original forms at Paramdhaam prior to Mahaa-pralay.

"Karen imaarath bhisth kee, kosis sifath kaamil.
Dheven khuskhabaree khudhaa thinko, jinke nek amal." ***(10)***

Meaning : Brahma-munis, by their efforts of pleading for the jeevs, shall try to provide them with eternal levels of salvation. The Lord himself shall give the good news of grant of salvation in eternal levels of heaven (*created Bahisths*) to all those who have been virtuous in their deeds.

Import : It might appear that there is some contradiction between this verse and the manifest verse, ***'Thab ko'ee naheen kisi ke sangh, dhukh sukh bhugthe apne angh.'*** in Prakaash Hindusthaani: But it

is not so. The pleadings of jeevs on their bad deeds will have no bearing but, the pleadings made by the Brahmashrishtis, originating from the Anand (*Bliss*) aspect of Paar Brahm, on behalf of Jeevs, shall definitely help in securing levels of salvation for them as the Brahmashrishtis are like His own parts: ***'Brahmshrisht kahee vedh ne, brahm jaisee thadhogath'.***

"Giro banee asraa'eel, jith mahanmadh paiganmar.
Jin kaul maksoodh saban ke, so beech in aakhir." ***(11)***

Meaning : Ahamadh (*Hakki Soorath, Praan-naathji*) appeared among the congregation (*followers or Yahoodhis or Hindu Sundersaath*) of Prophet Israa'eel (*Devchandraji or Nijanand Swamy*). By manifesting and disclosing his identity on the day of Kiyaamath (*Waqt Aakhirath*), Praan-naathji fulfilled the predictions of all scriptures.

Import : Prophet Ibraahim had two heirs (*likened as sons*), Ismaeel and Is'haak. Latter (*Devchandraji or Nijanand Swamy*), along with his spiritual son (*heir*) Yakoob (*as per khuraanic principles*), came to be honoured as Baani Israa'eel, representing the incarnation of Vijayaabhinand Buddh Nishkalank or Imaam Mahandhi, who opened out all hitherto hidden and unrevealed riddles contained in all

scriptures and initiated the sport of awakening (*Jaagni*) of fourth and fifth days.

"Mulak hu'aa nabiyan kaa, aakhir hindhuon ke dharmyaan.
Giro bhekh phakir me'n, paathsaah mahnmadh parvaan." ***(12)***

Meaning : As Shri Praan-naathji manifested among Hindus at the time of the day of judgement (*Kayaamath*), Hindusthaan (*Bhaarath or India*) has become a country of prophets. Shri Praan-naathji (*Muhammadh Noor*) in the garb of an ascetic (*Phakiri*) exercises his sovereignty (*Swaamitv*) over the manifested Brahmashrishtis in Hindusthaan.

"Maa'aene rujoo sab insen, thaureth dha'ee hai jith.
Hoth pehechaan khudhaa'ae kee, in giro kee sohobath." ***(13)***

Meaning : Through this Praan-naathji only, the scripture of Kalash (*Thaureth*) has manifested. Revelations and explanations to all the unsolved mystic statements of scriptures (*Vedh and Kateb*) emanate from him only. By being associated with these Brahmashrishtis, recognition comes of Shri Praan-naathji, the beloved of all.

"Barse bayaan raah vathanee, kahee soorath meh islaam.
Gire bhune murag aasmaan se, banee asraa'eel par thamaam." (14)

Meaning : The shower of divine wisdom of Nijaanand sect (*Dheene Islaam*) is the one that leads to the path of Paramdhaam and, there is mention in the scriptures of Khuraan and Hadhees, of the incident of raining of fully roasted chicken from the sky for the gathering of followers of Israa'eel.

Import : The covert meaning of chicken is, a bird that speaks with a sweet sound. Sundersaath, have been likened here to the gathering of Isra'eael meaning, followers of Shri Ji. The covert essence of '*rain of roasted chicken*' is the manifestation of elixir in the form of Brahm Vaani that gives blissful succour to Aatmas.

"Chhe hajaar baajoo dho'ae bagal, jabraa'eel oopar roohan.
Agyaarain sadhee girah khol ke, chale mahanmadh sangh momin." (15)

Meaning : It is, mentioned in Thafseer – ae – Hussaini that, on each of the wings of Gabriel (*Jibraaeel*) are seated 6000 Brahmashrishtis. They would un-tie the spell of eleven knots and take to the path of

Paramdhaam along with Shri Praan-naathji (*Aakhiri Muhammadh*).

Import : Gabriel (*Jibraail*) is not a bird but the inspirational power of Aksharaatheeth or an archangel of Akshar. In this world, Jibraail is associated with all Brahmashrishtis. The meaning of un-tying of eleven knots is, the revealing of the manifestation of Aakhrool Imaam Muhammad Mahdi Saahibbujmaan, Shri Praan-naathji, in the eleventh century. The inherent meaning of the expression '*the departure of Brahmashrishtis along with Shri Praan-naathji*', is not departing by leaving their bodies but, extending steps towards the realization of Paramdhaam. In this context, the following verse from Sananddh is very enlightening: ***"Pohonche ars meyraaj me'n, hans miliyaa roohen khudhaa'ae".***

"Khudhaa dheve saahedhee khudhaa'ae kee, aur na kinahoon hoae.
Karen bayaan phurmaaven hukam, laayak poojne ke so'ae." ***(16)***

Meaning : Only one, who has attained oneness with Brahm, and none else can make attestation to the identity of Paar Brahm. Even after describing in entirety about the abode, form and sport of Paar Brahm, such a being says that, "I am not saying it but, it is His command that is making me speak'. One, with such unworldly personality (*Shri*

Praan-naathji) alone, is the one worthy of worshipping.

Import : Ensconced within the abode of the heart of Shri Mahaamathiji, Aksharaatheeth revealed His own abode, form and sport. Even after adorning the full glory, name (*Praan-naath, Shri Raaj, Shriji)* and adorations of Aksharaatheeth, Shri Mahaamathiji still insists that, he is revealing all these only under the command of Lord. ***'Saaheb ke hukme'n, ae vaanee gaavath hai mahaamathi'***. It is this sentiment that is conveyed in the present verse.

"Alif laam meem haraph ae kahe, ae bhedh na kin samjhaa'ae.
So Chheele ga'ae kuraan se, ae bhedh jaanen aek khudhaa'ae." ***(17)***

Meaning : Nobody has so far succeeded in explaining clearly the deeply mystic meaning of the divine words of the letters (*Haroofe mukhthe aath*), '***Aalif, laam, meem'*** mentioned in the first para of Khuraan. Paar Brahm alone knows the meaning of these suggestive mystic words. Not being aware of the deeply hidden meaning of these, Muslims have remained largely unsuccessful in reaping full benefit of the knowledge of Khuraan.

Import : The meaning of Aalif, laam, meem is, Sath, Aanandh and

chith (*power, bliss and conscience*) or forms of Basri, Malki and Hakki Soorath. In other words, they can also stand for Muhammadh, Ahmadh and Mahdhi.

"Ith hujjath na rahee kaahoo kee, thum dekho aeh sukan.
Aeh khithaab mahanmadh pe'n, jin rosan kiae momin." ***(18)***

Meaning : O'Sundersaathji! It would become clear to you, if you concentrate on these pronouncements that, nobody could lay claim to the identity of Almighty, by not being able to bear open the meaning of the deeply mystic divine words (*sharp swords of divine mysticism*). This glory and recognition go only to Shri Praan-naathji, who also revealed the identity of Brahmashrishtis to this world.

"Kun'n ke roj kee saahedhee, dheve aehee umath.
So kahe u's bakhath kee, jo lyaave aeh hujjath." ***(19)***

Meaning : Only Brhmashrishtis can testify, about the time when this mortal world was created, by the mere utterance, '*so be it' or 'let it be'* (*Kunn*) by Raj Ji. They only can claim to know the reality of that time as, only Brahmasrhishtis were there in Paramdhaam at that time.

"Thoureth aa'ee noor bilandh se, aakhir umath karee besak.
Bha'ee chinhaar mahanmmadh musaaf, jaise pehechaan'ne ka hakh."(20)

Meaning : The verses of the text of '*Kalash'* have manifested from Paramdhaam. By the mere reflection and mental recitation of it, the Brahmashrishtis became free of all doubts and confusions. Through this text, the glory of Shri Prann-naathji and and of Mukh Vaani (*the last and ultimate Vedha or the last and ultimate Khuraan*) could be understood. All recognized Shri Praan-naathji as the divine form of Paar Brahm through this text.

Import : The entire verses of the texts 'Raas to Khayaamathnaama' have originated from the abode of the heart of Mahaamathiji. It was Aksharaatheeth only, who was speaking through Mahaamathiji, and hence, these verses have the indelible mark of Paramdhaam. It becomes perceivable through the description of the episode of jaagni in the text of Kalash that, the form of shri Praan-naathji is the Ultimate form of divinity of Aksharaatheeth. That is why, out of jealousy and wickedness, Bihaariji had ridiculed by saying that, it is a text of Klesh (*angish or distress)* and not Kalash.

"Sab siphathen aek giroh kee, likhee judhi judhee janjeer.
Ko'ee pave na dhoojaa maa'aenaa, binaa mahanmmadh phakeer." (21)

Meaning : The glory of these Brahmashrishtis (*Momins*) are mentioned in different contexts in Khuraan but, this secret mention was not known to anyone except Shri Praan-naathji, who was in disguise as a recluse (*Phakir*).

Episode [71] Verses (908).

Though the verses of this episode have some stamp of Chhathrsaalji, they have nevertheless originated from the divinity of Shri Mahaamathiji only. Similarly, there are also recitals in the names of Jasiya and Lalitha though, they have also originated from Shri Mahaamathiji. The opulent Lord has simply tried to give glory to the names of Sovereign ruler Chhathrasaalji and Jasiya and Lalitha.

Janjeeraan musaaf kee, mothiyon me'n paro'e'ae jab.
Jinsen jinas milaa'e'ae, paa'e'ae magaj maa'aene thab." (1)

Meaning : When the spiritual pearls of divine wisdom strewn on different contexts of Khuraan are, strung together on a thread of

Thaarthamic knowledge, the meaning of the mystic secrets, hidden in the original truth of Khuraan, becomes vividly clear.

"Dhe'oon haraph haraph kee aayathen, jo haadhiaen khole dwaar.
Sab sifath khaas giroh kee, likhee bidhh bidhh besumaar." ***(2)***

Meaning : Chaathrasaalji says that, "I am speaking out the meaning, clearly spelt out by our divine guide Shri Praan-naathji, about those deeply hidden words concealed in various Aayaths (*sections*) of Khuraan". In these sections, description of the eternal glory of Brahmashrishtis, is given in different ways.

"Kalaam Allah ki isaarathen, khol dhaiyaan khasam.
Mahaamath par meher mehebooben, kari eese ke ilam." ***(3)***

Meaning : The Lord has clearly elaborated, about the hidden contents given in a suggestive fashion in Khuraan. There is so much of grace in the form of Thaarthamic wisdom of Shyaamaaji showered on Shri Mahaamathiji, by the Lord of our soul, Shri Aksharaatheeth that, all the hidden mystic secrets are being unravelled through him only.

"Brahmashrisht vedh puraan me'n, kahee so brahm samaan.
Kaee bidhh kee bujarkiyaan, dhekho saahedhee kuraan." ***(4)***

Meaning : Brahmashrishtis are, indicated as the actual manifest forms of Paar Brahm in Vedhaas and Puraans. Their divine greatness (*Bujarki*) finds mention in different ways even in Khuraan.

Import : Though there is implicit averment of monotheism ***'Aekameva ad'dhhvitheeyam'*** in Vedaas and Upanishads, there is also averment of ***'Aham brahmaasmi',*** which is usually taken in the context of 'one form' of Aatma and Paramaatma. Kuraan considers worship of or subjugation to any one else, other than the one Paar Brahm, as an unpardonable crime; nevertheless, it is not averse to singing the praises of Brahmashrishtis (*Momins*).

"Kahe Chhat'thaa magaj musaaf ke, jinas janjeeraan jor.
Sab siphath khaas giroh kee, ae samjhen aehi maror." ***(5)***

Meaning : Chhathrasaalji says that, when the inherent sentiments expressed in various contexts of Kuraan, are strung together, it becomes realizable by the grace of Lord that, praises are sung about the glory of the hidden secrets of Absolute Truth and further that, the

hidden riddles of this scripture (*Kuraan*) are decipherable only to the Brahmamunis (*Momins*).

Episode [72] Verses (913).

The methods (Pranaalika) of Shaasthraas

Raag Shree

The meaning of Pranaalika is, to present in brief or, in condensed form, the flow of spiritual wisdom in an orderly methodology. The essence- full principles of Hindu scriptures (*Vedh, Upanishadh, Darshan and others*) are, presented in an abridged methodological form in this episode.

"Jo ko'ee saasthr sansaar me'n, nirne kiyo aachaar.
Thrigun threilokee paanch thathv, ae moh ahanko visthaar." ***(1)***

Meaning : It has been established (*accepted*) by the inherent knowledge contained within the scriptures of this world that, the three qualities (*Sathv, Raj and Tham*), all domains like Earth, Heaven and

Baikuntt, including the hell or the nether domains and, the five elements, have all arisen with the expansion of Moh and Ahankaar.

Import : Scriptures (*Shaashtaas*) are, merely, the compilation of enlightening wisdom of those rays of knowledge of spiritual world, which dissipates the darkness of ignorance and spreads the light of truth and, impels the people of this mortal world to follow the path of truth.

"Niraakaar niranjan suny kee, paa'ee na kaal kee vidhh.
Naa prakrith purukh kee, na moh aham kee suddh." ***(2)***

Meaning : Before the advent of Thaarthamya wisdom, none had any inkling of the real or actual form of either, Niraakaar, Niranjan, Shoonya or, kaal. None had the real understanding of Purush (*Almighty*) or Prakrithi (*Nature)* and about their form or abode. Moreover, nobody had any knowledge of Moh and Ahankaar, which originate from Prakrithi.

"Upajyaa yaako kehevahee, kahe prale hosee ae.
Brahm bathaaven yaahee me'n, kahe ae sab maayaa ke." ***(3)***

Meaning : The world or Brahmaand, considered by the wise or enlightened as to have originated is, also said to become a victim of kaal at the time of Pralaya (*deluge or annihilation*). Further, they say that Brahm is present in every particulate matter of this world. They continue and say that, this entire world is phantasmal (*fully illusory or Maayamayi*).

Import : Due to the lack of Thaarthamic wisdom, what the greatest of the learned of this world fail to understand is that, if the form of Brahm is present in every particulate matter of this phantasmal world, which, is also under the control of Kaal, then, this world of three qualities will become one with Brahm. Think; is it possible for the Sun to be present in the darkness of night?

"Urjje sab yaahee me'n paar sabdh na kaadde aek.
Kathh kathh gyaan judhe pade, dhveithei me'n dhekh dhekh." ***(4)***

Meaning : All are lost in this mortal world only and, none is able to speak even a single word about anything beyond Niraakaar. They were ever engrossed, in cooking up knowledge about, the presence of the Unitary Brahm in this dual world of Jeev and prakrithi. Ultimately, they had to meet with disappointment only.

"Kin maayaa paar na paa'iyaa, kin kahayo na mool vathan.
Saroop na kahayo kaahoon brahm ko, kahe uth chale na ma'n vachan." (5)

Meaning : No one had until this date, succeeded in transgressing Maaya and, neither could anyone realize the true form of self (*Jeev and Aatma*) or of the true abode. No one could ever describe the true form of Sat-Chit-Anand Paar Brahm. Everyone had one thing to say, and that is, 'mind and sound cannot reach that place where the Non-dual form of Brahm is present'.

"Jo saastron kee pranaalikaa, kahiyath hai bidhh in.
So kar dhe'oon jaaher, samjho chith chethan." (6)

Meaning : I am revealing clearly, the order or methodology adopted by shaastraas. Please do assimilate it into your conscience carefully.

"Jo sukh Paraatham ko, so aatham na pohonchath.
Jo anubhav hoth hai aathmaa, so naahin jeev ko ith." (7)

Meaning : Aatma in this world fails to experience whatever pleasures and joy that the Paraathm experience in Paramdhaam. Similarly, whatever Aatma experiences, is not experienced by the Jeev.

Import : The conscious sight (*surtha, Prathibimb or reflection*) of Paraatham is Aatma. Aatma, superposed on the Jeev, witnesses and experiences the illusory mirage of affairs of this mortal world. It is but natural that, the happiness and bliss of oneness of the non-dual self-sport of Paramdhaam being savoured by Paraatham, cannot be enjoyed by Aatma in this world, and further, whatever experience the Aatma will have, cannot by any stretch of imagination be felt by the Jeevs of this illusory world.

"Jo kachhoo sukh jeev ko, so budhh naa anthaskaran.
Sukh anthaskaran indhriyan ko, uthar pohonchaave ma'n." ***(8)***

Meaning : The feeling of goodness that permeates the Jeev in the trance state of meditation is not able to percolate fully into the inner precinct of mind, consciousness and intellect. In the extrovert state, the happiness of the subjects of sound, touch, form, taste and smell reaches mind, consciousness and intellect of inner precinct, by way of senses.

"Jo sukh ma'n me'n aavath, so aave naa jubaan mo'n.
Aur jo sukh jubaan se nikase, so kyon pohonche paraaatham ko." ***(9)***

Meaning : Words are unsuccessful in expressing clearly whatever happiness the mind experiences. How can then the happiness expressible in words ever reach Paraatham? Obviously then, it is well neigh impossible to put in words the happiness experienced by Paraatham.

Import : The form of Paraatham is in Paramdhaam beyond the reach of mind, consciousness, intellect, ego, Jeev and even Aatma. In this state, the description of the happiness of Paraatham is beyond the purview of words.

"Tho kahya theeth sabdh se, jo kachhoo ith kaa pohonche naahen.
Asath naa mile sath ko, aesa likhyaa saasthron maanhe." ***(10)***

Meaning : Scriptures have clearly opined that, truth and non-truth (*Falsehood*) can never go together. Sat-Chit-Anand Paar Brahm is beyond the ambit of words or sound. No matter of this mortal world can ever reach His domain.

"Jo kachhoo pind brahmaand kee, sab phanaa kahee saasthran.
Akhand ke paar jo akhand, thahaan kyon pohonche jhoott supan." ***(11)***

Meaning : Scriptures further say that, every part of body (*Pind*) and Brahmaand is destructible. The Brahmaand of boundless (*Behadh*) is eternal and is beyond mind and words. Still yonder is Paramdhaam. Alas! How could any matter of this dream like non-truth Brahmaand ever reach it?

Import : In the 40th chapter of Yajur Vedh, it is said that ***'Vaayuhu anilam amritham athh idham shareeram bhasmaantham'***; meaning, the only one with a sentient form is, indestructible, eternal and full of sweetness. The body is destructible and impermanent. It is the clear averment of Kenopanishadh, ***'Na thathra chakshurgachchhathi na vaag'gachchhathi na mano na vidhmo na vijaaneemo'.*** It means; ***neither vision of the eyes nor, sound of the words or, the thinking of mind reaches up to that Brahm.*** We have never known Him in actuality, nor will we ever.

"Pandith padde sab ith thhake, uth chale na sabdh budhh ma'n.
Niranjan ke paar ke paar, pohonchaa'uon yaah ee saasthran." ***(12)***

Meaning : VTired are the scholars of the world, reading scriptures endlessly and yet, they could never reach the eternal. They ended up fatigued and finished saying that, words and intellect cannot reach

that Brahm. Through the same scriptures, I shall now enlighten you about that Akshar beyond the Niraakar and, Aksharaatheeth even beyond the Behadh, with the help of Thaarthamic wisdom.

"Mera angh paanch thathv kaa, in anthaskaran vichaar.
Kehenee leelaa achharaatheeth kee, jo paraatham ke paar." (13)

Meaning : This body of mine is made of five elements. By the reflections of the inner self of the body of this world itself, I have to describe the sport of that Sat-Chit-Anand Aksharaatheeth, who is even beyond the Paraatham.

Import : A curiosity arises in the mind as to why here, Aksharaatheeth is said as even beyond Paraaatham when, in the waahidath (*oneness*) of Paramdhaam, Paraatham is considered as body and part of Aksharaatheeth only? Just as, Aatma is said as the conscious vision of Paraatham, though, in the enactment of divine sport, Paraatham is, described as beyond the Aatma, same way, Brahmashrishtis are also said as the body of Aksharaatheeth though, His form is described as even beyond the Paraathams, the original bodies of Aatmaas, in the context of enactment of the divine sport. This could, again be understood in the context that, though Akshar is

considered as the form of Aksharaatheeth yet, Aksharaatheeth is known as, even beyond Akshar only.

"Ae dheh meree hadh kee, isee dheh kee akal.
Dhhaam dhhani sukh barnan, kehene chaahe asal." ***(14)***

Meaning : This body of mine is of this destructible world and, my intellect is a part of this body. Yet, there is this desire in my mind that, I may describe the eternal joys of my beloved Aksharaatheeth.

Import : It is perplexing that, Shri Mahaamathiji has aired an expression of desperation about his possible inability to describe 'the joy of the Eternal' through the intellect of his mortal body. How come such desperation, when, in reality, Aksharaatheeth is playing His sport with all His five powers through the body of Mahaamthiji accompanied by the Jaagruth Buddhi of Akshar and Nij Buddhi of Lord? In this state, what is the importance of the glory of Mahaamathiji? Further, what is the difference then between him and other mortal beings?

Just as Rooh of Muhammadh was, aware of the dialogue of Maariphath at the time of grant of divine vision of Lord in person but,

was incapable of expressing them in words after return to this mortal world, same type of feeling of incapability was being experienced by Mahaamathiji as well. Despite being all- powerful in this world, respect needs to be accorded to the propriety of conduct and rules of nature even though, Aksharaatheeth with all His five powers is, ensconced within the abode of the heart of Indraavathiji. No doubt, the abode of her heart is a treasure trove of limitless power, wisdom, and love but still, these expressions are to happen after all through the body of this mortal world only and hence, may not be manifested explicitly. The verses 15 – 17 of this episode to follow have thrown more light on this aspect.

"Aatham mereei hadh me'n, jeev kahe budhhen uthar.
Budhh ma'n me'n kahaave jubaan so'n, so jubaa kahe kyon kar." (15)

Meaning : My Aatma has assumed the penta -elemental body of this world. The wisdom of Aatma does indeed percolate into the Jeev. Jeev then manifests this wisdom on its intellect. From the intellect, it comes into the knowledgeable mind and then tries to give expression through mind and words. Alas! How in this state can the jeev speak out in words, the description of that eternal joy?

"Aslen aatham na pohonchaheen, kyon pohonche jeev gyaan.
Jo ma'n dheth jubaan ko, so jubaan karath bayaan." (16)

Meaning : How could the wisdom and the eternal joy that the Paraatham experiences reach the Jeev when, in actuality they do not reach even the Aatma? Description in words is possible of only that, which is in the mind. It is but true that, the wisdom of Jeev fails to reach the mind in reality.

"Mei baitt supan kee srisht me'n, boloun in jubaan.
Jeev srisht kyon maanaheen, tho bhee kar dhe'oun nek pehechaan." (17)

Meaning : Sitting in this dream like world, I am saying things in dreamy words. Though the Jeevshrishtis are not likely to accept my words fully, I shall still give some awareness.

"Aatham rog mitaavne, ae sukh kahon maanhen sabdh.
Behadh ke paar ke paar sukh, so nek bathaa'oun maanhen hadh." (18)

Meaning : Expectation of divine realization of the Beloved Lord is, in itself a psychic disorder of the Aatma and, ultimate gain of realization

of Beloved is, in itself, cure of the psychic disorder of Aatma. To attain this end, I am explicitly expressing in words the indescribable joys of Paramdhaam. Beyond Behadh is Akshar Brahm. Even beyond is, that Paramdhaam of Aksharaatheeth, the eternal bliss and happiness of which I am striving to disclose, even a wee bit of it, in this world.

"Mere kehena brahmshrisht ko, in ma'n jubaan maafak.
Jhoottee jimiaen yaahee saasthran so'n, jaaher kar dhe'oun hak." ***(19)***

Meaning : I have to describe the eternal joys of Paramdhaam, within the limitations of mind and words of this world, for the sake of Brahmshrishtis. I shall now reveal that Poorna Brahm Aksharaatheeth, in this world of non-truth, based on the existing scriptures of dreamy intellect.

"Saathh meraa brahmshrisht ka, thin hirdhe saaph karan.
So nirmal kyon hovaheen, dhhaam akhand dhekhaa'ae bin." ***(20)***

Meaning : I have to cleanse the hearts of Brahmshrisht Sundersaath. However, I need to realize that, it may not be possible to cleanse their heart until they be confronted with the experiences of the Eternal Abode.

Import : All the three types of creation form the community of Sundersaath as per the tenets of Thaarthamic knowledge brought by Shri Shyaamaaji. This verse specifically addresses those Sundersaath in whom, the germ of Paramdhaam is present.

"So hirdhe saaph huae binaa, kyon kar pohonche dhhaam.
Ham bheje aa'ae dhhanee ke, aehee hamaaraa kaam." ***(21)***

Meaning : Nobody can go to the Eternal Abode without cleansing the heart. The opulent Lord has given me this responsibility, only to lead all to the path of the Eternal Abode.

Import : The Jeev, graced by a Brahmshrishti, can suffer from perversions but, never ever the Aatma. The essence of suggested cleansing of heart in the 20th verse is, to cleanse the heart of Jeev of the perversions and to instil the image of the Dual Form of Paramdhaam in the heart of Aatma. The following contention of the text of Saagar is, in this context only: ***'Thaathhen hirdhe aatham ke leejiae, beech saathh saroop jugal'.*** The present verse is, said in the context of cleansing the hearts of Jeevs of all three types of creation. The Jeevs of all three types of creation (*shrishtis*) shall enjoy salvation within the eight Bahishts (*eight heavenly planes*) created in Yog-maaya. For this,

it is necessary for them to cleanse themselves by the experiences of Eternal Abode through acquisition of knowledge and meditation (*Chithwani*).

"Saasthron theenon srisht kahee, jeev iswaree brahm.
Thinke ttaur judhe judhe, ae dhekhiyo anukaram." ***(22)***

Meaning : There is mention of three types of Shrishti in scriptures: 1. Jeev Shrishti, 2. Iswari Shrishti and 3. Brahm Shrishti. The abodes of all the three are also different.

"Jeev srisht baikund lo'n, srisht iswari achhar.
Brahm srisht achhaatheeth lo'n, kahe saasthr yon kar." ***(23)***

Meaning : There is description in scriptures that, the abode of Jeevshrishti is Baikuntt. The abode of Iswarishrishti is the heart of Akshar Brahm meaning, in the Brahmaand of Yog-maaya and, the abode of Brahmshrishti is the abode of Aksharaatheeth (*Paramdhaam*).

"Jo srisht aa'ee jin ttaur se, ghar pohonche aap apnee.
Paar dharvaaje khol ke, aakhir pohonche kar karni." ***(24)***

Meaning : Each shrishti will go to its own abode from where it has come. They would open the door to the Eternal Abode beyond Niraakaar with the help of Thaarthamic knowledge and, by their suffering from the sense of separation and love, shall attain Eternal Joy.

Import : Even though the abode of Jeev is Baikuntt-Niraakaar, by following the path of love for the Lord through the acquisition of Thaarthamic knowledge, Jeevs shall attain the Eternal Joy of the Behadh Brahmand.

"Aap apne vathan pohonchathe, atkaav na hove kin.
Jo jahaan se aa'iya, dhhani thahaan pohonchaaven thin." ***(25)***

Meaning : There would be no hindrance in reaching the true abode for the three shrishtis, after acquiring Thaarthamic knowledge and, by bringing true faith in Lord. Lord shall help them to reach from wherever they have come.

"Jin jaano saasthron me'n nahin, hai saasthron me'n sab kuchh.
Par jeev srsht kyon paavahin, jinki akal hai thuchchh." ***(26)***

Meaning : It is not that there is nothing in scriptures. The scriptures are full of knowledge strewn in the form of evidences in condensed or abridged fashion. Due to being unaware of Thaarthamic knowledge and, because of having intellect of the dreamy world, Jeevshrishtis are unable to grasp the pearls of truth (*true knowledge*).

"Lok jimee aasmaan ke, ae supan kee akal.
So paanch thathv ko chhod ke, aage na saken chal." ***(27)***

Meaning : All the creatures of the 14 tiers of this world, of earth and sky, have dreamy intellect only. Their thinking and reflections are not able to go beyond this penta-elemental Brahmaand.

"Jo suddh aachaarjon nahin, so jeevon nahin barthath.
Jaagrth budhh brahmshrisht me'n, likhyaa jaaher hosee aakhirath." ***(28)***

Meaning : How can the ordinary Jeevs acquire that knowledge which, is even beyond the intelligence of the great masters? It is inherent in the prophecies of scriptures that, the knowledge of awakened wisdom

(*Jaagruth buddhi ka gyaan*) shall manifest at the time of the sport of awakening (*Waqth – ae – Aakhirath*).

Illustration : The expressions, '*revelation of awakened wisdom amongst Brahmshrishtis*' or '*manifestation of awakened wisdom'*, both mean the same.

"Aesaa saasthron me'n likhyaa, brahm brahmshrishti so'n.
Ith aa'ae karsee adhal, dhe dheedhaar sab ko." ***(29)***

Meaning : Scriptures do contain the indication of the coming of Sat-Chit-Anand Paar Brahm to this mortal world with His Aatmaas and about His sitting on judgement on all.

Import : Scriptures like '***Maheswar Thanthr, Puraan sanhitha and Buddh Geetha'*** bear testimony to this.

"Brahmshrishti dhhaam pohonchaavasee, aur mukth dhesee saban.
Kaljug asuraa'ee me't ke, paar pohonchaavasee thrigun." ***(30)***

Meaning : The Brahmshrishtis, by their wisdom and grace, shall end the demonic operations of this world and, shall grant eternal salvation

to all creatures enslaved by the three qualities (*Sathv, Raj and Tham*), by leading them to the universe of Behadh beyond Niraakaar.

"Aur bhee saakh neeke dheuon, kar dhekho vichaar.
Aakhir athharvan vedh par, sab srshton kaa mudh'dhaar." ***(31)***

Meaning : In addition to these, I am giving you still better evidence. Please reflect on it. The fourth Vedh, Attharva has within it enunciation of the three types of creation.

"Thennon vedhon ne yon kahyaa, vedh attharvan sabko saar.
Ae vedh kulee me'n aakhir, thrigun ko uthaare paar." ***(32)***

Meaning : It is the averment of all Vedhaas that, Attharva Vedh is the essence of all. This Vedh only shall lead all creatures out of this ocean of worldly existence (*Bhavsaagar*) at the time of Kaliyug.

Import : It is a matter of curiosity that, sine all the four Vedhaas were there from the beginning of creation itself, why is it being said that, Atharva Vedh only would lead all Jeevshrishtis out of this ocean of worldly existence in the end, at the time of kaliyug? All the three Vedhaas (*Rigvedh, Yajurvedh and Saamvedh*) contain treatments on

knowledge, deeds or actions and worship or devotion, but there is no clear elucidation of the abode of Brahm (*Brahmpuri*). There is clear narration of Brahmpur in the Ken set of hymns in Atharva Vedh. The following is a hymn related to Brahmpuri. ***'Prabhraajamaanaam harineem yashasaa sampareevrthaam É Puram hiranyayeem***

brahmviveshaaparaajitham É meaning, There resides Brahm, in that fully lustrous and glittering Brahmpuri, adorned by the excessive brilliance of Brahm and never succeeded by anyone in entering.

The secret of the abode of Paar Brahm as Paramdhaam (*Brahmpur*), beyond Behadh is, revealed or opened out only by the Thaarthamic wisdom. The following hymn, ***'ashtaachakraa nav dhvaaraa dhevaanaam pur ayoddhyaa',*** as related to this contention**,** has also been taken at the gross level by all. Revelation of the subtle meaning of it is possible only by Thaarthamic knowledge. Therefore, it is the sentiment of this verse that, when the true meaning of the secretive hymns of Attharva Vedh detailing the abode, form and sport of Paar Brahm becomes explicitly clear with the help of Thaarthamic wisdom, it is to be understood that the time has now come for the salvation of the entire Brahmaand.

"Aisaa jaaher kar likhyaa, par jinko naheen aakeen.
So kaise kar maanaheen, jinkee ma'th maleen." ***(33)***

Meaning : Alas! Though it is written so explicitly, how could those whose intellect is soiled and who do not have faith in the contentions of Attharva Vedh, accept it?

Import : After knowing or realizing Brahm, one is, freed of the cycle of birth and death. This becomes clear from the hymn from Purush Sukth of Attharva Vedh ***'Thameva vidhithvaathi mrthyumethi'*** and, the hymn in Mundakopa Upanishad (3/8) based on Attharva Vedh ***'Ksheeyathe chaasy karmaani thasminnadhrshte paraavare'.***

"Kahe rasool khudhaa mein dhekhiyaa, aur le aayaa phurmaan.
Kaul kiyaa aakhir aavne, dheedhaar hosee sab jahaan." ***(34)***

Meaning : Rasool (*Prophet*) Muhammadh Saaheb says that, '*I had the divine vision of Almighty and I have brought His instructions for the people of this world. Alaah-thahlla has promised me about His coming at the time of Kiyaamath (Kaliyug or the day of judgement). The whole world shall have His divine vision at that time*'.

Import : The same information about the coming of Paar Brahm as contained in Hindu scriptures (*Puraan sanhitha, Maheswar Thanthr and others*), can also be gleaned from Khuraan. This is the sentiment that is conveyed through this verse.

"Likhyaa hai phurmaan me'n, khudhaa kaajee hosee aakhir.
Jare jare hisaab leiy ke, pohonchaave kismath kar." ***(35)***

Meaning : It is written in Khuraan that, at the last moment (*Waqth aakhirath*) during the time of Kiyaamath (*Roj – ae – Hatth*), Allah-thahlla shall judge everyone individually by sitting on judgement (acting as *Kaaji*) and, shall grant salvation in different Bahisths according to the deeds or actions.

"Momin muthakee vaasthe, ith aavasee khudhaa'ae.
Bhisth dhesee saban ko, likhyaa hai ipthadhaa'ae." ***(36)***

Meaning : It is written in Khuraan at the beginning itself, that, Paar Brahm Himself shall descend to this world for the sake of Brahmshrishtis and Iswarishrishtis and shall grant eternal salvation in Bahisths for all creatures.

"So samayaa sarthen sab likhee, beech athharvan.
Kahaaven padde Mahanmadh ke, par paaven naa aakeen bin." (37)

Meaning : The time of manifestation of Paar Brahm and, even conditions thereat are, all written in Attharva Vedh. Same way, people who follow Katheb (*western*) traditions and read Khuraan say, that, '*we are the followers of Muhammadh Saheb*' but, by their inner self they are neither able to bring faith in Khuraan nor on Muhammadh Saheb. Therefore, they are not able to recognize Aakhrool Imaam Muhammadh Mahdhi Saahibbujmaam.

Import : The wisdom of Vedh is for the present. They do not foretell any future event. The meaning of 'Attharv' is, 'to be free of any vibrations or disturbance'. There are 'some such deeply secretive puzzles in Attharva Vedh, the answers to which are, beyond the capacity of the mortal human intellect. Only when true answers to these become available, the realization that, only a personality with Brahmic qualities can decipher them, would dawn. This is what is inherent in the expression, '*the end of time and conditions*'. In short, these puzzling posers are as follows.

1. *'Yo vethasam hiranyayam thishttantham salile vedh' |*

   Sa vai guhyaha prajaapathihi' | *Attharva Vedh 10/7/41*

Whoever knows the golden cane (*So'ne ke beth*) as stationed in water will be the master of Guhya praja. In this hymn, golden cane (*Swarna beth*) is Akshar Brahm and water (*Jal*) is Aksharaatheeth. One who knows this riddle is the Beloved Aksharaatheeth of Brahmshrishtis (*Guhya praja*).

2. *'Pundarikam navdwaaram thribhirgunebhiraavrtham' |*

   'Thasmin yadh yakshmaatmanvath thadh vai
   brahmvidho vidhuha' || *Attharva Vedh 10/5/43*

That Eternal Brahmpur, as beautiful and captivating as a lotus flower is, of nine bhoomis and, adorned by three properties (*theen gun*), Sat + Chit + Anand. The entity worth worshipping in that Brahmpur is, none but Aksharaatheeth, who, is Sadrsh swaroop of Akshar and, known to only those possessing Brahmic wisdom. The Ken Sukth in the 10th part of Attharva Vedh is, mostly enriched by descriptions of Brahmpuri. The three Vedhaas (*Rig, Yajur and Saam*) have no narration about Brahmpuri. In hymn number *10/2/31* of Attharva Vedh, Brahmapuri is addressed with the word 'Ayoddhya' and, the

crux of the matter is that, nobody has to-date ever tried to see it in the light of realization with wisdom. None, but one with an identity with the divinity of Brahm, can ever make a narration of Paramdhaam (*Brahmpuri*).

The horse of Shri Vijayaabhinand Buddh Nishkalank incarnation, about which there is description in the scriptures of Puraan is, depicted with one leg above the ground. There is a mystic meaning in depicting the horse with three legs on ground and, one raised above the ground. When, that leg also touches the ground, it means that, the mystic secrets of the fourth Vedha (*Attharva*) are demystified and that, the unravelling entity, Shri Praan-naathji, has manifested.

Some of the difficult puzzling questions of Attharva Vedh are as follows:-

1. What are the three types of Dhhyulok (*brightly lit worlds*), three types of Prthhvi (*earth),* three types of Anthareeksh (*space*), four types of Samudhr (*Ocean*), three types of sthom (*praises/eulogy*) and three types of Jal (*water*)?
   Attharva Vedh. 19/27/3.

Answer :

Three Dhhyuloks

One, of the three brightly lit worlds, is our Solar system (*Kranthivrtth*) in which Sun, Moon, Earth and other Planets are in continuous motion. This Solar system is, divided into 28 stars (*Nakshathraas*).

As per the Zodiacal constellations (*Raashis*), there are 12 parts of it. The Solar system of ours (*Kraanthivrttha*) is one part of the three brightly lit worlds. North of this is, the northern part of the brightly lit world and, south of it is, the southern part of the lit world. These thus constitute the three brightly lit worlds.

Three earths

Corresponding to the Solar system (*a Dhhyulok*), is that part of Earth that lies between 23.5° north and 23.5° south of equator. North to it is the northern part of earth and south of it is the southern part of earth.

Three spaces

Like the brightly lit worlds and the earth, there are also three parts to space; central, northern and, southern.

Four oceans

All four sides of the Earth are, surrounded by oceans. Therefore, there are four parts to it. 1 Eastern Ocean, 2. Western Ocean, 3 Northern Ocean and, 4 Southern Ocean.

Three praise/eulogies

There are three parts to music: richa, sthom and saam. The scriptural compendia (*Sanhithaas*), contain richaas (*hymns*) which are repeatedly recited (*sung*) in eulogy to assume a musical form. This is known as, Sthom. The tone and tune in which it is sung constitutes, saam. Sthoms are of different types such as, thrivrith sthom, panchdash sthom, thrayasthrimsh sthom or aekvisham sthom. Thrivrith Sthom is made of three hymns of Gayathri chhandh.

Three types of water

There are also, three types of water. 1. water below the earth (*Underground acquifers*) such as of fountains and wells, 2. Water of rivers and oceans (*surface water*) and 3. atmospheric water.

2. There is a wheel of countless spokes. The Universe is in half of it.

Where is the other half? *Attharva Vedh. 10/8/70.*

Answer

This wheel like Brahmaand of Kaal-maaya (*Hadh*) of countless planets and stars is, the dreamy form of the Avyaakruth, the mind of Akshr Brahm. Its original form is in Avyaakruth.

"Thoo kahaan dhekhe in khel me'n, ae tho padyo sab prathibimbh. Prathibimbh paanchon thathv mil, sab khelath surath ke sangh."

kiranthan 6/2.

Causal and cause of causal nature, the original cause of the gross and subtle of this creation is, situated in Mahaamaaya while, the original source of the cause and cause of causal (Mahaashoonya) is, situated in Avyaakruth. Since the original source of this creation being in Avyaakruth, this world of three attributes has, been given the status of one-half. The other half is in Avyaakruth.

3. How does the power of Brahm exist in 'aek padhi (*one footed*), dwipadhi(*two footed*), chathushpadhi (*four footed*), ashtpadhi (*eight footed*), navpadhi (*nine footed*) and asankhya (*multifooted*) forms? *Attharva Vedh. 9/10/21.*

Answer

Since Brahm exists in non-dual/unitary form in Paramdhaam, His power is said to be aek padhi and, as He is seen in a dual form in His self-sport, is, said to be dwipadhi. Since He is in four planes (*Avyaakruth, Sablik, Keval, and Sathswaroop*) in the world of Behadh (*Akshar Brahmaand),* His power is, likened to chathushpadhi. In dreamy form, He is ashtpadhi or apara (*five element + mind + intellect + ego*) and navpadhi (*apara or ashtpadhi + para*). Since He is responsible for the multitudes of sport of Behadh and Hadh, His power is, referred to as sahsraakshara or asankhya.

4&5. Two women running around six pegs are weaving a fabric. One is weaving wharf and the other woof but they are not able to weave it completely. They are not able to reach the end. They are both as if dancing. It is not known, who, amongst them is elder (big?) or younger (small?). However, one man is only weaving and is spinning the yarn. *Attharva Vedh. 10/7/42,43*

Answer

Two women

The two women are; (1) the power of wisdom (*Gnaan Shakthi*) (2) the power of action (*Kriya Shakthi*). Both these proximate powers of Akshar manifest in nature (Prakrithi). First, the power of wisdom manifests, followed by, power of action.

Six pegs

The six types of matter that manifest, by perturbation or disturbance in the balanced equilibrium state of nature by the connectivity to Brahm, are the six pegs. It is only through them, the process of creation gains momentum.

These six types of matter are as follows:-

(1) The great conglomerate ether of ethereal (*Mahaakaash mandal*).

(2) The great conglomerate direction of directionality (*Mahaadhisha mandal*).

(3) The great conglomerate time of times (*Mahaakaal mandal*).

(4) The conglomerate of Satav for one creation (*Mahath-Satv mandal*).

(5) The conglomerate of Rajas for one creation (*Mahath-Rajas mandal*).

(6) The conglomerate of Thamas for one creation (*Mahath-Thamas mandal*).

Just as, a net is woven by wharfing and woofing, Gnaan Shakthi and Kriya Shakthi are, also weaving the yarn of the creative process. This process is, metaphorically likened to dancing. This is, said in Rig Vedh as follows:-

"Athr vo nrthythaamiva theevro renurapaayath.
Yadh dheva yathayo yattha bhuvanaanyapinvatha." *Rig Ved 10/62/6.*

Since the creative process enacted by the two shakhthis, is not possible without the will or volition of Brahm, that eternal indestructible Akshar Brahm Himself, is, in that sense considered responsible for both creation and annihilation.

"Rab aek raah chalaavasee, dhe kar apnaa ilam.
Karsee kaayam saban ko, apnaa chalaa'ae hukam." ***(38)***

Meaning : Allah-thaahlla will show the path to Absolute Truth by giving Ilme ladhunni (*Thaarthamic wisdom*) to all. By His mere command, all Jeevshrishtis, shall be granted Eternal Salvation.

"Sareeyath so maane naheen, khudhaa bechoon bechgoon.
Kahe khudhaa'ae kee soorath naheen, besabee benimoon." ***(39)***

Meaning : Those Muslims who tread the path of Shariath keep saying that, there is no form for Almighty (*Khudha*). They consider Khudha to be without shape, without qualities, without appearance and with no comparison to anything. This way, they do not accept the truth narrated in Khuraan.

Import : It is known through Shariath that, on the last day (*Roj – ae-Hatth*), Allah-thahlla shall sit on the throne of judgment as a judge. If Khudha is to be considered as without appearance, meaning, without form (*Bechoon*), qualities (Bechgun), shape (Besabi) and similarity (Benimoon), who would then be sitting on the throne of judgment as Judge? Those who blindly follow the wrongly established Islamic rituals and norms (*rules*) should ponder and accept the truth that, Allah-thallah has a divine effulgent form and, He only directed Muhammed Saheb to take the uninitiated on the path of shariath. If Khudha (*Almighty*) is considered as without form, then, it is indeed a thought provoking question as to, who gave instructions to Muhammadh Saaheb? The fact that, Khudha has a divine form is a

universally acceptable truth. His form is fully effulgent, as established by the divine revelations of Shri Ji Saheb (*Hujjathuallah*).

"Kahe aakeen mahnmadh par, oopar kayaamath aur phurmaan.
Aur kahya na mane mahanmadh kaa, badaa dhekhyaa ae iemaan." (40)

Meaning : In practice, Muslims do not bring faith on the words of Muhammadh Saahib, even though they say that, they have full faith and belief in Muhammadh sallillaho alaihi vasallam, Khuraan-ae-paak and kiyaamath. Is this their true faith?

Import : It is the contention of Muhammadh sallaha that "I had the divine vision of Khudha – thallah". It is a hotly debated contention amongst the 73 sects of Islam as to whether Rasoollah- Sall went to Arshe Ajeem (*Paramdhaam*) with his body or through his Rooh (*Aatma*). Some content that He went with his body while, some say that only his Aatma went. Unfortunately, nobody thinks about the following important questions.

1. Why was, Muhammadh Sallah summoned to Arshe Ajeem (*Paramdhaam*)?
2. What transpired between Khudha and Muhammadh Sallah?

3. What instruction did Allah-Thallah give to Muhammadh Sall?

If it be pondered seriously as to, what the intend was behind summoning Rasool-allah and who summoned him, it would become clear that, whoever summoned him has definitely a form. It is logical, beyond an iota of doubt that, the form of Khudha is radiant and effulgent, as otherwise, formless can never be thought capable of summoning or instructing.

What actually transpired during the instructive session was that, Muhammadh Saahib was, introduced to the knowledge of Shariath, Thareekath, Haqueekath and Maarifath; clear proof of which is available in 'Sooraha aal-ae-imraan' the third part of Khuraan majeer. It is said there that, some statements of Allah-thalla are clear to Muhammadh Saahib (*mahukm; about sharihath*), while, some are unclear (*muthshaahba; about thareekath*) and others are known only to Allah-thallah (*haroof-ae-muktheaat; about haqueekath and maarifath*). Shri Ji elaborated and spelt out all those. These are unchallengeable and infallible truth. Clearly, we are instructed to keep in mind the effulgent form of Allah-thallah. We should bow before Him knowing that He is watching us. Being short of full faith, people are ordinarily unable to reap full benefit of their salutations to the Lord. Therefore, it is necessary that we should fully and truly accept the

effulgent divine form of Hak-Thahllah and know that He is ever watching all of us. How could anyone who does not accept it, be considered the faithful and, to which Allah-thallah can Muhammadh refer to? If Khudha has no form or appearance, to whom, was reference made about people by Muhammadh Saahib? Think and be blessed in both the worlds by upholding truth. This is the key to offer obeisance to Lord, accepting it as the instruction of Muhammadh Saaheb.

"Naasthik kar baitte hathe, dhekh vedh kateb ke maanhen.
Paanch thathv thrigun binaa, kahe aur kachuae naahen." ***(41)***

Meaning : Both Hindus and Muslims, before the advent of Thaarthamic wisdom, were behaving like atheists despite reading Vedhaas and Khuraan, because, they had no true identity of Paar Brahm. They, especially Hindus, did never accept the existence of none other than the Brahmaand of five elements and three attributes and the three Godheads of Brahma, Vishnu and Shiv, representative of the three attributes.

"Aur kahe naasooth malkooth, aur thin par laa-makaan.
Padd ke vedh katheb ko, karath maa'aene aeh nidhaan." ***(42)***

Meaning : Though both Hindus and Muslims do read Vedh and Katheb, they derive the meaning that, above our mortal world (*Mrithyu lok or Naasooth*) is Vaikuntt lok (*Malkooth*) and, still above that, is the endless expanse of Niraakaar (*La-makaan*) which is the Paramaatma (*Almighty*) of all.

"Na tho ae sabdh saasthron ke, huthee sabon ko sudhh.
Tho bhee pakde laa makaan suny ko, aesee jeevon naasthik budhh." (43)

Meaning : All these such as, Mrithyu lok, Vaikuntt and Niraakaar find mention in all scriptures and all had full awareness of them and yet, all had such atheistic or myopic intellect that, they thought of Niraakar-Niranjan only as the Poorna Brahm Sat-Chit-Anand.

"Ab jaaher hu'ee srishtbrahm kee, aur jaaher vathan Brahm.
Ars umath jaaher hu'ee, hu'ee jaaher soorath khasam." (44)

Meaning : Now that the Thaarthamic knowledge has descended, the Brahmashrishtis of Paramdhaam stand revealed. It has also become clear as to, where is the abode of Paar Brahm and how is His eternal form?

"Khel dhekhaayaa brahmshrisht ko, karke hukam aap.
Ae jhoottaa khel kaayam kiyaa, karke ith milaap." ***(45)***

Meaning : Aksharaatheeth, Himself, by His command has shown this false illusory sport to Brahmashrishtis and, has paved the way for eternalizing all, by His coming to this mortal world.

"Mahaamth kahe brahmshrisht ko, aesaa huaa na hosee kab.
Gujh sab jaaher kiyaa, ae jo leelaa jaaher hu'ee ab." ***(46)***

Meaning : Shri Mahaamathiji is telling Brahmashrishis that, this sport of Brahm has been revealed in this awakening Brahmaand. The clarification of all hitherto unrevealed mysteries of scriptures that happened under this leela had never happened previously nor, will it happen anytime in future.

Episode [73] Verses (959).

Raag Shree

This episode contains information about Moh-saagar.

"Bhavjal chaudhe bhavan, niraakaar paal chaupher.
Thrigun leheree Nirgun kee, utten moh aham andhher." ***(1)***

Meaning : This Brahmaand of 14 tiers is a sort of an illusory ocean of existence only. It is surrounded byNiraakaar from all four sides. From this incorporeal endless vast ocean of illusory existence, arise the waves of ignorance of Moh and Ahankaar as well as of Sathv, Raj and Tham.

Import : The influence of Maaya fully pervades even the worlds of Swarg and Vaikuntt. Brahmaands of 14 tiers keep arising from the Niraakaar (*Moh-saagar*) like bubbles in water. Though, Moh-saagar is said as Nirgun and Niraakaar only yet, the waves of Moh that have been said to arise from Niraakaar are the individualistic Moh (*ignorance*) and Ahankaar of creatures free of the bindings of the three attributes.

"Thaan theekhe gyaan ilam ke, dhundh bhamariyaan akal.
Bahen panthh painde aade ulte, jhoott athhaah moh jal." ***(2)***

Meaning : This is a false fathomless illusory ocean in which, there is

acrid flow of insipid verbal knowledge. There is the constant lurking fear of drowning in the dangerous vortex of doubtful intellect full of meaningless conjectures. In this delusive ocean of illusion, all the religious sects/groups are swimming topsy-turvey against the flow.

Import : Bereft of Thaarthamic wisdom, the dry and dreary knowledge of scriptures is not able to reflect the absolute truth. It is only through acquired wisdom through highest yogic practices (*Rithambara Pragya*) or the awakened wisdom of Paramdhaam that realization of absolute truth is possible and not, by false illogical reasoning of the doubtful intellect of this world. One who gets lost in this illusory trap of worldly intellect remains deprived of true spiritual bliss.

"Thaame bade jeev moh jal ke, magar machchh vikraal.
Badaa chote ko nigalath, aek dhooje ko kaal." ***(3)***

Meaning : Just as a crocodile swallows other creatures in a cruel, savage fashion, even the stronger and mightier creatures of Moh-saagar burning with illusory desires and cravings also annihilate (*like kaal*) other lesser and weker ones for their fulfilment.

Import : There are three types of illusory craving:- (1) Lokeshna

(*desire or craving for status and/or recognition*), (2) Vit'theshna (*desire or craving for wealth*) and, (3) Dhaareshna (*desire or craving for opposite sex, children and other worldly relations*). The root cause of all ills of the society is these three illusory evils. In the fulfilment of these illusory desires, people even spill blood of others without mercy or remorse. The purport of mentioning 'kaal' in this verse is, this act of swallowing each oher.

"Ghaat na paa'ee baat kine, dis na kaahoon dhvaar.
Oopar thale maanhe baaher, ga'ae kar kar khaalee vichaar." ***(4)***

Meaning : Nobody had ever been successful so far in finding any way or wharf or, find a path of pure love and wisdom, to get out of this Moh-saagar. It is so vast and endless that, no one could ever understand about anything beyond this in any direction nor, could any one find a doorway to get out. All remain lost diving endlessly in this delusory ocean of exisrence. People of this Brahmaand, with Swarg etc above, Paathaal etc below, earth within and Niraakaar without, have got fatigued wondering and thinking about the way out of this Moh-saagar. They ultimately ended up clueless.

"Jeeven aatham andhhee karee, mil anthaskaran andhher.
Girdhavaa'ae andhhee indhriyaan, thin la'ee aatham ko gher." (5)

Meaning : Because of the hidden ignorance within the inner self, Jeev has given darkness to Aatma. The senses of subjects, running helter skelter in pursuit of illusory pleasures, have cordoned off and entrapped the Aatma fromall sides.

Import : Blind, is, said of a person who cannot see. The essence of saying the Aatma being blind in this world is that, by being lost in worldly pleasures it has turned its face away from the love for Beloved Aksharaatheeth. The inner self is in itself the causal body. It is only because of the inherent ignorance within it that, the senses run blindly and madly after subjects of illusory pleasure. Since the inner self and the senses are, ensnared by subjects of illusory pleasure, even the Jeev remains entangled in it. The Aatma, superseated on Jeev, is also therefore, thought to be under the spell of illusory pleasures though in reality, Aatma in its original form is beyond the influence of Maaya.

"Paanch thathv thaaraa sasi soor phiren, phiren thrigun Nirgun.
Purukh prakrithi yaamen phiren, niraakaar niranjan sun'n." (6)

Meaning : The subtlest form of Prakrithi is, Moh-saagar, also known as Niraakaar, Nirgun, Shoonya and Niranjan. It is in this Moh-saagar only, Aadi Naaraayan, the dreamy form of Avyaakruth, manifests. In reality, the forms of both, the principle (*Purush or Aadi Naaraayan*) and, Prakrithi, are ever changeable. This way, the five elements, the entire celestial sphere, moon and even all the matter with three attributes, are all perishable and impermanent.

"Ae chuadhe pal me'n paidhaa kiae, paanch thathv gun Nirgun.
Yaahee pal me'n phanaa huae, niraakaar sunya niranjan." ***(7)***

Meaning : With the mere resolve of Avyaakruth (*the mental form of Akshar Brahm*) only, this entire Brahmaand of 14 tiers, the 5 elements and, all the matter with or without attributes (*Sagun and Nirgun*) arise in the flash of a moment from, and also undergoes dissolution into, Moh-saagar (*Niraakaar, Shoonya, Niranjan*).

"Ae chaudhe chutkee me'n chal jaasee, gun Nirgun sunya thathv.
Niraakaar niranjan saamil, ud jaasee jyon asath." ***(8)***

Meaning : Just as an unreal dream ends with the termination of sleep, so do the entire Brahmaand of 14 tiers, all matter with or

without attributes and Moh-saagar (*Shoony, Niraakaar, Niranjan*), also disappear in a trice (*time taken in the snapping of fingers*).

Import : The mention of only one Brahmaand of 14 tiers in this verse is merely for the sake of illustration. The verse has just tried to address the Brhmaand in which we are living. It becomes clear from the following manifested words of 'Prakash Hindisthani': "***Kot Brahmaand najron me'n aaven, khin me'n dhekh ke pal me'n udaaven" that,*** countless other Brahmaands of 14 tiers like ours, also originate and undergo dissolution in a moment.

"Dheth kaal parikarmaa inkee, dho'u thimar thej dhekhaa'ae.
Ginthee sarath pohonchaa'ae ke, aakhir sabe udaa'ae." ***(9)***

Meaning : Kaal (*time*) is taking rounds around this Brahmaand extending from Paathaal (*hell or nether world*) to Niraakaar meaning, everything here is under the vice like grip of Kaal. It is this Kaal only, which brings light during day and darkness during night. This Kaal only pushes people onto the lap of death with the running out of age in the count of days and nights. Ultimately, it brings about the dissolution of the entire Brahmaand.

"Ae ind jo paidhaa kiyaa, ae jo vishv chaudhe bhavan.
Inmen sudhh na kaahoo ko, ae upjaa'ae kin." ***(10)***

Meaning : None, in this originated Brahmaand of 14 tiers, could ever get any inkling todate of, who is the artisan of this craft.

Import : There are much differences of opinion amongst the learned of this world about, who is the creator? There is no divine wisdom in their contentions. It is the contention of some that, Sat-Chit-Anand Paar Brahm Himself is the one who created this world. This contention raises the serious question of why, the false and senseless (*inert or irrational*) sport of sorrows in the creation of Sat-Chit-Anand Paar Brahm? Based on the reference in Vedh, Upanishadh and Vedhaanth (***janmaadhi yasya yathaha***), it is the contention of some that Akshar Brahm is the creator. A serious doubt that arises from this contention is 'why does this creation undergo annihilation if Akshar Brahm is the creator'? Some talk of Aadi Naaraayan and, some even talk of Brahma, Vishnu and Shiv as the originator, protector and terminator of this creation. Followers of Budhha and Chaarvaak consider this creation to be originating fromShoonya. They refuse to accept any ever-present sentient authority as the creator. Similarly, even the followers of Jainism do not accept the severeignity of any

eternal Paramatma behind this creation. Apparently, due to the absence of Thaarthamic wisdom, there are very many fallacious and mistaken notions about the originator of this creation. This is the sentiment conveyed through this verse.

"Ham bhee aa'ae in khel me'n, budhh na kachhuae sudhh.
Dhhanee aa'ae achharaatheeth, mohe jagaa'ee ka'ee bidhh." (11)

Meaning : Shri Mahaamathiji syas that, 'we Sundersaath have also come to see this sport of Maaya'. We had no inkling of our Opulent Lord, our true abode or even of our original identity, after coming into this Brahmaand of dreamy intellect. Ultimately, Aksharaatheeth Himself by ensconcing within the abode of the heart of Shri Devchandraji awakened me by adopting many modes and means.

"Kahyaa khel kiyaa thum kaarne, ae jo maangyaa khel thum.
Khel dhekh ke ghar chalo, aa'ae bulaavan ham." (12)

Meaning : Our Opulent Lord told me that, I created this world only to satisfy your urge as, you had expressed your desire and demanded of me to see this illusory sport. I have come here only to call you back. After having seen this illusory sport, now do proceed towards your

original abode (*Paramdhaam*).

"Niberaa kheer neer kaa, saasthr sabon kaa saar.
Attothar sau pakh ko, kar dhiyo nirwaar." ***(13)***

Meaning : In the divine form of Dhhani Shri Devchandraji, our Beloved Aksharaatheeth, has separated milk from water by citing the essence of many scriptures meaning, has given us recognition of the true forms of Brahm and Maaya. Besides, He has also enlightened us about the 108 parts/steps (*aspects or divisions*) extending from Paathaal to Paramdhaam.

Import : The entire world could never separate milk and water until now. It was the contention of all that, just as, milk is present diffused in water, so is Brahm also present diffused in Maaya. Thaarthamic knowledge establishes that, beyond this octa enveloped Brahmand are seven fold Shoonya, Aadi Naarayan and Moh-saagar and, even beyond is the form of the eternal Brahm. In this world, there is merely the soverignity and not the form of Brahm. The meaning of saying 'separating milk from water' is this only. The 108 steps extending upto Paramdhaam are as follows: There is nine-fold or nine forms of worship in this world (*Navdha Bhakthi*). This istripled, by the

disposition or design in which people worship (1. people who worship from inside by complete faith, 2. people who worship outwardly by seeing others and 3. people who put in an act of worship just to meet the propriety of conduct of society or family). This equals 9×3=27. This is, further tripled by the three attributes (*Sathv, Raj and Tham*) of this world and its people. This equals 27×3=81. This takes us upto Vaikuntt. The 82nd step is of Shri Vallabhaachaaryaji, which takes us to Niraakaar and the 83rd step is of Kabirji, which helps us transgress Niraakaar. The remaining 25 steps are of Paramdhaam, which takes us through Yogmaaya and Akshar Brahmaand upto Paramdhaam and into Mool Milawa, where, the Soverign Power, Opulent Lord is enthroned in His Dual Form (*Yugal Swaroop*) as Raaj-Shyaamaaji. The fixed number of 108 beads in a rosary or chaplet (*string of beads*) used for spiritual recitation of names, hymns etc represent these 108 steps though, unknown to even those who use such a rosary.

"Ka'ee saakhen saasthr saadhhun kee, dhe dhe karaa'ee pehechaan.
Mool swaroop dhekhaa'ae dhhaam ke, kar sanmandhh dhiyo ee'maan."

(14)

Meaning : Sadguru Dhhani Shri Devchandraji gave me recognition of

our Beloved Aksharaatheeth, by citing evidences from many scriptures and sayings of pious saints. By giving divine vision of the original forms of Paramdhaam (*Raaj-Shyaamaaji and Paraatham*), he inculcated firm faith towards our original relationship (*Mool Sambandhh*).

"Anthaskaran me'n rosnee, aur rosan karee aatham.
Gun pakh indhree rosan, aisaa barasyaa noor khasam." ***(15)***

Meaning : The illumination of the Thaarthamic wisdom of Lord got so spread that, my Inner self was, permeated by its glitterous aura. The brightness of Thaarthamic knowledge became clearly visible in my three attributes (*Sathv, Raj and Tham*) two aspects (*material or physical and spiritual or pertaining to soul*) and ten senses (5 senses of perception + 5 senses of action). My Aatma had already been illuminated by the unworldly aura of the divine wisdom.

Import : Even though knowledge is, grasped through the senses only, it does not get reflected in demeanour/behaviour or, come into practice, until this knowledge starts flowing from Jeev and inner self. Apparently, the knowledge embedded in inner self is in itself not as fruitful or meaningful, as the one embedded within Jeev. A clear

illustration of this is that, though an awareness of the propriety of spiritual conduct is there very much in mind, consciousness and intellect, one fails to bring it into actual practice. When the radiance of Thaarthamic wisdom percolates into Aatma and Jeev with the grace of Beloved Paar Brahm, then its illumination automatically spreads into inner self and senses.

"Bohoth sor kiyaa mujh oopar, roae roae kahe vachan.
Apnaayath apnee jaan ke, mohe khol dhiae dhvaar vathan." ***(16)***

Meaning : My Sadguru Dhhani Shri Devchandraji made lots of noice (*means, gave discources*) to awaken my Aatma. He recited the the divine elixir of words of wisdom and love with tears in his eyes. Because of the original connection with Paramdhaam and the feeling of kinship, he bared open the entrance to the eternal Paramdhaam.

"Kyon kar kahoon mei heth kee, jo dhhaniaen kiae bhaanth bhaanth.
Jagaa'ee dhhaam dhekhaavne, ka'ee vidhh karee aekaanth." ***(17)***

Meaning : How can I say in words, the multitude expressions of bountiful love that my Opulent Lord showered on me? He engaged me

in varieties of spiritual discussion in isolation and awakened me to show Paramdhaam.

"Jinson sab vidhh samajhiae, aesee dha'ee mohe sudhh.
Saasthron aagoon yon kahyaa, dhhanee le aavsee jaagrath budhh." (18)

Meaning : Lord gave me such conscious awareness by His awakened intellect that, I could easily understand all nuances of the spiritual world. The prophecy that, Paar Brahm shall bring with Him His awakened wisdom when, He descends down to this world, has already been written in scriptures.

"Anek likhee nisaaniyaan, karaavane hamaaree pehechaan.
Jaane sab ko'ee se'ven inko, ka'ee kiae saakh nisaan." (19)

Meaning : Lord, by His inspiration, had ensured the appearance of references and hints in scriptures, to enable the world to have recognition of us. Very many different evidences and hints have been got written in spiritual texts by the motivation of Lord, so that the people of this world may gain gratification by recognizing and serving us (*the Brahmashrishtis*).

Import : It becomes clear from ***'Jaako meher Karen momin, thaa'ae supne naheen hoae dhojak'*** and ***'Bandhagee inkee aur khudhaa'ae kee, beech naheen thafaavath'***, that, those who would recognize and serve or pay respect to Brahmamunis shall definitely be ensuring their spiritual wellbeing.

"Yon ka'ee bidhh samjhaa'ee dhuniyaan, dhene ham par eemaan isk.
Dhhanee naam khithaab dhe apnon, mujhe baittaa'ee kar hak." ***(20)***

Meaning : This way, Aksharaatheth had tried in different ways to create awareness among the people of this world to keep intense faith and love (*Imaan and Ishk*) towards us, through the medium of spiritual scriptures. By giving me His name and glory, Lord has declared me as Sat-Chit-Anand Paar Brahm.

Import : It becomes clear from this verse that, the form of Praan-naath is the form of Aksharaatheeth.

"Ka'ee dhin sunaa'ee mujh ko, shree mukh kee charchaa.
Aur sabe vidhh samjhee, par lagyaa na kaleje ghaa." ***(21)***

Meaning : Aksharaatheeth Himself, had given me discourses for days,

ensconced within the abode of the heart of Shri Devchandraji. I grasped and understood the discourses fully and yet, I did not feel the emotional hurt in my heart.

Import : The occasion of giving discourses for many days mentioned in this verse, is with reference to those 22 days of discourses and confabulations when, the ending of Sadguru Dhhani Shri Devchandraji's spiritual sport through the mortal body in this world was very near. The essence of saying 'not feeling the emotional hurt' is with reference to the query, "how come the emotional pangs of separation from the Lord were not felt despite recognizing His form and connection with Him"?

"Chaudhe bhavan ke jo dhhanee, visv poojath sab thaa'ae.
Ae sudhh naheen kahoo ko, ko'ee aur hai ipthadhaa'ae." ***(22)***

Meaning : The whole world worships Aadi Naaraayan, the Master of this fourteen-tiered world. How surprising is it that, none in this world could have any inkling or awareness about the existence of an eternal Paramaatma other than Aaadi Naaraayan!

"Thrigun i's Brahmaand ke, thinko bhee ae sudhh naahen.
Kahaan se aa'ae ham kaun hai, kaun in jimee maanhe." ***(23)***

Meaning : Even Brahma, Vishnu and Shiv, the Godheads of this world, have no perception or awareness about themselves. They have no awareness of even where they have come from or where they are.

"Mahaavishnu sunya prakrithee, niraakaar niranjan.
Ae kaal dweith ko kohai, ae sudhh naheen thrigun." ***(24)***

Meaning : Deprived of Thaarthamic wisdom, even Brahma, Vishnu and Shiv are blissfully unaware of the reality of this world of duality that is subservient to Aadi Naaraayan, Prakrithi, Shoonya, Niraakaar-Niranjan and Kaal.

"Prale paidhaa kee sudhh naheen, tho ae kyon jaane achhar.
Lok jimee aasmaan ke, inkee yaahee beech najar." ***(25)***

Meaning : When they are not even aware of the genesis of this creation or of its ultimate termination, how could they ever know of Akshar Brahm? The conscious awareness of the people who reside in

this world and, even of the Gods and Goddesses who inhabit Swarg and Vaikuntt, are not able transgress this Brahmaand and Niraakaar. Apparently, they consider the form of Brahm to be present in every bit-matter of this world.

"Achhar saroop ke pal me'n, aise ka'ee kot ind upje.
Pal me'n paidhaa karke, pher vaahee pal me'n khape." ***(26)***

Meaning : Countless Brahmaands, like this Brahmaand of ours of 14 tiers, come into existence and mete with dissolution in one moment of Akshar Brahm.

"Ae jo nyaaraa Paarbrahm, inkee bhee karee rosan.
Ae jo achhar adhveith, bhee kahe thinke paar vachan." ***(27)***

Meaning : Akshar Brahm is non-dual. Sadguru Dhhani Shri Devchandraji gave me enlightenment about that unitary self-sportive Aksharaatheeth Paar Brahm who is even beyond Akshar Brahm.

"So achhar mere dhhanee ke, nith aaven dharsan.
Ae leelaa in bhaanth kee, ith hoth sadhaa barthan." ***(28)***

Meaning : Akshar Brahm comes every day to have a divine glimpse of my Beloved Aksharaatheeth. Enactment of such a sport of divine vision has been going on eternally at Paramdhaam.

"Achharaatheeth ke mohol me'n, prem isk barthath.
So sudhh Achhar ko naheen, jo kin vidhh keli karath." ***(29)***

Meaning : The sport of boundless love (*Ishk*) goes on ceaselessly for all time within the Rangh Mahal of Aksharaatheeth Paar Brahm. Akshar Brahm is blissfully unaware of the type of sport of blissful love enacted by Aksharaatheeth with His beloved companions.

"So dhhaam vathan mohe kar dhiyo, mero achharaatheeth dhhanee.
Brahm shrisht mine'n siroman, mei bha'ee sohaaginee." ***(30)***

Meaning : My beloved Aksharaatheeth took residence within the abode of my heart. By this lenity of His, I, Indraavathi the wedded mistress of Aksharaatheeth, became chieftain amongst Brahmshrishtis meaning, my glory became the greatest of all.

Import : To hunger for any type of leadership or grandeur by Sudersaath is no doubt undesirable; however, there is no harm if the

same recognition comes by virtuous qualities of sacrifice, relinquishment, submission etc or by the mercy of Lord.

"Saakh gun pakh indhriyaan, aatham paraatham saakh.
Saasthr sab Brahmaand ke, dheth bhaakh bhaakh ka'ee laakh." ***(31)***

Meaning : Attributes, aspects and senses of my body as well as my Aatma and Paraaatma are giving testimony to this. All scriptures of this Brahmaand in different languages are also bearing testimony.

Import : The word, '*saasthr*' in this verse is not with reference to the six scriptures of Hindus but to all scriptures of the world. The expression '*laakhon*' (*in lakhs*) in the verse is only in a figurative sense. There is description of awakening sport by Indraavathiji (*Mahaamathiji*) in Puraan Sanhitha, Maheswar Thnthr and other scriptures. There is further evidence in other scriptures like Khuraan and Hadhees that, the exalted power of Paar Brahm shall be at work at the time of Kayaamath in the form of Aakhrool Imaam Muhammadh mahdhi Saahibujjumaan.

"Aisaa suchchham swaroop dhekhaa'ae ke, dhe dhhaam karee chethan.
Ith vilaas ka'ee bidhh ke, maanhe sirdhaaree saiyan." ***(32)***

Meaning : By showing the non-dual form of Paramdhaam much above the attributes, Sadguru has warned me to be wary of Maaya. I also had the fortune of experiencing varied bliss of Paramdhaam by sitting in this world only. Ultimately, Lord accorded me the greatest credit among Brahmshrishtis, meaning, gave me the status of leadership.

"Aesee saakh dhevaa'ee kar sanmandhh, aatham karee jaagrath.
So aa'ae dhhanee mere dhhaam se, kahee viveke kayaamath." ***(33)***

Meaning : This way, my Opulent Lord came from Paramdhaam to awaken my Aatma. He awakened my Aatma by giving many evidences and making me conscious of my original connection (*bonding or attachment*). He also vividly narrated the time of Kayaamath, which will give rational wisdom and, the signs that denote it.

"Aise ka'ee sukh paraatham ke, anubhav karaa'ae angh.
Tho bhee isk na aa'eyaa, nehechal dhhanee so'n rangh." ***(34)***

Meaning : This way, my Lord enabled my Aatma to experience the many joys of Paraatma but still, I could not kindle the emotional spark of love to experience the eternal bliss of my Lord.

Import : By being engrossed in Chitwani (*meditational concentration on Paramdhaam*), the dual form of Raaj-Shyaamaaji and the form of Paraatma, become visible. This only, is said as, the joys of Paraatma manifesting in the abode of the heart of Aatma.

"In dhhaam kee leelaa mi'ne, in dhhanee kee ardhhaangh.
Tho bhee prem naa upajyaa, ko'ee aatham bha'ee aisee andhh." (35)

Meaning : I am the better half of my Beloved Aksharaatheeth in the sport of Paramdhaam but, my Aatma has got trapped so badly in this illusory world that I am unable to generate love for my Lord within me.

Import : This occasion that finds mention in the verse is just prior to the ending of the worldly sport of Sadguru Dhhani Shri Devchandraji. However, slightly later, while imprisoned in Jaamnagar, Indhraavathiji had attained the states of, sufferings of separation and, of love (*Ishk*).

"Thab aap anthardhhyaan hoae ke, bhej dhiyaa phurmaan.
Ham ko isk upjaavne, ith ha'ee bidhh likhe nisaan." (36)

Meaning : Then my Sadguru Dhhani Shri Devchandraji relinquished the mortal body of five elements and generated a flood of divine words (*Brahm Vaani*) while within prison, to kindle love within me. The Brham Vaani that came out while in prison accounts for three texts; 1. Raas, 2. Prakaash and 3. Shatruthi. There are ample indictions for recognizing the Lord in these compilations.

Import : Ordinarily, the meaning of "*Phurmaan*" is, either Khuraan or Bhaagwath. However here, it is suggestive of Raas, Prakaash and Shatruthi. In addition, two verses of the fourth compilation, Kalash Gujaraathi, had also manifested at this time. All the three compilations, Raas, Prakaash and Shatruthi have clearly spelt out the identity of Shri Praan-naathji and, had instructions to Sundersaath to recognize Lord and come into proper mode of conduct and behaviour befitting Sundersaath. That is why, these three texts find address as '*Phurmaan*'.

"In bidhh dhene eemaan, upjaavne isk.
So isk binaa na paa'eae, ae jo noor thajallaa hak." ***(37)***

Meaning : This way, our Lord showered mercy on us to generate faith and love (*imaan and Ishk*) within us. Without Ishk, it is not possible to mete with, or reach, Beloved Aksharaatheeth.

Episode [74] Verses (996)

Raag Shree Saakhee

This episode is, related to pains of separation. It has description of that occasion when, realization dawned on the Aatma of Indraavathiji that, it was Beloved Aksharaatheeth only, who was playing His sport ensconced within Shri Devchandraji. After this realization, she drowns in the sorrow of separation and, a fountain of sorrow and anguish of separation erupts from her heart.

"Mere dhhanee dhhaam ke dhulhaa, mei kar na sakee pehechaan.
So ro'un mei yaadh kar kar, jo maare heth ke baan." ***(1)***

Meaning : O' the Lord of the eternal abode and the beloved of my Aatma! It is indeed my misfortune that I could not recognize you fully when you were enacting your sport ensconced within Shri Devchandraji. Remembering your love filled elixir of words that you spoke to awaken me, I keep weeping inconsolably.

"So'ee dhardh ab aa'eyaa, lagyaa kaleje dhhaa'ae.
Ab ae achraj hoth hai, jo murdhe rahath arvaahe." ***(2)***

Meaning : Shooting pains of separation torment me and splinter my heart. I still feel surprised, why my Aatma is sitting in this body, like a dead zombie, even in this state of sorrow of separation. Why doesn't it leave this body?

"Apnaayath kethee kahoon, jo karee hamson thum.
Neendh udaa'ee bulaavane, pohonchaayaa kaul hukam." ***(3)***

Meaning : O'Sadguru Maharaaj! How can I ever put in words the sentimental love that you expressed because of the original connection of Paramdhaam. In order to awaken me, you drove away the slumber of Maaya and conveyed the words of instructions of Lord.

Import : In this verse, Shri Indhraavathiji is addressing Shri Shyaamaaji who had taken abode within Shri Devchandraji. When Shri Raaj-ji gave His divine vision to Shyaamaaji, command was issued that, '***Lyaayo bulaa'ae thum rooh allaa, jo roohen meree aasik*** '. The expression '*pohonchaayaa kaul hukam*' in this verse means, to get the command across to Indhraavathiji.

"Kya ro'ee kya ro'ungee, uttee aag isk.
Thhir char saaraa jaliyaa, jaa'ae jhaalaan pohonchee hak." ***(4)***

Meaning : O'Lord! The fire of ishk is now burning within me. I have already wailed and cried so much by the pains of your separation that, I do not know how much I can cry in future. In the fire of your Ishk, my body, all animate and inanimate and even the whole Brahmaand are burning. I am sure that the flames of this fire have already reached you.

Import : Intense sorrow of separation dries out the tears within only. In this extreme state, the outer acts of crying and shedding of tears stop. The verses 5 and, 7-14 in this episode, compare the body with forest and Brahmaand. Burning of forest, mountain, rasaathal, paathaal, niraakaar, purush, prakrithi, ether etc in the fire of sorrows of separation finding mention in the above verses, is well neigh impossible as, in practice, it is seen that, when some one cries, others nearby are seen to laugh. This world is selfish unlike the waahidath (*oneness*) of Parmadhaam. Despite being an Aatma of Paramdhaam, when even Bihaariji did not cry seeing the sorrowful wailing of Shri Indhraavathiji, why should illusion filled Jeevs of this Brahmaand cry? A subtle part of everything that is there in the Brahmaand is definitely present in the body. The entire descriptions in these verses are in keeping with this. Some part of the body remains static and some in motion. It is these that have been described in the 4th verse as

inanimate (*immovable*) and animate (*movable*).

"Jo saaheb mei dhekhiyaa, so mile hoae sukh chain.
Thab lag aatham rovath, sooke lohoo paanee nain." ***(5)***

Meaning : Had I got the divine vision of my Beloved, peace and happiness would have set into my heart. Until I attain my Lord, my Aatma would keep wailing, blood in my body shall keep drying and, unending stream of tears shall keep pouring out from my eyes.

Import : No doubt, Opulent Lord was enshrined within when, this recitation poured out of the abode of the heart of Mahaamathiji. It is to indicate the state of sorrow of separation while within prison only, it has been said that, 'had I got the divine vision of my Beloved, I would have got peace and tranquillity'.

"Jo pa't aade dhhaam ke, mei thaa'ae dhe'un jaar baar.
Ko'ee bidhh karke udaa'eae, ae jo laagyo dheh vikaar." ***(6)***

Meaning : I shall burn everythingthat comes as hurdle in my path to Paramdhaam. I shall adopt all appropriate means to end the perversions of Maaya that may be present in my body.

"Ban belee sab ro'eyaa, aur jangal jaanwar.
Ka'ee pasu pankee kethe kahoon, jale jo dhardhaa kar." ***(7)***

Meaning : All the creepers and animals, of the forest like body of mine, are crying. In the excruciating pain of sorrow of separation, many cattle and birds have also been burned to ashes.

Import : In this verse, the body is, compared with a forest bereft of all creepers, cattle, birds and animals. The next verse also conveys the same etho.

"Jangal roya jaliya, jal bal hu'a khaak.
Inme pankhi kyon rahe, jo par jal hu'ae paak." ***(8)***

Meaning : O'Lord! The state of my body, by crying and wailing in your separation, is akin to a forest burned down with a forest fre. Alas! How could the bird like Jeev, whose wings (*inner self or anthkaran*) have been sanctified by burning in the fire of pangs of separation, want to live in this body like forest?

"Pahaad ro'ae toote tukde, hu'ae hai bhook bhook.
Bhavjal royaa saagar, so gayaa saaraa sook." ***(9)***

Meaning : O'Lord! In your separation, even a heapful mountain of bones has been splintered into pieces by crying inconsolably and, been smothered to a powder.

Import : The entire assemblage of bones of the body from head to foot put together finds comparison to a mountain in this verse. Under conditions of extreme sorrow, the bones of the body become like dried logs. This finds mention in the verse as 'splintered to pieces'. There is about 60 – 65% water in the body of an adult human. In the heat of the fire of pangs of separation, this water can dry up. In this verse, the body is, taken to be the ocean of illusory existence and, the water in it, to be the water of this ocean that can dry up in the sorrow of separation.

"Bhom ro'ee bhalee bhaanth so'n, toot ga'ee rasaathal.
Naag lok sab ro'iyaa, so padyaa jaa'ae paathaal." ***(10)***

Meaning : O'my beloved! The whole earth is crying in your separation. Even the land of Rasaathal has been broken. The entire naag-lok (*world or tier of serpeants*) has also started crying and, it has been broken asunder and confluenced with Paathaal.

Import : The body is a subtle form of the entire Brahmaand. Physical form of it extending from head to foot represents the 14 loks or tiers. The head is symbolic of Brahm lok, waist of earth and the part below, of Paathaal lok. The part from waist up to head is representative of the seven upper loks. In the state of agony of separation, the part below waist becomes decrepit and crushed. This verse has depicted this sentiment in a figurative sense.

"Roae paanch thathv theen gun, niranjan niraakaar.
Ro'ee dhveith purukh prakrithi, pat udyo anthar aakaar." ***(11)***

Meaning : All the five elements, three attributes, Niranjan-Niraakaar and even Purush and Prakrithi are also weeping in your separation. Even the veil of perversions of Maaya that was there in my body, has also fallen away.

Import : The sentient Jeev within the body is the reflective form of Aadi Naaraayan only. Moh Thathv arises from Prakrithi (*Roddhini Shakthi, the alter ego feminine power of Pranav or Aadi Naaraayan*) which is, also known as Niraakaar – Niranjan. It is from this only the three attributes and the five gross elements originate, which are present in subtle form in the body. The state of anguish suffered due to

separation influences every atom of the body including Jeev. This verse conveys this purport.

"Aakaas royaa sab angon, moh aham galyo chahun'aur.
Niraakaar niranjan galyaa, jaa'ae rahyaa anthar ttaur." ***(12)***

Meaning : O' my Opulent Lord! In your separation, the ether that is pervading every organ of my body also wept. Even the Moh and Ahankaar, present all over also eroded under the woes of separation. The painful fire of separation finshed off Niranjan and Niraakar such that, they parted from the body.

Import : The form, of Moh Thathv, Ahankaar and Aakaash is, Niraakaar only; also referred to as Niranjan. The only difference is that, it is the great cause (*cause of causal*), causal and, subtle forms of Prakrithi. The edifice of consciousness, scorched in the fire of separation, attains the proximity of that Brahm beyond the three attributes, by transgressing the subtle, causal and cause of causal. This is the intent of saying, 'erosion of Ether, Ahankaar and Moh Thathva'.

"Isken aag phoonk dha'ee, laagyo sab Brahmaand.
Jab pohonchee jhaalaan anthar lo'n, thab kyon rahe ae Brahmaand." (13)

Meaning : The fire of Ishk burnt within me in such a way that, it spread all over the Brahmaand. When the flames of this fire leapt up beyond Brahmaand and Behadh and, reached Paramdhaam even beyond, how could the body ever remain intact in that state?

Import : The description of the spreading of the fire of love (*Ishk*) in the entire Brahmaand is simply metaphorical. When the Aatma is fully lost in love, it feels the entire Brahmaand to be entirely pervasive of love, just like one, blinded with monsoon, sees only greenery all over. This is the intent in saying, the entire Brahmaand becoming pervasive of love.

"Aag isk aisee uttee, lohoo roaya vairaat.
Khaak huaa jal bal ke, ud gayaa sab ttaat." (14)

Meaning : Such a fire of Ishk has erupted within me that, the entire Brahmaand (*body*) is shedding tears of blood. The whole body is burnt to ahses and it has lost all its pomp and glitter meaning, has become disenchanted and disinterested of all worldly pleasures and happiness.

Import : "Khoon ke aasoo bhahanaa" (*shedding tears of blood*) is an idiomatic phrase, which means, 'to suffer great or uncontrollable sorrow'. After burning in the fire of Ishk, it becomes unstayable in the world for even a moment without Lord. This is the essence of this verse.

"Mahaamath kahe meheboob jee, khel dhekhyaa chaahyaa dhil.
Haansee karee bhalee bhaanth so'n, ab utto sukh leeje mil." ***(15)***

Meaning : Shri Mahaamthiji says, O'my Beloved! We have already witnessed the type of sport of Maaya as desired by us. You have really made good fun of us. Now please, drown us in the absolute bliss of Paramdhaam by awakening us and, please be a partner with us in the bliss of love thereat.

Episode [75] Verses (1011)

Raag Shree

Chitwani is the main theme of this episode.

"Nijnaam so'ee jaaher hu'aa, jaakee sab dhunee raah dhekhath.
Mukth dhesee Brahmaand ko, aa'ae Brahm aatham sath." ***(1)***

Meaning : Now, the name (*identity*) of that Eternal Aksharaatheeth Sat-Chit-Anand Paar Brahm, eagerly awaited for by all, stands revealed. The Brahm-munis, residents of Parmdhaam with eternal forms who shall grant eternal salvation to the entire Brahmaand, have manifested in this world.

Import : The word, 'naam' (*name*) in this verse, has reference to only recognition of identity and not to any specific addressable word as the worldly names. Words such as Shri Krishn, Shri Raaj, Shri Praan-naath etc are in vogue since quite some time. Such addresses find mention in scrptures like Vedh, Raamaayan, Maheswar Thabthr etc. In fact, the entire world has been making efforts from the time of creation, to know the *form, abode and sport* of that one and only one, Sat-Chit-Anand Paar Brahm. The identity of Paar Brahm is in fact, hidden behind these three words.

"Ho meree sath Aathmaa, thum aa'ao ghar sath khasam.
Najar chodo ree jhoott supan, aa'ae dhekho sath vathan." ***(2)***

Meaning : Shri Mahaamathiji says, O' my Aatmaas of Paramdhaam with eternal froms (*Sundersaath*), "please come to Paramdhaam, the eternal abode of our Beloved, through dhhyaan (*chithwani*). Take away

your eyes from this false dream like world and come to the eternal Paramdhaam to see its unworldly grandeur.

"Thum nirakho sath saroop, sath syaamaajee roop anoop.
Saajo ree sath singaar, vilaso sangh sath bharthaar." ***(3)***

Meaning : O'Sundersaathji! Please see your own eternal forms and the eternal, inimitable glory of Shri Shyaamaaji through dhhyaan. Drown yourself in the blissful joy of Paramdhaam with Beloved Shri Raaj-ji by adorning the decorations of Paraatma.

Import : Aatma is a reflection of Paraatma. You should immerse yourself in dhhyaan by fully forgetting the existence of the penta-elemental body and by adorning decorations of Paraatma. This is the opinion encoded in "***Saajo ree sath singaar***".

"Sath dhhanee so'n karon haans, peechhe karo prem vilaas.
Sath barnan keejo aeh, upje sath prem saneh." ***(4)***

Meaning : Talk about sweet little things with our Beloved in ddhyaan. After that, lose yourself completely in the bliss of love. Describe to other Sundersaath, the eternal glory and sport of Paramdhaam so

that, eternal love for Lord may manifest in teir hearts.

"Sath saathh dheth dhekhaa'ee, sath aanandh angh na maa'ee.
Sath saatth so'n karo preeth, dhekho sath ghar ki ae reeth." (5)

Meaning : By the grace of Lord, glimpses of Sundersaath enseated in Mool Milaawa become possible, when lost in Chithwani. The eternal bliss of Paramdhaam is so bountiful that it becomes difficult to accommodate within our heart and starts over flowing. You should keep deep reverence and love towards those who have their original body in Paramdhaam or, thoseSudersaath who remain drowned in the love for Lord. To adopt the path of love alone is the *modus operandi* (*reethi or parampara*) of Paramdhaam.

"Sath rehes sath rangh, sath saathh ko sukh abhangh.
Thum sangh karo sath baathen, sath dhin aur sath raathen." (6)

Meaning : The love filled bliss and sport of Paramdhaam are ever eternal. The joys of Sundersaath with eternal form are also eternal. Day or night over there is as per desire. O'Sundersaathji! Please keep yourselves drenched in these blissful aspects of Paramdhaam.

"Sath chaandh aur sath soor, hisaab binaa sath noor.
Sath sobhaa sath mandhir, sath sukh sejyaa andhar." ***(7)***

Meaning : There is radiance of eternal moon and sun in Paramdhaam. Within this radiance is the eternal lustre of endless effulgence. The glory of eternal dwelling places (*Mandhirs*) is also etrnal. There is not even a wee bit of diminution in their glory. The pleasure of the beds within dwelling places is also eternal.

"Sath jimee sath ban, khusbo'ae sath pavan.
Leheree leve sath jal, sath aakaas nirmal." ***(8)***

Meaning : The glory of the soil and forests of Paramdhaam is also eternal. Fragrant filled wind waft through unhintered. Water of oceans, waterways and of river Yamunaaji in the form of waves, radiate eternal magnificience. The perpetual sky remains clear all the time.

Import : The meaning of truth is that which is eternal. Truth is also sentient. The flavour of love and bliss ever flows through it. This way, every thing in Paramdhaam is 'sachchithaanandmayi', meaning,

everything is manifestation of Supreme Brahman or Aksharaatheeth.

"Sath pasu pankhee alekhen, sath khel raaj saathh dhekhen.
Sath khelen bolen ba'n maaheen, sath sukh hisaab kaahoon naaheen."(9)

Meaning : There are countless animals and birds in Paramdhaam, whose effulgent glory is eternal. Shri Raaj-ji witnesses the playful acts of animals and birds, along with His companion consorts. The sport of prank-filled games of animals and birds and their communicative noises are perpetually on. Eternal and endless blissful joy is potent in these sports.

"Ruth rangh ras na'ae na'ae, alekhe sadhaa sukh kahe.
Sath jamunaa thrat kinaaren, dho'u tharaf baraabar haaren." (10)

Meaning : The elixir of bliss of seasons in Paramdhaam is ever fresh and perpetual. That joy remains endless for ever. The enchantingly beautiful string of trees on either bank of Yamunaaji radiates grandeur perpetually.

"Sath daaree jhaloobe oopar jal, khusboae hindole seethal.
Sath sukh thalaab ke thrat, khol dhekho nainaa pa't." (11)

Meaning : The branches of trees on the embankment of Yamunaaji keep swaying over water. There are swings tied on these branches and the cool fragrant filled wafts of air that caress the body while swinging on them give great pleasure. O'Sundersaathji! Try to see with your inner eyes (*Aatmic eyes*) the splendour of the banks of Hauj-kosar lake.

"Pasu gaa'ae lagaaven ra't, girdhvaa'ae dhayoharee nikat.
Badaa achraj mohe aeh, ae su'n kyon rahe jhootee dheh." (12)

Meaning : There is the glory of small cottages on all four sides of Hauj-kosar lake. The animals loitering around that keep reiterating the name of Opulent Lord by end less singing. I am rather surprised, how my body is still intact, even after hearing the joys of these blissful sports of Paramdhaam?

"Ae khel jhoottaa tho chhodyaa jaa'ae, jo sath sukh angh me'n bharaa'ae.
Jab sath sukh dhekho keli, thab jhoottaa dukh dhe'oge tteli." (13)

Meaning : We shall be able to leave this false sport of illusion only

when the eternal joys of Paramdhaam enter into our hearts. O'Sundersaathji! When you start enjoying the eternal joys of Parmadhaam totally immersed in love, you shall voluntarily relinquish the sorrows of this false, illusory world.

"Sath saan'ee so'n karo vilaas, thab toot jaa'ae jhoottee aas.
Jyon jyon le'oge sath sukh, thyon thyon chhoote asath dhukh." (14)

Meaning : O'Sundersaathji! Your false hopes of getting endless happiness from illusory joys shall end when, you remain serenely engrossed in the blissful sport of Beloved Lord through dhhyaan. As you start acquiring the eternal pleasures of Paramdhaam by going deeper and deeper, as though in quick sand, in Chithwani, so would this sorrowful world of illusory Maaya start distancing slowly and slowly from you.

"Jyon jyon utten sath sukh ke tharangh, thyon thyon ude supan ko sangh.
Jab yaadh aave sukh apnon, thab chhootoge jhootto supno." (15)

Meaning : As the waves of joy of eternal Paramdhaam keep entering your heart, so would the craving for worldly pleasures keep receeding from you. This false dream like world shall desert you when, you start

experiencing the joys of Paramdhaam through dhhyaan.

"Dhekho mandhir mohol jharokhe, jyon chhoot jaa'ae dhukh dhhokhe.
Dhekho jhoottee pher pher maare, sath sukh binaa ko'ee na ubaare. (16)

Meaning : O'Sundersaathji! Please see the magnificience of palaces, dwelling places and their ventillators in Paramdhaam by sinking in Chithwani. By this, your association with the pains and sorrows of the deceitful world shall break. Why don't you keep it in mind that, this enchanting false Maaya keeps you entangled and enchained repeatedly. Nobody can get away from this illusory world without experiencing the eternal joys of Paramdhaam meaning, there is no other means other than immersing oneself in love lorn Chithwani to gain deliverance from Maaya.

"Chhod ghar ko sukh alekhe, aatham kaahe ko dhukhdaa dhekhe.
Aatham paraatham pekhe, sukh upaje sath alekhe." (17)

Meaning : What is the need for Aatma to see this treacherous world by forfeiting the eternal joys of Paramdhaam? Blissful perpetual thrill and joy of eternal abode manifest in the heart of Aatma, when she sees Paraatma, her original body, during Chithwani.

"Jab aatham ne dha'ee saakh, saathhen bhee kahee ber laakh.
Sath dhhaniaen saakh aa'ae dha'ee, so tho sath vathan vaalon ne la'ee."
(18)

Meaning : When my Aatma experienced the bliss of divine vision of Beloved and gave testimony for that, some experienced Sundersaath, recounted their Aatmic experience, innumerable times. The residents of eternal abode, Brahmashrishtis and Iswarishrishtis, faithfully imbibed the testimonies spoken out as Brahm Vaani by Beloved Aksharaatheeth, ensconced within the abode of my heart.

"Aatham ne sath parche paa'ae, tho bhee jhoottaa dhukh chhodyaa na jaa'ae.
Jab sath sukh paayaa ras, jeevraa thabaheen chalyaa nikas." ***(19)***

Meaning : Aatma is not able to disown this false sorrowful world even after getting full ralization of truth. Only when the Jeev gets to taste a bit of the eternal bliss, will it think of relinquishing the body.

Import : After obtaining the divine vision of Beloved, Aatma never retains any desire for this world but, bound by the command of Lord, it

is not able to relinquish the body; as otherwise, even Jeev considers it purposeless in retaining the body.

"Jab sath sukh laagyo rangh, thab kyon rahe jhootte ko sangh.
Jab ddhaneeso'n upajyo sath saneh, thab kyon rahe jhoottee dheh." (20)

Meaning : Aatma decries off the false pleasures of Maaya, when it tastes the flavour of eternal bliss; meaning, when it attains the joys of eternal happiness. When engrossed in eternal divine love with Beloved Aksharaatheeth, Aatma dislikes to remain trapped in the bonds of this false body or, to say, it wants to remain immersed by day and night in blissful love of Lord only, soaring away from the desires of the bodily needs.

"Jab sath sukh hirdhe me'n aave, arvaa thabaheen nikas ke jaave.
Jab sath sukh dhhanee paayaa, thab jeevraa kyon kar pakre kaayaa."(21)

Meaning : When eternal happiness enters the heart of Aatma through Chithwani, Aatma desires to get away from this body. Even the Jeev would not want to remain bound to this body when it also attains the eternal happiness or, it would like to forego this body.

Import : Apparent meaning gleaned from verses 19-21 is that, when eternal happiness starts percolating with the divine vision of Paramdhaam and the dual form of Raaj-Shyaamaaji, both Aatma and Jeev do not remain enslaved in this false body. However, in actuality, though Sadguru Dhhani Shri Devchandraji, Mahaamathiji, Shri Laaldaasji and, many other supreme ascetics (*Paramhans*) had all reached that state of bliss, none got freed of the body but continued to carry out the act of Jaagni for long time. The real essence of such expressions is merely that, the state of Aatma and Jeev after attaining the divine bliss is like that of a lotus, which despite being in water, is not in it. Real Brahmashrishtis are those who would not discard the bodies despite attaining the Beloved Lord. The following averment of Mukh Vaani is worth remembering in this connection.

> *'Jo Haek dhekhe tikayaa rahe, so'ee ars ke than.*
> *So'ee kare mool majkoor, so'ee kare barnan.'*

"Jab anthar aankhaan khulaa'ee, thab tho baaher kee mundhaa'ee.
Jab anthar me'n leelaa samaanee, thab angh lohoo rahyaa na paanee."(22)

Meaning : When the inner eyes close, the outer eyes open. When the sport of Paramdhaam takes root in the heart of Aatma, there would be

no blood and water in organs of the body.

Import : Having no blood and water in body', is only a metaphorical statement. It is only during that state of insentient samaaddhi of Hatt yog whence, the Jeev finds itself stuck at the 10th door (*at the top of the head*) and the heart stops beating, life continues to exist without blood and water for a few days. In all other states other than this, both blood and water are essential for survival. The essence of the expression in this verse is that, when the bliss of the sport of Supreme Brahm takes residence within the heart, awareness of body, world or anything else is completely lost, being overtaken by the ecstasy of the pains of separation and love. For them, despite being alive, the body is akin to a dead state.

"Jab dhekhyaa haans vilaas, gal gayaa haad maans swaans.
Jab anthar aayaa sumran, rahyo angh na anthaskaran." ***(23)***

Meaning : When the Aatma sees that sport of Paramdhaam through dhhyaan, in which, Aksharaatheeth is engrossed in laughter filled sweet confabulations with His Brahmashrishtis, it keeps cherishing the scene every moment of its existence in this world. Consequently, the actions within the body parts and inner self of Aatma become

listless and, in this extreme state of pangs of estrangement from, and love for Lord, the bones and muscles of the body undergo dissolution and the rate of breathing slows down.

Import : The fourth part of this verse suggests that, in the extreme state of love, there is no existence of body parts and inner self (*heart*). This is however only an overt meaning of words. The covert meaning is simply, unawareness of the existence of the body, in the extreme state of feelings of emotional vacuum by estrangement from Lord and love for Him. The Aatma/Jeev is just able to carry out certain minimal actions listlessly or mechanically for sustenance of life by the mere motivation of Beloved Lord. All its actions like thinking, reflections, judgment, eating and drinking, are all dependent on the wishes of Lord and not of self.

"Jab yaadh aayo sukh akhand, thab rahe na pind Brahmaand.
Jab chadde vikat ghaatee prem, thab chain naa rahe kachhoo nem." (24)

Meaning : There is no recollection of body and world, when remembrance of the eternal joys of Paramdhaam registers within heart. With the attainment of the extreme state of sublime love, fetters that shackle Aatma/Jeev to the rules of ritualism get unshackled;

moreover, it becomes restless or, feels uneasy without the divine vision of Beloved Lord.

"Mahaamath kahe suno saathh, dhekho khol baanee praan-naath.
Dhhanee lyaaye dhhaamse vachan, jinse nyaare na hoae charan." (25)

Meaning : Shri Mahaamathiji says, O'Sundersaathji! Please pay heed to my special request. Open and see the Mukh Vaani of Shri Praan-naathji meaning, please drown yourself in its deeply transcendental essence with your inner self. Lord, Himself, has brought the dictums of this Brahm Vaani.

Import : The meaning of saying, "open and see the Vaani" is, to lose in its contemplations and reflections. The expression, 'charan' in this verse is not merely indicative of foot but the entire form of Dhhani, from toenails to head. The form of Kuljam Swaroop (*Shri Mukh Vaani*) is the oganized compilation of the divine words of Shri Ji.

Episode [76] Verses (1036).

Raag Shree

"Vathan bisaariyaa re, chhalen kiae hairaan.
Dhhanee aap budhh bhooliyaan, sudhh na rahee vridh'dhhi haan." (1)

Meaning : This illusory world has proved to be distressful or troublesome to Brahmashrishtis. They have not only forgotten about Paramdhaam, their abode but also about, self, own Lord Aksharaatheeth and even Jaagruth Buddhi. They are not even aware of what actions of theirs would be profitable and what would be harmful?

"Brahmashrisht sakhiyaan dhhaam kee, aa'eyaan chhal dhekhan.
Judhe judhe ghar kar baittiyaan, khelen bhulaa'ae dhiyaa vathan." (2)

Meaning : The Brahmashrishtis of Paramdhaam have come to see this deceitful illusory Brahmaand. The illusory sport of this world has kept them forgetful of their true abode. They are residing in this false world by making their own separate houses.

"Dhhaam se rabdh karke, ham kab aaven dhoojee ber.
Sab bhoole sudhh haar jheeth kee, tho mei kahyaa pher pher." (3)

Meaning : Brahmashrishtis have descended into this illusory sport after a lengthy dialogue or talk with their Lord. They are aware that they are not to come into this illusory world a second time. Shri Mahaamathiji says that, "I am telling this repeatedly because after coming into this illusory sport, all have consciously lost their awareness of whether they have to win or lose the game of love.

"Maanho maanhen kaee preeth reethson, khele hanse ras rangh.
Pehechaan jinon ko pe'd kee, dhhanee ko rijhaaven sevaa sangh." (4)

Meaning : Many Sundersaath are living a life of fun and frolic with comradely affection with each other in this sport. Those Sundersaath, who have recognized the dual form ensconced within the abodr of the heart of Mahaamathiji, stay at his feet and try to please and entice by subservience.

"Kaee mino mine kaal kroddh so'n, ladaa'ee karthe dhin jaa'ae.
Sevaa dhhanee na preeth saiyan so'n, so daaree aasmaan se patkaa'ae." (5)

Meaning : Many Sundersaath are wasting their time by fighting with each other with anger and racour. Those, who are neither subservient to the Lord nor are maintaining love and affection with other Sundersaath, have been thrown down from the sky to earth meaning, by losing their glory, they have come into the order of guilty.

"Kaee se'ven dhhaney ko, karke prem saneh.
Ham saiyon ko pehechaan pe'd kee, hosee dhhaam me'n dhhan dhhan aeh." ***(6)***

Meaning : Many Sudersaath are serving the Lord with love and affection, recognizing His original form. Brahmshrishtis by their original connection have recognition of the form representing the Exalted Power of Lord. These Sundersaath who serve the Lord by recognizing Him shall have great glory at Paramdhaam.

"Kaee avgun le'ven dhhaneey kaa, Karen aap bhee avgun.
Naaheen saneh sukh saathh, so'n, yon vrithhaa khoven raath dhin." ***(7)***

Meaning : There are also some such Sundersaath, who keep striving to find worldly blemish within Shri Ji. They by themselves are, buried

from their toenails to head in vices. They are not deserving of the love of Sundersaath. Such Sundersaath are thereby leading a wasteful, nugatory life.

Import : There were also some, amongst the Sundersaath who accompanied Shri Ji to 5, Padmaavathipuri, who had not gained full recognition of the divine form of Shri Ji. Their mindset was ever indulgent in finding out some blemish. Sundersaath with such mental make up, in the midst of the sport of Poorna Brahm, had to ultimately burn in the fire of repentance.

"Thum soothee dhhaniaen jagaa'eyaa, kahyaa aage mauth ka dhin.
Kaee saakh puraa'ee aape apnee, tho bhee chhoote na dhukh a'gin." (8)

Meaning : O'Sundersaathji! You were asleep in the ignorant form of slumber of Maaya. Lord awakened you by his divine Vaani (*words*) and informed you that Mahaa-pralay (*the great deluge*) is imminent. He gave diverse testimony to awaken you and still, you are not able to free yourseves from the sorrowful flames of the fire of Maaya.

"Sukh dhekhaa'ae vathan ke, so bhee kaayam sukh alekhe.
Tho bhee chhal chhoote naheen, jo aape aankhen apnee dhekhe." (9)

Meaning : Beloved Praan-naathji gave you the taste of the pleasures of Paramdhaam by His divine knowledge. That pleasure or happiness is also eternal and endless. It is not possible to express it clearly through words. You have seen those joys and pleasures through your inner eyes of wisdom but alas! Why are you so helpless in freeing yourselves from the attractions of deceptive and deceitful Maaya?

Import : Until now, knowledge about the eternal blissful sports in the abode of Paar Brahm was unknown to this creation. There was no conscious awareness whatsoever of the original form of Paar Brahm. No one could therefore have physically perceptive realization of Him, be it a great yogic master, mendicant, erudite scholar, saint or an incarnation. After acquiring the unworldly wisdom of Shri Mukh Vaani, this is the golden opportunity of realizing Him. There cannot be another greately unfortunate one, other than the one, who fails to capitalize on the occasion.

"Peechhe pachhthaavaa kyaa kare, jab gayaa samayaa chal.
Aese kyon bhoolen ankooree, jaake saanche ghar nehechal." ***(11)***

Meaning : Of what use would be the act of repentance when golden moment has passed away? The Brahmashrishtis of Paramdhaam and

the Iswarishrishtis of Akshardhaam (*Sathswaroop*) shall never forget this golden opportunity for, their original abodes are perpetually eternal and beyond Maaya.

Jo jaag baathen Karen umangson, so hans hans thaalee dhe.
Jin neendh dha'ee sukh indhriyon, so uttee unghaathee dukh le." (12)

Meaning : Those Aatmaas, who come awake in this world by the percept of knowledge and love, would confabulate among themselves with fun and laughter and by clapping hands with much rejoicement, when they come awake in their original bodies at Paramdhaam. Further, those who remained fully asleep in the ignorance-filled night of Maaya and remained satisfying their senses with materialistic and worldly subjects of pleasure shall come awake at Paramdhaam by rubbing their sleep-filled eyes and their faces shall bear the telltale signs of sorrow-filled repentance.

"Kyaa bal kehesee kaayar maayaa ko, jo ga'ae saagar me'n ral.
Saamen poor jo chaddyaa hosee, so kehesee thikhaa'ee moh jal." (13)

Meaning : Alas! How could those Sundersaath, who succumbed to the flow of Maaya as if cowards, ever describe the power of Maaya? Only

those Sundersaath who resisted the full flow of Maaya can only talk about the acridity and pungency of Moh-jal.

"Dhe saakh dhhaniaen jagaa'eyaa, dha'ee bidhh bidhh kee sudhh.
Bhaanth bhaanth dha'ee nisaaniyaan, tho bhee ttaur na aave nijbudhh."
(14)

Meaning : Lord awakened Sundersaath by giving testimonies from different scriptures. He tried to provide awareness of Paramdhaam and His original form by many ways and, indicated many signs by which recognition of Paramdhaam and Paar Brahm was possible. Even after this, Nij Budhhi was not entering the hearts of Sundersaath in actuality.

Import : There is description of the knowledge of both Jaagruth Budhhi and Nij Budhhi. It is possible to grasp it by simply studying Brahm Vaani but it is not possible for Nij Budhhi to enter into all. The following contention of Mukh Vaani throws light on this. ***"Nij budhh aave agyaa'aen, tholo na chhootte moh."*** Nij Budhhi comes with the command of Lord and this can happen only when the glory of the dual form of Raaj-Shyaamaaji is enshrined within the heart.

"Mahaamath kahe jo hove dhhaam kee, so pehchaan ke leejo laahaa.
Le sako so leejiyo, pher aesaa na aave samayaa." (15)

Meaning : Shri Mahaamathiji says that, whoever is the Sundersaath of Paramdhaam shoud draw benefit by recognizing the grandeur and majesty of Opulent Lord, Praan-naathji and the Brahm Vaani meaning, awaken one's Aatma. This occasion shall not come a second time. Therefore, whoever wants to take advantage, should not allow this golden moment to go waste.

Episode [77] Verses (1051)

Raag Shree

"Sakhee ree jaan boojh kyon kho'eae, aesaa alekhe sukh akhand.
So jaag dhekh kyon bhooliae, badhale sukh Brahmaand." (1)

Meaning : O'Sundersaath! The happiness of Paramdhaam is eternal and beyond the reach of words. Why are you foregoing (*losing*) it intentionally? Despite having got awakened by the Brahma Vaani and recognized the joys of Paramdhaam, you are blissfully forgetful of the

perpetual pleasures and joys of Paramdhaam being lost in the desires and wants of the illusory pleasures of this world.

"Ka'ee kot raaj baikuntt ke, na aaven ithke khin samaan.
So janam vrithhaa jaath hai, ko'ee chetho subudhh sujaan." ***(2)***

Meaning : Even the joys of a kingdom equivalent to millions of Vaikuntt do not match the ecstasy of one moment's glimpse of Paramdhaam. O'Sundersaathji! You are very wise and prudent. Why is it that no one amongst you is becoming alert as the priceless opportunity afforded by this worldly body is is ebbing away being lost in the illusory Maaya.

"Aek khin na paa'iae si'r saaten, ka'ee mohoron padhmon laakh karod.
Pal aek jaa'ae I's samen kee, kacchoo na aave in kee jod." ***(3)***

Meaning : Even by spending millions of guineas or gold sovereigns or even by getting oneself beheaded, it would not be possible to compensate for every moment lost. Every moment that ticks away in this Jaagni Brahmaand after the recognition of Beloved Lord is so priceless that there is nothing in this world that can match the

importance of the moment.

Import : The main contention of this verse is that, after grasping Thaarthamic wisdom, we should devote every moment of our existence in the blissful love of Beloved Lord. The value of the guinea is, one guinea = 1 million crores or, one thousand million or, billion or, hundred billion or, ten thousand million.

"In samen khin ko mol naheen, tho kyon kahoon dhin maas baras.
So janam khoyaa jhoott badhale, pi'uso bha'ee naa rangh ras." ***(4)***

Meaning : It is easy to guess the value of a day, a month or a year when, the value of even a moment in this Brahmaand is so much. A Sundersaath who fails to attain the eternal happiness by immersing self in the love of Beloved Aksharatheeth has wasted the gift of human body in the pursuit/desire of the false illusory pleasures.

"Kaahoon badhale na paa'eae, ka'ee dhoudath mujh dhekhath.
Par raas na aayaa kinko, jo lo'n dhhanee naheen baksath." ***(5)***

Meaning : Shri Mahaamathiji says that, the eternal divine happiness of Paramdhaam is not acquirable in exchange of even the costliest of

costliest object of this Brahmaand. No doubt, many do strive to realize the Lord, just as I realized beloved Aksharatheeth while in prison by pining for Him and drowning myself in the pangs of separation. Nevertheless, nobody can succeed fully in the endeavour without the divine grace (*mercy*) of Beloved Aksharatheeth.

Import : 'Raas aana' is a phrase, meaning of which is – to feel nice or to attain the goal. Special emphasis laid in this verse is that, instead of outward or ostentatious devotion, pure and sincere love for Him and His grace only can help realize Beloved Lord.

"Sukh akhand Achharaatheeth ko, in samen paa'iyath hai ith.
Kahaa kahoon kukaram thinke, jo maahen rehe ke khovath." ***(6)***

Meaning : This is the most precious moment when the eternal love of Aksharatheeth is realizable. What can I say of the misdemeanor of those, who despite being in the company of Sundersaath, is missing the eternal joy?

Import : After grasping the knowledge of Mukh Vaani, one should acquire that eternal divine wealth (*the ecstasy of Brahm or the divine vision of Beloved*) by doing chitwani (*meditational concentration on*

Paramdhaam and the dual form of Raj-Shyamaaji) lost in the love of Lord. A strong word, 'Kukarm' (*misdemeanour or misdeed*), is used in this verse for the act of those, who waste their precious time in the pursuit of worthless objects instead of striving towards realization of Beloved Lord.

"Kyon khoyaa janam apnaa, rahe dhhanee ke jamaane maahen.
Haa'ae haa'ae kahaa kahoon mei thinko, jo inme'n se nirphal jaa'ae."(7)

Meaning : Many Sundersaath continued to live with Shri Ji and yet, remained miles away so to say, as they failed to enshrine the divine dual form within their hearts. The unfortunate end-result was that they made a futile waste of their worldly body. Alas! What can I speak of those ill-fated Sundersaath? Despite staying with Shri Ji (*the form of effulgent Lord*), they could not take advantage and gain access to that eternal happiness.

"Kaiyon janam suphal kiae, aisaa pi'u kaa samayaa paa'ae.
Sevaa sanmukh janam lo'n, liyaa hukam si'r chaddaa'ae." (8)

Meaning : Many a Sundersaath, by taking advantage of proximity to the effulgent Lord, Shri Praan-naathji, succeeded in making their life

(*birth*) meaningful or purposeful. These Sundersaath served the Lord life long by reverentially honouring His command.

"Aek saa'ith vrithhaa na ga'ee, dhhanee kiae sankool.
Chale chit'th par hoae aadhheen, paree naa kabahoon bhool." (9)

Meaning : These Sundersaath did not waste even a single second of their life worthlessly. They conducted themselves as per the expectations of Shri Praan-naathji and never allowed any lapses on their part in acts of devotion and service to Him. This way, they succeeded in appeasing the opulent Lord.

"So ith bhee hoae chale dhhan'n dhhan'n, dhhaam dhhanee kahen dhhan'n dhhan'n.
Saathh me'n bhee dhhan'n dhhan'n hu'iyaan, yaake dhhan'n dhhan'n huae raath dhin." (10)

Meaning : Not only would these Sundersaath ceded to devotional service, be blessed in this world, but would also become eligible to receive praises from Shri Raaj Ji on coming awake at Paramdhaam.

They are the blessed or admirable ones amongst Sundersaath. They became blessed by day and night too as they appeased their Beloved at both these times.

"Ka'ee chhipe rahe maanhen dhusman, aur maaren raah auran.
Chaal ultee chal dhekhaavaheen, tho bhee dhhanee na thajen thin." (11)

Meaning : There were also some amongst Sundersaath, who indulged inwardly in fraudulent or deceitful acts. Not only were they pursuing a 'retrograde path' (*of illusory Maaya*), but were also encouraging others to follow their false, delusory path by weaning them away from the path of truth and righteousness. Despite the despicable acts of theirs, the ocean of grace and benevolence, Shri Ji, did not abandon them.

"Dhrisht upalee sajan ho rahe, bol dhekhaaven meette bain.
Janam saaraa dhhanee sangh rahe, kaboon dhil na dhiyaa sukh chain."(12)

Meaning : Overtly, they appeared noble but covertly they had streaks of ignobility. To put an act only, they were speaking sweet. Though they spend their entire life with Shri Ji, neither did they subjugate themselves with their love, nor did they avail peace and happiness by serving Lord.

"In bidhh ka'ee rangh saathh me'n, yon beethe ka'ee beethak.
Sab par meher meheboob kee, par paave karnee maaphak." ***(13)***

Meaning : Therefore, the Sundersaath of the days represented a mixed lot of differing sensibilities and sensitivities because of which, many eventful incidents occurred. Though Aksharaatheeth's grace is showered on all uniformly, what and how much of it one ultimately receives depended essentially on one's own deeds or actions.

"Dhukh maayaa dhhaneepen maangh ke, ham aa'ae jimee in.
So chhal saroop apno dhekhaavaheen, tho bhee bhoolen naheen sohaagin."
(14)

Meaning : We sought from Lord the false (*untrue*) sport of sorrowful Maaya and, consequently, we came down to this perishable world. The deceitful Maaya is showing us its powerful influence. However, the wedded companion Brahmashrishtis of Paramdhaam can never forget their Beloved under any circumstances.

"Aur bhee dhekho vichaar ke, tho hukme'n sab kachhoo hoae.
Binaa hukam jaraa naheen, haar jeeth dhekhaave dho'ae." ***(15)***

Meaning : O'Sundersaathji! If you would think further, it would become clear to you that, everything happens by, or under, the command of Shri Raaj Ji only. Without His command, nothing can happen. Everything that happens to us, including our victory or defeat, is also under the command of Lord.

"Mahaamath kahen liyaa maangh ke, ae dhhaniaen dhekhaayaa chhal.
Jo sanmukh rahesee dhhanee dhhaamson, so kehesee chhal ko bal." (16)

Meaning : Shri Mahaamathiji says that, we have sought and taken the sorrowful sport of Maaya. Lord has shown us this deceitful sport because of our wish only. Those who will remain ever immersed in the love of the effulgent Lord only can describe the might of Maaya.

Import : Maaya uses all its might to stop anyone who tries to reach out to Beloved Aksharaatheeth. Confrontation is expectable in such a situation. No doubt, such Sundersaath who confront Maaya head on, succeed in overcoming it with the grace of Lord, nevertheless, they also praise its might having experienced and reckoned it. Instead, one who remains senselessly drowned in Maaya is neither able to assess its might nor is able to describe it.

Episode [78] Verses (1067).

Raag Shree Maaru

This episode deals with the three types of creation.

"Saathh jee pehechaaniyo, ae baanee samayaa phajar.
Hu'ee thumaare kaarane, khol dhekho nij najar." ***(1)***

Meaning : Shri Mahaamathiji is saying, O'Sundersaathji! Please rmember that, the descent of Brahm Vaani is to herald the arrival of the time of bringing to light the reality of truth by dissipating the darkness of ignorance. If you would open your inner eyes and see, it would become clear to you that the Brahm Vaani has essentially descended for your sake only.

Import : The coming down of Brahmashrishtis to this world of illusory sport only necessitated the descent of Brahma Vaani to awaken them. New Brahmaands will continue to come into existence and undergo dissolution even after the dissolution of this one, but in no other Brahmaand would the Thaartham Vaani manifest.

"Thrividhh dhunee theen ttaur kee, chale theen vidhh maanhen.
Ko'ee chhode na ankoor apnaa, hove karnee thaisee thaanhen." ***(2)***

Meaning : Three types of creation (*Brahmashrishti, Iswarishrishti and Jeevshrishti*) have come into this world from three different sources (*Paramdhaam, Yogmaaya and Vaikuntt*). All the three types of creation adopt three different paths. While Brahmashrishtis adopt the path of knowledge of love, faith and, visualization and communion with Paar Brahm, the Iswarishrishtis pursue the path of knowledge of devotion, faith and visualization of Paar Brahm. The Jeevshrishtis pursue only the path of ritualism and worship. Their fort of faith is made of walls of sand. None of them is prone to deviate from their original seed bud (*germ*) and their conduct and behaviour are as per their affiliation only.

"Surthaa theenon ttaur kee, ith aa'ee dheh dhhar.
Ae theenon rosan naasooth me'n, kiyaa bevaraa imaamen aakhir." ***(3)***

Meaning : Conscious entities from all the three places of origin (*Paramdhaam, Yogmaaya and Vaikuntt- Niraakar*) have acquired human bodies in this earthly world. Aakhrool Imaam Mohammadh Mahadhi Saahibujjamaam, Shri Praan-naathji, has thrown the light of divine wisdom on all the three creations who have taken abode in this earthly world.

Import : A natural curiosity is in order to know the original abode of Jeevshrishtis. Is it Vaikuntt or Niraakaar? It is worth remembering that, countless worlds of 14 tiers with Vaikuntt keep coming into existence from the orb of Niraakaar. The manifestation of Aadi Naaraayan occurs in Moh-saagar only. The source or root of all Jeevs is Aadi Naarayan only and not the Godhead Vishnu of Vaikuntt. Hence, Niraakaar (*Moh-saagar*) is in reality the place of origin of Jeevshrishtis. However, Jeevshrishtis attain Vaikuntt by propitiating God Vishnu and in this context, Vaikuntt apparently becomes the abode of Jeevshrishtis as suggested by verse 13 in this episode; but under deep contemplative meditational trance (*dhhyaan-samaadhhi*), jeevs reach the orb of Niraakar even beyond Vaikuntt.

"In bidhh jaaher kar likhyaa, saasthron ke dharmyaan.
Theen srisht aa'ee judhee judhee, pohonche apne ttaur nidhaan." ***(4)***

Meaning : Such is the mention in scriptures. All the three creations have come from different sources of origin and they shall retreat to their abodes after Mahaapralay.

Import : Owing to the grace and mercy of Shri Ji, Jeevshrishtis of this Brahmaand shall attain eternal salvation in Yogmaaya instead of

going to Vaikuntt or Niraakaar.

"Thrigun se paidhaa hu'ee, ae jo sakal jahaan.
So khele theenon gun liae, naaheen aek dhooje samaan." ***(5)***

Meaning : This entire creation has originated from Prakrithi (*Nature*) of three attributes. None in this creation is identical to another due to the differential embodiment of the three attributes (*Sath, Raj and Tham*).

"Aatham aekyaasee pakh le, sab dhuniyaan me'n khelath.
Moh aham mool inko, sab yaahee beech phirath." ***(6)***

Meaning : The Jeevshrishtis adopt the path of nine-fold devotion of 81 aspects in the entire world. They are not able to go beyond Moh-Ahankaar (*Niraakaar*) as that is their source of origin.

Import : The word 'Aatma' used for Jeev in this verse is because it represents the original personal form (*Nij swaroop*) of Jeev. Whatever is sentient in the Brahmaand of Kaal-maaya finds mention as Aatma in religious scriptures.

"Moh aham gun kee indhriyaan, kare phail pasu parvaan.
Phire avasthhaa theen me'n, ae jeev srisht pehechaan." ***(7)***

Meaning : The main identifying feature of Jeevshrishtis is that their senses (*both senses of perception and senses of action*) originate from Moh, Ahankaar and, Sathv, Raj and Tham. They, like other creatures, remain engrossed in subjects of the senses in wakeful, dreamy and slumberous states. .

"Subudhh nikat na aavaheen, chale beher dhrisht.
Aatham dhrisht na levaheen, tho kahee supan kee srisht." ***(8)***

Meaning : They hold an extrovert outlook and remain elusive of sensible wisdom. Their efforts and concentration are not dired towards awakening inner self; hence considered as dreamy creation.

"Jaagrath tharaf dhuneey kee, sovath supnaa le.
Dhekhath supnaa neendh se, ae theenon avasthhaa jeev ke." ***(9)***

Meaning : In general, Jeevshrishtis remain indulgent of the affairs of Maaya in the wakeful state. Even in dream, they only see illusory

objects and scenes. They remain seized of the ignorance of Thamo-gun even in the deep slumberous state; meaning, they remain bewitched and ensnared in the web of worldly illusion (*phantasmagoria*). The Jeevshrishtis therefore remain ever entangled in illusory Maaya in all the three states.

Import : No doubt that, many amongst the Jeevshrishtis, have become great ascetics, recluses and intensely devout, relinquishing all pleasures of Maaya and concentrating on Beloved Paar Brahm every moment of their life; but their number is very meagre. The suggestion here of Jeevshrishtis remaining drenched in Maaya in all the three states is essentially due to the balance being heavily tilted towards such indulgent.

"Aur srisht jo iswaree, kahee jaagrath srisht aatham.
Subudhh angh karnee sudhh, chale phurmaan hukam." ***(10)***

Meaning : Iswarishrishtis also referred to as Jaagruth (*awakened*) shrishti, have sane and sensible wisdom in their hearts. Their conduct and behaviour reflect purity. They tread the path of truth and righteousness enumerated in religious texts.

"Aehee srisht isware jaagrath, aa'ee Akshar noor se je.
Meher le meheboob keee, rahe thuree avasthhaa." (11)

Meaning : Iswarishrishtis, who have originated from Akshar Brahm are, said to be Jaagruth (*awakened*) and, with the mercy of Beloved Aksharaatheeth, remain drowned in a deep meditational state of salvation or deliverance.

Import : "Thuriya avasttha", is that state of meditational trance in which one remains lost in the blissful act of realization of Brahm by breaking the attachments with the sentient Nature (*Maaya*).

"Brahmshrishtee aa'ee ars se, jeeth indhree sudhh angh.
Chhod maanhen baaher dhrisht anthar, paraaatham dhhanee sangh." (12)

Meaning : Brahmshrishtis have come from Paramdhaam. They have control over their senses. Their inner self are also very pure. They have their concentration focussed on that Paramdhaam, which is beyond the body (*maanhe*) and Brahmaand (*baaher*). By adorning the elegant make up of their original form (*Paraatma*), every moment they remain lost in the love of the effulgent Lord.

"Aek sukh nehechal dhhaam ko, aur sukh akhand achhar.
Theesro baikuntt supnon, ae thridhha srisht yon kar." (13)

Meaning : Brahmashrishtis are, blessed with the eternal happiness of Paramdhaam. Ishwarishrishtis, receive the happiness of eternal Yogmaaya. In the absence of Thaarthamic knowledge, Jeevshrishtis are only able to attain the happiness of Vaikuntt-Niraakaar.

Import : Those Jeevs who keep utter, unflinching faith on Shri Praannaathji and do Chitwani (*meditational concentration*) on Paramdhaam, become eligible to attain the first Bahisth (*first level of salvation in Yogmaaya*) reserved for the Jeevs awakened by the cohabitation of Aatma. The Jeevs, who fail to take benefit of the wisdom of Mukh Vaani are the ones whose, abode is said as Vaikuntt in this verse.

"Kripaa hai ka'ee bidhh kee, ae jo theenon srisht oopar.
Aek aek par ka'ee bidhh, inkaa bevaraa suno dhil dhhar." (14)

Meaning : All the three types of creation are recipients of multitudes of mercy of Beloved Paar Brahm. Different kinds of mercy of the Lord befall on all the three types of creation as well as on all those who pay their obeisence at the feet of the Lord. Please make resolve in your

heart after listening to a description of the same.

"Kripaa karnee maafak, kripaa maafak karnee.
Ae dho'u maafak ankoor ke, ka'ee kripaa jaath naa ginee." ***(15)***

Meaning : Mercy on any is in keeping with deeds and, deeds are in turn in keeping with the mercy. Deed and mercy, both depend on the original germ (*ankoor*). In this way, the mercy of the Lord is endless. An appraisal of it with mortal intellect is impossible.

Import : The grace of the Lord on Brahmshrishtis is in the form of absolute knowledge of, love, faith and blissful love filled communion with the Lord and, accordingly only they exhibit their conduct and behaviour. The grace on Iswarishrishtis is in the form of knowledge of, devotion, faith and love filled realization of Lord. Their behaviour is therefore as per their germ. The faith of Jeevshrishtis is always uncertain and doubt filled. They are not able to take to the path of love filled Chitwani. Their hearts are given to, dry/prosaic, rigid and artificial conduct and dealings. With the grace of the Lord, they too shall gain eternal salvation.

"Dhhaam ankoor aek vidhh ko, ka'ee vidhh kripaa keli.
Ae maafak kripaa karnee bha'ee, karne khusaalee kheli." ***(16)***

Meaning : The germ of the abode of all is similar meaning, the consciousness (*Aatma*) of all is similar. However, as the innate disposition (*temperament*) of Jeevs being diverse, their conduct is, also variant and accordingly, the grace of the Lord varies. In this sport of diversity, for the sake of expansion of bliss, the conduct and behaviour become in keeping with the mercy of the Lord.

Import : The form of Paraatma is in the oneness (*Vaahidath*) of Paramdhaam. The sport, glory, joy and temperament of all are the same there. Aatmaas of the effulgent Lord are all of same appearance, temperament and attributes but the Jeevs of this world, on whom they have entered, have diverse attributes, deeds, temperament and, innate nature, based on impressions of past births. The fact that Shri Mihir-raaj ji, Bihaariji, Shri Laaldhaasji, Mukund-dhaasji and His highness Chhathrasaalji exhibited different nature and temperament though all of them had been host to Aatmas, illustrate this point. Accordingly, as per their conduct and behaviour, the grace as well, was differential.

"Srisht iswaree kahee ankooree, auron ankoor dhiae ka'ee.
Thin judhaa judhaa ttaur nehechal, kripaa ankoor se bha'ee." (17)

Meaning : Iswarishrishtis are said to be sprout-inducible. The germ or sprout of Yogmaaya takes birth within the Jeevs on whom the Iswarishrishtis have taken residence. For eternalizing Jeevs in Yogmaaya, different levels (*Bahist*) of eternal salvation are in place. This mercy of eternalization happened only because of the appearance of germ.

Import : What is a germ? This becomes clear from the following illustration. Just as a sprout, emerging from a seed grows into a tree and the tree in turn produces more seeds, meaning, seed is hidden within the sprout and sprout within seed, the Aatmaas, also have hidden within them, the divine forms of Paraatmaas and the features of self abode. The sprout of the eternal abodes awaken within those Jeevs who have played host to Brahmashrishtis and Iswarishrishtis because, they also start appeasing Aksharaatheeth as His devout female companions.

"Bhisth hosee aatt vidhh kee, aur aatt vidhh kaa ankoor.
Har ankoor kripaa ka'ee bidhh, le uttsee nehechal noor." ***(18)***

Meaning : There will be eight bahisths in Yogmaaya according to the eight types of sprout or germ. Each type of germ shall be recepient of multitudes of grace and, they shall gain eternal salvation with effulgent bodies.

Import : The first sprout in Yogmaaya shall be of those Jeevs in whom the Brahmashrishtis had taken residence to experience the illusory sport of this world. These Jeevs try to appease the Lord by emoting the love of Brahmashrishtis and hence, shall be eternalized in the first Bahisth and indulge in imitative sport of Brahmashrishtis assuming adorations like them. The averment, '***Jeev tal hosee aatham***' shall bear fruition here only. This Bahisth shall be in the 'pure blemishless sentient seat of highest seat of meditational salvation' (*thuriaatheen nirmal chaithanya*) within Sath-swaroop. Along with these Jeevs, those Jeevs who recognized the original form of Shri Praan-naathji and adopted the path of love-filled Chitwani, like the Brahmashrishtis, shall also reside. The second sprout shall be of those Jeevs in whom the Iswarishrishtis had taken residence. These Jeevs shall savour the pleasure of Brahmic bliss by residing with Iswarishrishtis. The third

sprout shall be of those Jeevs who had with truthful devotion worshipped the Almighty (*Khudha*) by bringing faith in Prophet Muhammadh. This process went on until the 10th century of Muslim era. Amongst those who treaded this path, include great Sufi saints. It is the command of Muhammadh Saahib that, devotional path of love filled realization of, and communion with Paar Brahm (*Hakieekath and Maariphath*), be adopted after the manifestation of Thaarthamic wisdom. The fourth sprout is of the Jeevs of Raas. The sprout of the participants of Braj leela will be in the fifth Bahisth. The sixth sprout shall be for the Malkoothi Bahisth (*the three pharisthaas, Brahma, Vishnu and Mahesh, manifestations of Aadi Naaraayan*). The sprout of those who recognized the form of Shri Praan-naathji and set on the path of shariath (*ritualistic worship*) with pure heart shall occupy the seventh Bahisth. In the form of eighth sprout, are all other creatures including humans gaining eternalization after going through the purification act of burning in the fire of repentance.

"Karnee dhekhaa'ee ankoor kee, hu'ee theenon kee thafaavath.
So theenon rosan bha'ae, chaddthe tharaajoo bakhath." ***(19)***

Meaning : Shri Ji, through Thaarthamic wisdom, has clearly enumerated the coduct and behaviour of all the three creations as per

their germ. This has made clear the distinction between the three. At the time of the sport of judgement on the seventh day, all the three creations shall stand clearly revealed.

"Karnee chhipee naa rahe, na kachhoo chhipe ankoor.
Meher bhee maafak ankoor ke, udhe hoth sath soor." ***(20)***

Meaning : At that time, neither the conduct/demeanour nor, the principal germ would remain hidden. With the manifestation of the eternal knowledge of Paramdhaam in the Sun like illuminative form of Kuljam Swaroop, the darkness of ignorance has dissipated and, all have recognized Aksharaatheeth. Subsequent to the recognition of Aksharaatheeth, Lord's grace was in keeping with the germ of all.

"Kyaa gareeb kyaa paathsaah, kyaa najeek kyaa dhoor.
Nikas aayaa saban kaa, theen bidhh kaa ankoor." ***(21)***

Meaning : Let it be that in the Brahmaand of awakening, some were poor and some of royal descent, some might have been near and some far but, at the time of judgement, it will become crystal-clear as to whose sprout amongst the three creations was from where.

"Har aek ke theen theen, thin theenon ke sat'thaa'ees.
Yon chaddthe tharaajoo chadde, nafaa nasal na naathe rees." ***(22)***

Meaning : Every Jeev is bound by the three attributes, Sathv, Raj and Tham as well as the three dispositions, Pushti (*doing earnestly with inner belief and determination*), Pravaahi (*doing by looking at others*) and Maryaadhi (*putting up an external show*). This way the Jeevs of all three creations put together account for 27 different aspects of demeanour. When, the Jeevs bearing up 27 different types of demeanour are, weighed on the scale of justice, none whatsoever shall get any advantage based on the claim of importance in pedigree or on anger. In fact, all shall get reward as per their demeanour.

"Dhayaa bhee thin par hoaesee, jinke asal ankoor.
Avval madhh aur aakhir, sanmukh sadhaa hajoor." ***(23)***

Meaning : The compassion of the Lord at that time shall be on those within whom the germ or sprout of Paramdhaam is present. At the time of coming to this illusory world, meaning, at the time of Braj (*avval*), Raas (*maddhy*) and awakening or jaagni (*anth*), it was the Brahmashrishtis only who remained in proximity to the Lord.

Import : Paramdhaam, Aksharatheeth and His damsel companions are all eternal. The expressions, beginning (*avva*l) and end (*anth*) are not applicable to Paramdhaam. At the time of the sport of justice on the seventh day, the wrong doings of the Jeevs of Brahmashrishtis are not for public reprimand in front of the whole world but are reserved for the mocking of Brahmashrishtis. The purport of using the word 'dhaya karma' (*to show mercy*) in this worse is in this context.

"Ae chhal jimee karam karaavaheen, aapko buraa na chaahe koae.
Tho bhee meher na chhode meheboob, par karnee chhal bas hoae." (24)

Meaning : Nobody wishes bad for self in this Brahmaand but the influence of the deceitful Maaya is such that the Jeevshrishtis end up committing some wrong deeds. Though the grace of the Lord is always there on all, the vigour of Maaya nevertheless has influence based on the deeds.

"Jaaher hu'ee saban kee, aakhir giro aakal.
Andhar kee udhe hu'ee, samen paavne phal." (25)

Meaning : Whatever are there hidden within the intellect of all shall stand revealed at the time of the sport of justice and, all shall get

reward (*Bahisth*) as per their deeds.

"Chhipee kisee kee naa rahe, karnaa dhhanee adhal.
Saanch jhoott jaisaa jinon, chadd aayaa tharaajoo dhil." ***(26)***

Meaning : Nothing shall remain hidden in the act of justice by the Lord. In the scale of justice, both truth and non-truth shall become clearly visible.

"Vathan ke ankoor binaa, ith dhunee kare ka'ee bal.
Mukth sukh ith hoaesee, par paave na dhhaam nehechal." ***(27)***

Meaning : Jeevs try very hard to attain eternal happiness despite not having the germ of Paramdhaam. Though they shall get eternal salvation, they will not be able to go to Paramdhaam.

"Ka'ee aa'ae anubhav leyke, so peechhe dhiae patkaa'ae.
Dhhanee dhayaa ankoor binaa, kin sath sukh liyo na jaa'ae." ***(28)***

Meaning : There are many in the world who have great experience in the fields of spiritual wisdom and meditational concentration; however,

they remain lost in Maaya due to the lack of germ of Paramdhaam in them, because of which, remain deprived of the mercy of the Lord. Without the mercy of Lord and the germ of Paramdhaam, none can avail the eternal happiness.

Import : It is natural to ask the question "why the mercy of the ocean of grace, Aksharaatheeth, is showered only on the Jeevs of Brahmashrishtis and and not on ordinary Jeevs?" Is it fair in terms of natural justice? The justice of Aksharaatheeth is unquestionably unbiased. '***Meher sab par mehboob kee, par paave karnee maafak'***. Jeevshrishtis do get full opportunity on equal terms but, due to their rigid and dry attitude, they fail to tread the path of pain (*of separation*) and love. The Jeevs, which take to the path of love for Lord, shall attain first Bahisth. Paramdhaam is fully complete *in toto*. Entry or eviction into or from Paramdhaam of anyone is not possible.

"Kadhee sau baras raho saathh me'n, dhhanee anubhav sau ber.
Mool ankoor dhayaa binaa, le karmen daale andhher." ***(29)***

Meaning : Let anyone be in the company of Sundersaath for 100 years and experience the existence of Lord by scholastic efforts and still, if the Jeev does not feel the sprout of Paramdhaam and does not gain the

mercy of Lord, it shall remain confounded by and lost in Maaya.

Import : Failure to engrain with love the image of Beloved Lord as a Sundersaath shall keep the Jeev lost in Maaya due to its misdeeds, even if it has realized the reality of Aksharatheeth with scholastic wisdom and outlook. It is only the grace of Lord and the germ of Paramdhaam that can liberate Jeevs from the bewitching stranglehold of Maaya. Even if there is no germ of Paramdhaam but the Jeev cleanses itself by burning in the fire of pangs of separation, it would become eligible to receive the mercy of Lord and therefore be free of the vice like influence of Maaya.

"Dhayaa aur ankoor kee, chhipe na karnee noor.
Ma'n vaachaa karam baandhh ke, dhoojaa aisaa kar sake jahoor." (30)

Meaning : The glaze, of the deeds and conductance of those, on whom there is mercy of Lord and have the germ of Paramdhaam, is so bright that, it never remains hidden. None other than the Brahmashrishtis can raise the excellence of conduct and behaviour to such heights rising above the bindings of mind, words and actions.

"Mahaamath kahe thin vaasthe, ae theenon hai saamil.
Karnee kripaa ankoor, vaake chhipe na amal." ***(31)***

Meaning : Shri Mahaamathiji syas that Sundersaath are inclusive of the three types of creation. That is why special mention has been made of deed, mercy and germ for the sake of all the three creations. The demeanour and behaviour of all three of them shall never remain hidden whatsoever.

Episode [79] Verses (1098).

Raag Shree

This recitation, which manifested at 5-Padmaavatipuri abode, has given motivation for Chitwani by emphasizing its importance.

"Mere meette bole saathh jee, hu'aa thumaaraa kaam.
Premain me'n magan ho'eyo, khulyaa dharvaajaa dhhaam."
Sakhee ree dhhaam ja'eeae." ***(1)*** ***[link verse]***

Meaning : Shri Mahaamathiji says, O'Sundersaathji! Your work is done by the pronouncement of sweet words of Mukh Vaani by the effulgent Lord through me, meaning, you are made aware of the abode

of Beloved Aksharaatheeth, His form and His sport. The path to realization of Paramdhaam is now at hand. Therefore, all of you should remain absorbed in the love of the Lord of our souls and be lost in His Chitwani.

Import : "Opening of the door" (*Khulyaa dharvaajaa*) is an idiomatic phrase, which means to acquire or attain. The main task of Sundersaath in this Brahmaand of awakening was, to recognize self, self-abode and to know the Beloved, which stands realised with the manifestation of Mukh Vaani. For the fulfillment of this revealed wisdom, it is essential that, Chitwani of effulgent Lord be done.

"Dhaud sako so dhaudiyo, aa'ae pohonchyaa avsar.
Phurmaan me'n phurmaa'eyaa, aayaa so aakhir." ***(2)***

Meaning : As much effort as can be made in performing Chitwani should be put in as, this is the most apt time to realize Beloved Aksharaatheeth. It is said in Kuraan that, in the last moment (*vakth aakhirath*) of Khayaamath, Momins (*Brahma-munis*) shall engage themselves in the worship of true knowledge and love (*Hakeekat and Maarifath*) for the realization of Beloved Allah-thallah. That mentioned has arrived.

"Barnan karthe jinko, dhhanee kehethe so'ee dhhaam.
Sevaa surath sambhaariyo, karnaa aehee kaam." ***(3)***

Meaning : To serve Sundersaath and, concentrate on that non-dual self sport Paramdhaam about which, Aksharaatheeth, effulgent Lord, had described sitting inside me, are our principal concern.

"Ban visekhe dhekhiae, maahen khelan ke ka'ee ttaam.
Pasu pankhee khelen bolen sundhar, so mei kethe le'oon naam." ***(4)***

Meaning : O'Sundersaathji! Now please see carefully through Chitwani, those forests (*badovan, maddhuvan and mahaavan*) of Paramdhaam, where there are many glorious places for playing. Many a beautiful animals and birds play with gay abandon and make sweet noises. How many of them can be named, when there are so many?

"Syaam syaamaa jee sundhar, dhekho karke ulaas.
Ma'n ke manorathh poorne, thum rangh bhar keejo vilaas." ***(5)***

Meaning : O'my comrade! Please see through Chitwani with all joy and ecstasy, the glorious dual form of Shri Raaj-Shyamaaji enthroned

in Mool-Milawa. In order to fulfil your inner desires, please be engrossed in the blissful joy that accrues by the pleasure of divine realization attained by Chitwani.

"Isk aayo pi'u ko, prem sanehee sudhh.
Vividhh vilaas jo dhekhiae, aa'ee jaagnee budhh." ***(6)***

Meaning : It is only for giving an original realization of the unworldly love of Paramdhaam to the Brahmashrishtis, who pursue the path of love, that the love of Beloved has entered their hearts. With the coming of Jaagruth Budhhi as well, this is the excellent opportunity for all to view with concentration the varied blissful sports of Paramdhaam.

Import : Brahmashrishtis are addressed as '*prem snehi* 'in this verse because, they are the only ones who take to the path of true love (*of Paramdhaam*).

"Aanandh vathanee aa'eyo, leejo umangh kar.
Hansthe khelthe chaliae, dhekhiae apnon ghar." ***(7)***

Meaning : The elixir of bliss of Paramdhaam accrued by drowning in

love-filled Chitwani, be welcomed into the heart with enthusiasm.This way, by remaining blissfully drowned in Chitwani on the effulgent form and sport of Beloved, one should see the original abode.

Import : The meaning of saying '*hansthe khelthe chalna*' (*to walk by laughing and playing*) in the verse is, to be enraptured in Chitwani in the love of Beloved by assuming to be Paraatham by forgetting the existence of the worldly body and the Brahmaand.

"Sukh akhand jo dhhaam ko, so tho apnon alekhen.
Nipat aayo nikat, jo aankhaan khol ke dhekhe." ***(8)***

Meaning : The perpetual happiness of Paramdhaam is eternal. Though it is not possible to express it through mind and words, if seen through the inner eyes, it becomes clear that, the eternal happiness of Paramdhaam can be easily availed in the abode of the heart by being engaged in Chitwani.

Import : With our bodily eyes, only this external world can be seen. To have the experience of the endless love of eternal Paramdhaam, it is necessary to possess inner vision (*Aatmic dhrishti*).

"Angh anubhavee asal ke, sukhkaaree saneh.
Aras paras sabmen bhayaa, kachhu premen paltee dheh." (9)

Meaning : When the heart of Aatma starts experiencing the glory of Paramdhaam and its sport, the unworldly love that gives blissful joy makes all enthralled (*aras paras*), meaning, every single Sundersaath, who is engrossed in Chitwani becomes completely soaked in love. The experience of even a bit of this divine love relieves the penta-elemental body of the worldly desires.

Import : This verse is not alluding to the nearness (*aras paras*) of Aatma and Paraatma, but suggests that, the experience of the divine love of Paramdhaam is possible, only to those who have enshrined the ocean of love and bliss (*the dual form*),in the abode of their heart. Such Sundersaath do not have any attachment for the mortal body. This is the essence of saying, turning away of the body (*palti dheh)* in the verse.

"Mangal gaa'eae dhulhe ke, aayo samen syaamaa var syaam.
Nainon bhar bhar nirakhiae, vilasiae rangh ras kaam." (10)

Meaning : By being immersed in the love of Lord, the sweet moment

of realization of Beloved is at hand; therefore the need to sing the auspicious song of meeting/union. Now the Aatma should drown itself in the elixir of divine love and bliss by seeing Beloved through the inner eyes to the heart's content.

Import : It is not possible to sing or recite in a deep state of Chitwani. So what is the meaning of saying 'singing of auspicious song' in this verse? The sentiment of saying so in this verse is, for the special feeling of blissful joy when the Aatma experiences a very close proximity in realization.The usage of the word, 'kaam' in this verse is for that divine love which is both impassionate and unworldly. There is no place for pervert and passionate deeds in the spiritual domain.

"Dhhaam ke moholon saamagree, maahen sukhkaaree ka'ee bidhh.
Andhar aankhen kholiae, aa'ee hai nij nidhh." ***(11)***

Meaning : There are many things of pleasure in the palaces of Paramdhaam. O'Sundersaathji! Please look at that splendour with your inner eyes. This is our eternal possession/wealth, which is available only through Chitwani.

"Vilaas visekhen upajyaa, andhar kiyo vichaar.
Anubhav anghe aa'eyaa, yaadh aa'ae aadhhaar." ***(12)***

Meaning : A special kind of peace and bliss overtakes one when mentally concentrating on Paramdhaam by focussing with the inner coscience. By being totally immersed in Chitwani, the image of the dual form got enshrined in the mind, the clear perception of which was felt by the abode of my heart.

"Dhardhee virahaa ke bheegal, jaanon dhoor thhen aa'ae vidhesee.
Ghar utt baitte pal me'n, raamath dhekhaa'ee aesee." ***(13)***

Meaning : When the Brahmashrishti, pining in separation, reaches Paramdhaam through Chitwani, it feels as though it had been on a foreign land (*Brahmaand of Kaal-maaya*) and that it has now reached Beloved in its own abode. The Lord has shown us such a sport of illusion in which, by the medium of Chitwani such a feeling is created as though we have awakened at Paramdhaam only.

Import : Eventhough every one shall be awakening in their Paraatma in a moment's time (*at the time of Mahaapralay*), awakening through Chitwani is emphasized in this verse.

"Utt ke nahaa'eae jamunaa jee, keeje sakal singaar.
Saathh sanmandhhee mil ke, kheliae sangh bharthaar." (14)

Meaning : O'Sundersaathji! Please reach Paramdhaam in your Chitwani and adorn the make up of a damsel companion of Aksharaatheeth after taking bath in Yamunaaji. Then, all the Sundersaath who have come to Paramdhaam should engage in joyous and blissful sport with Beloved by assuming one form with innate vision.

Import : The expression, '*utt ke*' (*udne ka or waking up*), is not with reference to waking up in the original bodies (*Paraatmaas*) in Paramdhaam but, is intended to suggest, reaching Paramdhaam as Aatmaas (*reflective forms of conscience of Paraatmaas*) after forsaking the darkness of Maaya of this world. The recitation of this verse is in the context of awakening through Chitwani and so has to do with the awakening of Aatma and not of Paraatma. The awakening of all original bodies (*Paraatmaas*) is to occur simultaneously under the command of the divine Dual Form. The inherent idea conveyed through this verse is therefore in the context of the sport of fifth and sixth days.

"Mahaamath kahe malpathiyaan, aa'ao nij vathan.
Vilaas karo vidhh vidhh ke, jaago apne tha'n." ***(15)***

Meaning : Mahaamathiji is saying, O'Sundersaathji! Now please all of you reach Paramdhaam in Chitwani with cheerful faces and engage in diverse gayful sports by adorning the glory of the original bodies.

Import : It is to be remembered that, the usage '*jaago apne tha'n*' (*awake in your bodies*) here in this verse, is not with reference to waking up in the original bodies (*Paraatmaas*) at all. These words (*Vaani*) manifested during the fifth day's sport. In the sport of the sixth day, all the Aatmaas have to awaken one by one and a congregation of 24000 is to assemble at the divine feet of Shri Ji. If every Aatma awakens through Chitwani or leaves the body to come awake in the original bodies (*Paraatmaas*) then, the averment of "***paudde bhele jaagsiee bhele***" will stand falsified, which is untenable and impossible. The real essence of "*jaago apne tha'n*" is that, Aatma should just consider itself in the original decorative form of its Paraatma, as Aatma is nothing but the reflective image of Paraatma. Aatma by assuming the adorations of Paraatma should enshrine Beloved in the abode of its heart.

Episode [80] Verses (1113).

Raag Maaru

The recitals of epsides 80 to 100 materialized at the abode of 5-Padmaavathipuri. The glory of the attributes of the Lord is the content of this episode.

"Sundersaath jee ae gun dekho re, jo mere dhhaniaen kiae alekhe.\|Tek\|

Kyon ae na chhode maayaa ham ko, ham bhee chhodee na jaa'ae.

Aras- paras yon bha'ee baj me'n, so mere dhhaniaen dha'ee chhotkaa'ae."

(1)

Meaning : Shri Mahaamathiji says O'Sundersaathji! My beloved Aksharaatheeth is showering His boundless mercy on us. Please recognize with your inner eyes this attribute of Lord. Neither does this Maaya, in any way, want to free us, nor are we leaving it. The Maaya had embraced us so tightly that, it appeared almost impossible to get free of its hold. However, the Lord has freed us.

Import : Forgetting oneself by being immersed in the illusory Maaya is itself the essence of being in its strong embrace ('*aras-paras*'). In this Brahmaand of awakening, by recognizing the glorious divine form of Lord through Mukh Vaani and by imprinting His image in the abode of our heart can help drive away Maaya. To this end only, the verse talks

of the Lord freeing us from Maaya.

"Ko'ee na nikasyaa in maayaa se, avval sethee aaj dhin.
So dhhaniaen bal aeso dhiyo, ham thaare chaudhe bhavan." (2)

Meaning : From the time this creation manifested until todate, nobody could free oneself from the clutches of Maaya, but our effulgent Lord has gifted us such unworldly strength in the form of Thaarthamic wisdom that, by it, we can grant eternal salvation to all creatures of the 14 worlds.

Import : The assertion of not being able to free from the stranglehold of Maaya is applicable only to the Jeevshrishtis but not for the five higher souls (*Shukdev, Sankaadhik, Godheads Shiv& Vishnu and Kabirji*) of Akshar Brahm.

"Aage hu'ee na hosee kabahoon, hamen dhhaniaen aesee sobhaa dha'ee.
Sab poojen prathibimb hamaare, so bhee akhand me'n aesee bha'ee." (3)

Meaning : Such glory, as accorded to us by the effulgent Lord, has neither been accorded to anyone in the past and nor is it likely to be accorded any time in future. Our Jeevs shall occupy the first Bahisth of

Sathswaroop adorning the decorations of our original bodies and, the Jeevs of Iswarishrishtis and other Jeevs of all Bahisths shall worship us. This sport will be perpetually on in the Brahmaand of Yog-maaya.

"Dhhaniaen bhisth karaa'ee hampe, killee haathh hamaare.
Lok choudhe ham kiae nehechal, se'ven nakal hamaaree saare." (4)

Meaning : By giving us the key of Thaarthamic knowledge, Lord has given us the honour of eternalizing the Jeevs of all the fourteen tiers in Bahisths. All the Jeevs eternalized in various Bahisths including Iswarishrishtis shall worship the bodies of our reflective image (*Aatmaas*) occupying the first Bahisth in Sath-swaroop.

"Aesee badaa'ee dha'ee ham giro ko, aur kiae auron ke adhheen.
Pher kahe in pi'u pehechaane, yaahee me'n aakeen." (5)

Meaning : Even though Lord has decided to accord us, the Brahmashrishtis, so much in the Brahmaand of Yog-maaya, He has however left us at the mercy of Aadhi Naaraayan and His Maaya in this Brahmaand of Kaal-maaya. However at the same time, He also uttered these words of glory for us that, 'it is only the Brahmashrishtis who would be able to recognize my real form and also bring to bear

firm faith on me'.

Import : If anyone in this Brahmaand does not worship or does not even accept the reality of Brahma, Vishnu and Shiv, no harm shall befall but everyone is subservient and bound to Aadi Naaraayan, the owner/master of this creation and the rules of His associate Prakrithi (*Nature*). No one has the right to infringe or violate the norms or propriety of Prakrithi of this creation. The averment, '*kiae auron ke addheen*' in this verse, is in this context.

"Chaudhe bhavan ko dhiyaa aakeen, so bhee kahe giro bal dhiyaa.
Sobhaa alekhen kahoon mei kethee, aesaa dhhaniaen hamson kiyaa." (6)

Meaning : By His mercy, the effulgent Lord brought trust on us amongst the creatures of the 14 worlds, but He gave us, Brahmashrishtis, this glory by saying that, it became possible only by the power and mercy of Brahmashrishtis. Lord has accorded us so much of untold glories; how much shall I speak of them?

"Bin jaane bin pehechaane ka'ee sukh, aese dhhaniaen hamko dhekhaa'ae.
Ablon giron na jaane dhhanee gun, so jaagnee hirdhe chadd aa'ae." (7)

Meaning : Lord also gave us a taste of many other types of happiness

and joy in this Brahmaand, which were totally unknown to us. Until now, Brahmashrishtis had never fully understood or known the divine attributes of Lord. Sundersaath now have recognition of the unworldly attributes of Lord by being in this Brahmaand.

"Aese Brahmaand alekhen achharthhen, palthhen paidhaa phanaa hoth.
Aese ind me'n cheentee baraabar, ham giro hu'ee udh'dhoth." ***(8)***

Meaning : Wirhin the wink of an eye of Akshar Brahm, millions of Brahmaand as ours come into existence and undergo dissolution. The reality of existence of us, the Brahmashrishtis, is as good as ants.

Import : Whereas there is mention at some place of creation of millions of Brahmaand by Akshar Brahm in a moment's time, at other place, there is mention of dissolution. In reality, just as the power of Akshar Brahm is endless and inestimable, so are His creations infinite. Limiting His creations in millions is merely in keeping with the intelligible perception of this world.

"So cheentee sahoor dhe samjhaa'ee, dhhaniaen, aap jaise kar liae.
Kar sanmandhh achharaatheeth so'n, le dhhanee dhhaam ke kiae." ***(9)***

Meaning : The Lord gave comprehension to the Brahmashrishtis (*with ant like existence in this world*) by making them to undertake reflective contemplation of Mukh Vaani and, established their connection with Him. The Lord took abode in their hearts and made them like Him after taking them (*consciousness* or *Surthaas or Aatmaas*) around Paramdhaam.

"Avgun alekhen ham kiae pi'u so'n, thaapar aese dhhanee ke gun.
Ka'ee vidhh sukh aese dhhaneey ke, kyon kar kahoon jubaan in." (10)

Meaning : Despite our ignorant and blemishful disposition towards Lord, He continued to shower His grace on us. Further, He gave us variety of happiness and joy, whose description is beyond the words of this world.

"In vidhh sukh dhiae alekhen, aese gun mere pi'u.
Thaamen aek gun jo yaadh aaven, tho thabaheen nikas jaa'ae ji'u." (11)

Meaning : This way, Lord gave us untold happiness and joy in this world as well. Our Jeev shall discard the body, suffering pangs of separation, if we remember or recognize even one single attribute, of the many of the Lord.

"Mahaamath kahe gun in dhhanee ke, so in mukh kahe na jaa'ae.
Aek gun jo yaadh aave, tho thabaheen ude arvaa'ae." ***(12)***

Meaning : Shree Mahaamathiji says that, it is impossible to describe the attributes of Lord with my mouth. Even if one attribute of the Lord is recognized, Aatma shall relinquish this mortal body the same moment, out of pangs of separation.

Episode [81] verses(1125).

Raag Shree

In this episode, the grace is investigated.

"Sakhee ree mehar badee meheboob kee, akhand alekhe.
Anthar aankhaan kholasee, ae sukh so'ee dhekhe." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundersaathji! The grace of Beloved Aksharatheeth is great, endless and eternal. His grace can be recognized only by one who opens one's inner aatmic eyes.

"Na thhaa bharosaa ham ko, jo bhavjal utharen paar.
In jubaan kethee kahoon, in meher ko naaheen sumaar." ***(2)***

Meaning : We had no faith whatsoever that we shall be able to transgress this illusory ocean of existence (*Bhavsaagar*). Alas, how is it possible to explain that grace/mercy of Lord in this Vaani, which not only enabled us to transgress the illusory ocean of existence but also gave us the feel of Paramdhaam from here itself?

"Mere dhil kee dhekhiyo, dharadh na kachhoo isk.
Na sevaa na bandhagee, aeh meree beethak." ***(3)***

Meaning : O'comrades! See the reality of my heart, which has neither emotional pains nor love for the Lord within it. Neither did I do any service nor did I do any salutation. This is what has come to bear on me.

Import : Shri Mahaamathiji is incomparable with any one in terms of love, service and, suffering the pains of separation. This verse simply depicts the zenith of modesty of Shri Mahaamathiji, which is an apt quality worth emulating.

"Meheren hamko aesaa kiyaa, karee vathan rosan.
Mukth dhe sachraachar, ham thaare chaudhe bhavan." ***(4)***

Meaning : The mercy of Lord was such that it transformed us and, in the light of Brahm Vaani, we could reveal Paramdhaam to this world. We shall lead all creatures, movable or immovable, of all the fourteen tiers of this world to eternal salvation.

"Kyon meher mujh par bha'ee, ae thhee dhil me'n sak.
Mei jaanee mauj mehboob kee, vah deth aap maaphak." ***(5)***

Meaning : A doubt used to linger in my mind as to why 'I, alone was bestowed with so much mercy of the Lord'. Now I have understood that, to have such mercy is an act of love-filled intoxication of Lord. His greatness is boundless. His grant of mercy is also dependant on the deservedness of the receiver.

"Baddath baddath meher baddee, vaar na paa'eae paar.
Aek ae nirne me'n na hu'ee, vaakon vaahee jaane sumaar." ***(6)***

Meaning : The grace of the Lord kept increasing so much that there was no limit to it. I could not fathom the grandeur of even a single

grace of Lord. His grace is so infinite that none else other than Him knows its limit.

"Aur meher ae dhekhiyo, kar dhiyo dhhaam vathan.
Saakh puraa'ee sab angon, yon ka'ee vidhh kripaa rosan." ***(7)***

Meaning : Moreover, look at this grace of Lord, which gave us recognition of Paramdhaam, our eternal abode. It is by the grace of Lord only that, all parts of the heart have stood witness. This way, Lord's grace kept happening in different ways.

"Andhar sab mere yon kahen, dhhaam se aa'ae maahen supan.
Hai sanmandhh dhhanee dhhaamson, ae saakh meher se uthpan." ***(8)***

Meaning : Mind, conscience, intellect, ego and all are voicing from within my heart that, we have come to this dreamy world from Paramdhaam. Our original connection is only with the effulgent Lord, Aksharaatheeth. This type of evidence is possible only by the mercy of the Lord.

"Mere sathgur dhhaniaen yon kahyaa, aur kahyaa vedh puraan.
So khol dhiae mohe maa'aene, kar dha'ee aatham pehechaan." (9)

Meaning : The effulgent Lord, through Sadguru dhhani shri Devchandraji, voiced similar sentiments. Vedhaas and Puraans have also vindicated the same. The effulgent Lord gave all recognition to my Aatma and even revealed the secrets of all scriptures, by being enseated within the abode of my heart.

"Sab mil saakh aesee dha'ee, jo meree aatham ko ghar dhhaam.
Sanmandhh meraa sab saathh so'n, mero dhhanee sundhar var syaam."
(10)

Meaning : All (*heart, Aatma, Sadguru dhhani shri Devchandraji and Vedhaas and other scriptures*) have given evidence that, the abode of my Aatma is Paramdhaam. My beloved is the incomparably handsome Shri Raaj Ji. I have an inner (*aatmic*) bonding with all Sundersaath.

Import : Ordinarily, the meaning of '*sundhar var syaam'* is also taken as the Beloved Shri Raaj Ji of Sundarbai (*Shyamaaji*) but it is not appropriate. The word, '*sundhar*' coming before '*Shyaam*' is used as an adjective and not as a noun (*Sundharbai*). Such a meaning would have

been inferable, had the word '*Bai*' been substituted in place of '*Var*'.

"Ith achhar aave nithyaane, mere dhhanee ke dheedhaar.
Ae nisbath bha'ee ham giroh kee, kyon kahoon in sukh ko paar." ***(11)***

Meaning : Akshar Brahm comes to Paramdhaam everyday to pay obeisance to my Beloved. The eternal original connection of we, Brahmashrishtis, is with that Lord, who is a repository of all attributes. How could, the prideful delight of being the better half of such a Lord be said in a limited or bounded sense?

Import : Even though within the precincts of Paramdhaam, Akshardhaam is, deemed to be separate in terms of the distinct divine sport. In fact, Akshar and Aksharaatheeth are part of the same whole.

"Ae aatham ko neheche bhayo, sanse dhiyo sab chhod.
Paraatham meree dhhaam me'n, tho kahee sanmandhh jod." ***(12)***

Meaning : My Aatma has freed itself of all doubts. She has gained full confidence that her Paraatma is withinin Mool-milawa in Paramdhaam and that the original connection with it has to be established.

Import : The mere act of seeing Paraatma with the innate vision is in itself establishing relationship with it. In this context, the following verse of kiranthan is illuminating: "***aatham dhrishti judee paraatham, thab bhayo aatham nivedh".***

"Paraatham ke anthaskaran, jethee beethath baath.
Thethee in aatham ke, karath angh saakhyaath." (13)

Meaning : Whatever comes within the inner self (*mind, conscience, intellect and ego*) of Paraatma under the instigation of Lord also comes in the heart (*angh*) of Aatma in this world.

"Ae bhee dhhaniaen shree mukh kahyaa, aur dha'ee saakh phurmaan.
Ae dho'u mil neheche kiyo, yon bha'ee dhridd parvaan." (14)

Meaning : Sadguru Dhhani Shri Devchandraji had also alluded to such an innate connection between Aatma and Paraatma. The command scriptures (*Shrimad Bhaagwath and Kuraan*) have also given testimony to this. The evidence provided by both the Lord and the scriptures has made me firm from within.

"Aur meher ae dhekhiyo, aesaa kar dhiyaa sugam.
Bin kasnee bin bhajan, dhiyo dhhaam dhhanee khasam." (15)

Meaning : O'my comrades! Look at the mercy of the Lord, who has made light and easy of all matters hitherto intransigent. His grace (*favour*) has given me realization of the effulgent Lord, Aksharaatheeth, and enshrined Him within my heart without enduring any hardship or indulging in worship.

Import : Elsewhere in Mukh Vaani, it is said that, "***ae nidhh la'ee mei kasnee kar"*** and ***"bhajan binaa sab narak hai" 'pachi-pachi mariae maanhen'.*** However, the 'kasni and bhajan' finding mention in this verse have to do with the physical endurance of Hatt-yog and the customary and ritualistic worship by singing praises (*shariyath and thareekath*). In contrast, the 'kasni and bhajan' of Shri Indraavathiji has to do with the path of love filled recognition and communion.

"Na jap thap naa dhhyaan kachhoo, naa jogaarambh kasht.
So dhekhaa'ee braj raas me'n, aehee vathan chaal brahmashrisht." (16)

Meaning : Now I do not have to do recitation, penance or meditation

and not even bear the difficulties of yogic practices. We adopted the same path in Braj and Raas as well. The path of the Brahmashrishtis of Paramdhaam is the love-filled path.

Import : The goal of achievement by abject surrender, pains of separation and love is greater than that achieved by all other means. Without Thaarthamic knowledge, it is impossible to meet up with Aksharaatheeth by recitation, austere penance and yogic practices. It is possible to realize Aksharaatheeth by intense and intimate love after being aware of His divine abode, form and sport. However, it is not possible to attain Aksharaatheeth by the practices of recitation, austere penances, meditation and yoga with a dry heart and not extricating oneself from the confines of the body. This verse has essentiaaly conveyed this sentiment. However, there is no harm in practicing recitation of the name of the Dual form, lost in love and pain of separation, without the use of a beaded string. This could be practiced at any time irrespective of standing – sitting and sleeping or awake (*jap*), steadying self, by not allowing the mind and senses to indulge in objects of illusory pleasure (*thap*) and, getting immersed in the contemplation of the glory of Paramdhaam and the Dual form (*dhhyaan*).

"Chalath chaal ghar apne, hoae na kasaalaa kin.
Aayas kachhoo na aavaheen, sab apnee me'n magan." ***(17)***

Meaning : Adopting the path of our love of Paramdhaam does not cause any difficulties. No laziness also creeps into it. All Sundersaath become engrossed in joyful ecstacy by pursuing this path of love.

Import : Certain specific sitting postures are necessary for recitation and yogic practices etc. but the path of love is beyond all bindings. When the heart becomes pure and soft and, remains sunken in emotions of love, the stream of love starts flowing naturally. With the installation of the image of the Dual form within the heart, real divine love starts manifesting.

"So'ee gun pakh indriyaan, ddhaam vathan ki dheh.
So'ee milna paraatham ka, sab sukhai ke saneh." ***(18)***

Meaning : The Aatma meets with the original form at Paramdhaam (*Paraatma*) when lost in the love of Lord and that gives the experience of eternal love and immense pleasure. In contrast to the illusory world, the senses of the lustrous bodies of Paramdhaam are full of love. The only indulgence of their mind is to remain drowned in love and bliss.

Every part of the body oozes the love of Sat-Chit-Anand form.

"So'ee sehej so'ee subhaav, so'ee apnaa vathan.
So'ee aasaa lajyaa so'ee, so'ee karnaa na kachhoo a'n." ***(19)***

Meaning : With the sprouting of pure and serene divine love, the Aatma starts feeling as though its lustrous body at Paramdhaam is engaged in its original act of love- filled communion, which is nether artificial nor unnatural. The nature of Aatma also becomes immensely love-filled. The experience or perception of original abode keeps occurring moment to moment. The realization or visualization of Lord becomes the only wish and desire every moment. The heart remains filled with the conscious feeling of Love-filled unworldly coyness. One does not like doing anything else other than this.

"So'ee lobh so'ee laalach, so'ee apnon ahankaar.
So'ee kaam prem karthab, so'ee apnaa vehevaar." ***(20)***

Meaning : Lost in the love of Lord, the Aatma attains such an unworldly state bereft of greed, temptations, egotism, passion or lust and perversions of Maaya. The mind remains echoing the fact (*divine egoistic reverberation*) that "I am the soulmate betterhalf of Beloved

Aksharaatheeth". I do not want to be away from Him for even a moment. I want to remain lost in His supreme bliss more and more. (*This is a divine desire*). The Aatma does not even remain conscious of its existence as it loses itself in the love of Lord. The Aatma considers this as its duty. This remains its engagement for all the eight quarters of the day.

Import : It is unimaginable to think of desire, temptation or of ego in Parmdhaam. The desire, temptation and ego finding mention in this verse are unworldly. These words have, merely been used as basis to understand the sport of Paramdhaam.

"So'ee ma'n budhh chithvan, so'ee milaap saiyan.
So'ee haans vilaas so'ee, karthe raath dhin." ***(21)***

Meaning : After attaining that uniquely divine and inexpressible state, the Aatma perceives its mind and intellect to be of Paramdhaam, which house none but Beloved Lord. Other than the Dual Form, there is no place for anything else in its contemplation. Moment to moment, it keeps reminiscing in its conscience the sweet meeting of oneness with its similar appearing sistren Aatmaas. It keeps feeling the blissful amusement that it has enjoyed playing and singing together

day and night.

"Dhhaam lelaa jaaher karee, vidhh vidhh kee rosan.
Dhiyaa sukh akhand dhunee ko, aur kaayam kiae thrigun." ***(22)***

Meaning : The blissful eternal sport of Paramdhaam stands revealed even in this world by the mercy of Lord in many ways providing delight. Perpetual happiness of eternal salvation stands granted to all creatures of the Brahmaand trapped in the vice like grip of Sathv, Raj and Tham.

"Jo jaago so dhekhiyo, ae leelaa sabdhaatheeth.
Meheren ith pragat karee, mool dhhaam kee reeth." ***(23)***

Meaning : The description of the sport of Paramdhaam is beyond words of this world. Those Sundersaath who have awakened may see this sport. It is only by the grace of Lord that, the knowledge and nuances of that love-filled sport of Paramdhaam stand revealed in this world.

"Hukam sarath ith aa'ae milee, jo phurmaa'ee thhee phurmaan.
Mahaamath saathh ko le chale, kar leelaa nidhaan." (24)

Meaning : Shri Mahaamathiji says, O'Sundersaathji! The Opulent Lord had, got it conveyed through Kuraan that "I shall manifest at the time of Kayaamath and reveal the sport of Arshe Ajeem" and that time has arrived now. Aksharaatheeth, Shri Praan-naathji, by residing within the abode of the heart of Shri Mahaamathiji revealed the glory and sport of Paramdhaam and drowned all Sundersaath in the remembrance of that blissful Leela.

Import : Whatever, the original divine form of Raaj Ji resolves in His mind at Paramdhaam is, known as Hukam (*Command*) in this world. Whatever, the Opulent Lord was to do after coming to this world as promised to Muhammadh Saahib is, known as condition. So, the essence of 'hukam and sarth' used in this verse is – the desire of Shri Raaj Ji to reveal Paramdhaam after manifesting in this world and to make promise to Muhammadh Saahib.

Episode [82] Verses (1149).

Raag Shree

This episode describes Jaagni Leela.

"Dhhan'n dhhan'n ae dhin saathh aanandh aayo. ¦Tek¦
Akhand me'n yaadh dhene, ae jo bain bajaayo.
Chith dhe saathh ko le, aap me'n samaayo." ***(1)***

Meaning : Shri Mahaamathiji syas that this day is blessed, on which the Sundersaath had the experience of the bliss of Paramdhaam. The flute (*or bugle*) of Brahm Vaani played by the Opulent Lord is essentially for the remembrance of this sport even at eternal abode. The Lord gave His heart to Sundersaath and also gave them refuge in His heart.

Import : The remembrance, of awakening of Sundersaath under the spell of Brahm Vaani, shall remain etched in their minds even after awakening at Paramdhaam. It is only through this Brahm Vaani, Sundersaath gain recognition of Lord. When Sundersaath extend their steps of love towards Lord, the Beloved Lord, an unfathomable ocean of love, accommodates them all in His embrace of love. Blessed is this moment.

"Akhand me'n yaadh dhene, ae jo khel banaayo.
Braj raas jaagnee me'n, ae jo khel khelaayo." ***(2)***

Meaning : It was only to get them to remember at Paramdhaam that, this sport was got enacted. Lord has made us play this worldly sport in the form of Braj, Raas and Jaagni.

"Pi'u ne prakaasyo pehele, aayo so avasar.
Braj le raas me'n khele, khele nij ghar." ***(3)***

Meaning : That moment, about what the Lord talked to us about, has arrived. We came first at Braj. After that, we went into Raas. Now, we are experiencing the sport of Paramdhaam in this jaagni Brahmaand.

Import : The Lord had tols us that we shall all forget Him, after going to the world of Maaya. We all unitedly replied saying that "even if you try us a hundred times, we shall not forget you". Now, this is the opportunity to prove our contention true. By drowning ourselves in the ocean love of Lord, we have to establish that we had never forgotten our Lord in Maaya.

"Vidhh vidhh vilaas haans, angh then uthpan.
Na'ae na'ae sukh saneh, huae hai rosan." ***(4)***

Meaning : We experienced in our minds, much fun and frolic in

different ways in these sports. We also experienced many new joys of love in this jaagni leela.

"Chehen charithr chaathuree, braj raas kee la'ee.
Anubhav asaloo angh me'n, aa'ae chaddee dhham kee sahee." ***(5)***

Meaning : We adopted the love filled disposition and conduct (*single-minded devotion to Lord and the skilful art of appeasing Him*) of the damsel companions of Braj and Raas, in our behaviour during this jaagni leela. Consequently, the sport of Paramdhaam started manifesting within the hearts of our Aatmaas as reflection.

Import : If we were to bring, the unflinching single-minded love and dedication shown by us in Braj and Raas towards our Lord, in this jaagni Brahmaand as well, it would not take any time in awakening. The real meaning of 'angh' finding mention in the verse is, the heart of Aatma and not of Jeev.

"Baddath baddath preeth, jaa'ae la'ee dhhaam kee reeth.
In bidhh hu'ee hai ith, saathh kee jeeth." ***(6)***

Meaning : This way, love for our Lord went on increasing in our

hearts. In fact, our complete dealings and practices became as love-filled as in Paramdhaam. This way, Sudersaath won over Maaya in this world.

Import : No doubt, it is not possible for the mortal illusory (*Maayaavi*) bodies to generate as much love as the lustrous bodies of Paramdhaam. However, the illusory bodies kindled as much love as they are competent to. The essence of saying 'acquisition of love of Paramdhaam" is only in this sense.

"Jhoottee jimee me'n baittaa'ae ke, dhekhaa'ae sukh apaar.
Kaun Dheve sukh dhoojaa aise, binaa in bharthaar." ***(7)***

Meaning : Even in this false world, Lord has given us the taste of the eternal joys of Paramdhaam by His mercy. Other than the Lord of our Aatmaas, Aksharaatheeth, who else can give us the experience of the joys of that abode here!

Import : The essence of saying 'experiencing the joys of Paramdhaam' is, the visualization and experience of the glory of the Dual Form and of the 25 parts of Paramdhaam as well as of the leela of eight quarters of a day.

"Mein sunyo pi'u jee pe, shree dhhaam ko barnan.
So bhedhyo rom rom maanhen, angh anthaskaran." ***(8)***

Meaning : When I heard the vivid description of the glory and sport of Paramdhaam as spoken by Sadguru Dhhani Shree Devchandraji, it pierced every cell of my heart and body (*meaning spread all over and every nook and corner of the body*).

"Chhakyo saathh prem ras maatho, chhoote angh vikaar.
Paraaatham anthasksran upajyo, khele sangh aadhhaar." ***(9)***

Meaning : Sundersaath became carefree and intoxicated in their love for Lord. As a result, the perversions of the illusory aspects of the body ended. Even in the inner self of Paraatham, the idea came that, we may enjoy the love-filled sport with Lord. The endresult was that, we enjoyed the pleasureful sport of love with the Lord of our Aatma, Shri Raaj Ji.

Import : Whatever transpires within the inner self of Paraatmas also transpires within the inner self of Aatmaas. When the Aatma in this world extends its steps towards love of Lord, encouragement to experience the love of Lord is felt within Paraatma by the grace of

original Dual Form of Aksharaatheeth. Thereby, Aatma starts enjoying the taste of the elixir of love of Lord.

"Dhulhe ne dhil haal dhe, khainch liae dhil saare.
Kahaa kahoon sukh in vidhh, jo kiae haal hamaare." ***(10)***

Meaning : Beloved of our Aatmaas, shri Raaj Ji firmly established the pervading love and drew the hearts of all towards self. This created such a state that, we remained all consumed in the elixir of the love of Lord. How can I ever narrate the experience of that unworldly joy in words?

"Madh chaddyo mahaamath bha'ee, dhekho ae masthaa'ee.
Dhhaam syaam syaamaa jee saathh, nakh sikh rahe bharaa'ee." ***(11)***

Meaning : Shri Mahaamathiji says, O'Sundersaathji! The intoxicating bliss of love of Lord has overwhelmed my heart. Now, all of you please do see this intoxication. The glory of the Dual Form and of the 25 parts of Paramdhaam has percolated every cell of my body from toe to head.

"Anthaskaran nisaan aa'ae, le aatham ko pohonchaa'ae.
In choten aese chubhaa'ae, neendh dha'ee udaa'ae." ***(12)***

Meaning : The eternally instilled glory of the Dual Form and of the 25 parts of Paramdhaam within the inner self of Paraatma has entered into me. The illusory sleepy state of Maaya has now dissipated with the entry of the love and glory of Lord.

Import : The meaning of '***choten aese chubhaa'ae'*** (*chot se choobhne*) finding mention in the verse is, the eternalization of the glory of the Dual Form and of the 25 parts of Paramdhaam in the heart by feeling the pleasureful flavour of love and pain of separation.

"Chaddthe chaddthe rangh saneh, baddyo prem ras poor.
Ban jamunaa hirdhe chadd aa'ae, in vidhh huae hajoor." ***(13)***

Meaning : The colour of love became darker and darker in the heart of Aatma. Even a time came when the flood of elixir of love started overflowing the heart. The glory of forests and of river Yamunaaji started glimmering in the abode of the heart of my Aatma. This way, vision of the Dual Form also became possible.

Import : There is mention of ***"Ishk uthpan karna"*** (*creating love*) in the 4th episode of the Parikrama part of Mukh Vaani. As we take slow and steady steps in the direction of instilling the glory of Paramdhaam

and of the Dual Form, the isk (*love*) of Paramdhaam also starts manifesting slowly and slowly within us, and perversions of Maaya gradually leave the body. This is the result of Chithwani. This way, with the grace of Lord and Chithwani, love comes. This is the irrefutable fact.

"Piae hai saraab prem, chhoote sab bandhhan nem.
Utt baitte maanhen dhhaam, hans poochhe kusal khem." ***(14)***

Meaning : We have drunk the spirituous liquor of the unworldly love of Paramdhaam, the intoxication of which is not waning. The rules of traditional ritualism get broken after attaining this state. We feel as though we have awakened at Paramdhaam in our original bodies and are exchanging pleasantries with much fun and frolic.

Import : The fetters of ritualism (*karma-kaand*) like **Aarthi** (*ceremonial adoration of God*), **Pooja** (*worship with veneration*), **Parikrama** (*Circumambulation*), **Roja** (*monthly fasting as per Islamic tradition*), **Haj** (*pilgrimage to Mecca*), Namaaz (*Islamic mode of offering prayer*) and the like, are broken with the attainment of the pure state of love of Lord. By treading the path of ritualism, the deep divine state of love is not attainable.

"Mahaamath mahaamadh chaddee, aayo dhhaam ko ahamadh.
Saathh chhakyo sab prem me'n, pohonche paar behadh." (15)

Meaning : Shri Mahaamathiji says, O'Sundersaathji! The lovely divine form of Lord has ensconced within me and the perpetual intoxication of divine love has overpowered me. All Sundersaath are also fully drenched with love. This way, all Sundersaath are enjoying the blissful experience of that Paramdhaam, beyond Behadh, by adopting the path of love.

Episode [83] Verses (1164).

Raag Shree Dhhanaa Shree

Shri Indhraavathiji was blessed with divine vision of the Dual Form, Raaj Shyamaaji, while in prison. Though this recitation is in this context, it has manifested at the abode at Shri 5 Padmaaavathipuri.

"Dhhan'n dhhan'n sakhee me're so'ee re dhin, jin dhin piyaa jee so hu'o re Milan.
Dhhan'n dhhan'n sakhee me're hu'ee re pehechaan, dhhan'n dhhan'n pi'u par bha'ee mei kurbaan." (1)

Meaning : Addressing Sundersaath, the Aatma of Shri Mahaamathiji is saying, O'Sundersaathji! Blessed-blessed was that day for me, when I met with my Beloved Aksharaatheeth. Blessed-blessed am I that, I recognized my Opulent Lord. I subjugated everything of myself on my Lord after recognizing Him. Blessed-blessed shall be said of this subjugation of mine as well.

Import : The word, blessed-blessed, has been coaxed to be repeated many times in this episode. A personality that rises high by its disposition of truthfulness, impartiality, equanimity and acceptance of one's own human errors or mistakes, is definitely distict and different from ordinary mortals. Blessed-blessed is an expression used on all aspects or occasions of par excellence.

"Dhhan'n dhhan'n sakhee me're nethr aniyaale, dhhan'n dhhan'n
dhhanee nethr milaa'ae rasaale.
Dhhan'n dhhan'n mukh dhhanee ko sundhar, dhhan'n dhhan'n
dhhanee chith chubhaayo andhar." (2)

Meaning : Blessed-blessed are my gallant eyes, which were met by the love-filled eyes of my Lord. Blessed-blessed is that beautiful and handsome lotus face of my Beloved, which got etched in my conscience.

"Dhhan'n dhhan'n dhhanee ke vasthar bhookhan, dhhan'n dhhan'n
aatham se na chhodoon aek khin.
Dhhan'n dhhan'n sakhee mei saje singaar, dhhan'n dhhan'n dhhaniaen
mokon karee angeekaar." (3)

Meaning : Blessed-blessed are the clothes and adorations of the Beloved of my life. The sense of glory and beauty of them is not separable from my heart even for a moment. Blessed-blessed is the elegant make up of mine that I adorned to appease my Beloved. Blessed-blessed have I become that, the Lord accepted me.

"Dhhan'n dhhan'n sakhee mei sej bichhaa'ee, dhhan'n dhhan'n
dhhanee moko kantt lagaa'ee.
Dhhan'n dhhan'n sakhee me're so'ee saayath, dhhan'n dhhan'n
vilasee mei pi'uso aayath." (4)

Meaning : O'comrades! I laid an immensely beautiful and, soft and tender bed of love in the abode of my heart. Blessed-blessed is the bed on which my Beloved seated Himself and gave a blissful embrace of

love. Blessed-blessed is that moment, when I savoured the love-filled blissful company of my Lord.

"Dhhan'n dhhan'n sakhee me'ree sej ras bharee, dhhan'n dhhan'n vilaas mei ka'ee vidhh karee.
Dhhan'n dhhan'n sakhee me're so'ee ras rangh, dhhan'n dhhan'n sakhee mei kiae syaam sangh." (5)

Meaning : Blessed-blessed is that love-filled bed of mine, on which I enjoyed varied leelas of bliss with the Beloved of my life. Blessed-blessed are also all those leelaas of bliss that I enacted with my Lord.

"Dhhan'n dhhan'n sakhee moko kahe dhil ke sukan, dhhan'n dhhan'n paayo mei thaason aanandhghan.
Dhhan'n dhhan'n manorath kiae pooran, dhhan'n dhhan'n syaamen sukh dhiae vathan." (6)

Meaning : O'comrades! Blessed-blessed are the sweet nectar like secret words of heart that my Lord spoke. I became very happy listening to those words. Blessed-blessed am I for the fact that, Shri Raaj Ji fulfilled all my mental desires. He gave me the experience of

the joys and pleasures of Paramdhaam ensconced within the abode of my heart.

"Dhhan'n dhhan'n sakhee me're pi'u kiyo vilaas, dhhan'n dhhan'n
sakhee me'ree pooree aas.
Dhhan'n dhhan'n sakhee mei bha'ee sohaagin, dhhan'n dhhan'n
dhhanee mujh par sankool ma'n." (7)

Meaning : My Beloved enacted the sport of bliss with me and fulfilled all loveful desires of mine. Blessed-blessed did I feel by becoming the favoured better half of my Lord. By an enchanted mind, Lord showered His love on me. Blessed-blessed is the act of my Lord being enchanted.

"Dhhan'n dhhan'n sakhee me're mandhir sobhith, dhhan'n dhhan'n
saroopsundhar prem preeth.
Dhhan'n dhhan'n chauk chaboothare sundhar, dhhan'n dhhan'n
mohol jharokhe andhar." (8)

Meaning : Blessed-blessed is the beautiful and lustrous dwelling place of mine at Paramdhaam. Blessed-blessed is the handsome form of my Lord fully drenched wth the flavour of love and affection. Blessed-

blessed are the most elegant and graceful quadrangles, terraces (*rostrums*) and oriel windows of the palacial abodes of Paramdhaam.

"Dhhan'n dhhan'n javer nakas chithraaman, dhaan'n dhhan'n dhekhath ka'ee rangh uthpan.
Dhhan'n dhhan'n thhambh galiyaan dhivaal, dhhan'n dhhan'n sakhiyaan kare latakthee chaal." (9)

Meaning : Blessed-blessed are the pillars, lanes and, the pictures on walls engraved with precious stones, from which glitter and radiate, rays of infinite colours. All the sistren companions who reside in these palaces are engaged in intoxicatingly love-filled sport (*with swaying walk*). Blessed-blessed is this sport of theirs.

"Dhhan'n dhhan'n sakhee me're bhayo achharangh, dhhan'n dhhan'n sakhiyon ko baaddyo ras rangh.
Dhhan'n dhhan'n sakhee mei jovan madhmaathee, dhhan'n dhhan'n dhhaam dhhanee so'n ranghraathee." (10)

Meaning : Blessed-blessed is the rapturous enthusiasm that wells in my heart to enter into divine love with my Lord. Blessed-blessed is the

upwelling love within Sundersaath for the Lord. I, Indhraavathi (*Mahaamathi*), fully drowned in the bliss of the Opulent Lord, is lost in the intoxicating loveful youth. Blessed-blessed have I become in this state.

"Dhhan'n dhhan'n saathh mukh noor rosan, dhhan'n dhhan'n sukh sadhaa dhhaam vathan.
Dhhan'n dhhan'n sakhee me're bhookan jhalkaar, kaun vidhh kahoon na paa'eae paar." (11)

Meaning : Blessed-blessed are the shimmering effulgent faces of Sundersaath at Paramdhaam. Blessed-blessed is the perpetual divine happiness of our original abode (*Paramdhaam*). Blessed-blessed is the glittering decorative ornaments of mine, whose glory is not fathomable by any one in any possible manner.

"Dhhan'n dhhan'n noor sabmen rahyo bharaa'ee, dhekhe aatham so mukh kahyo na jaa'ee.
Dhhan'n dhhan'n saathh chhakyo almasth, dhhan'n dhhan'n prem maathee mahaamath." (12)

Meaning : Shri Mahaamathiji says that, every particulate matter of Paramdhaam is imbued or saturated with effulgent glory. Blessed-blessed is this effulgence. Aatma forgets itself by seeing the effulgent glory of Paramdhaam, which is beyond words. That glory is beyond expression by the words of this mortal world. Blessed-blessed are those Sundersaath, who have become carefree and insensible by being satiated with their love towards Lord. Blessed-blessed have I become as well, by being intoxicated with Lord's love.

Episode [84] Verses (1176).

Raag Shree

Theen Vidhh kaa Chalnaa

This episode throws light on Jaagni (awakening).

"Ae jo kahee jaagan, sakhee ree jaag chalo. ¦Tek¦
Vachan neeke vichaariyo, jo ko'ee sohaagin.
Jaag chalo pi'u so'n milo, sukh akhand aanandh athi dhhan." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundersaathji! This is the Brahmaand of jaagni. All those who have germ of Paramdhaam have

to awaken and they will have to do serious contemplative thinking and reflection. O'comrades! Please awaken and meet with your Beloved, which will enable your Aatma to experience the perpetual and eternal joys of Paramdhaam.

Import : In fact, enseatment of the form of Lord is in itself awakening. The meaning of the expression '**jaag chalo, pi'u so'n milon"** in this verse is that, awaken with acquired wisdom and enshrine the Dual Form with love. The connection of awakening here is with reference to applying rational judgement in the context of acquired illuminating wisdom that, "I should immerse myself in the blissful love of Lord by relinquishing all desires for worldly pleasures".

"Jaagrath sabdh dhhaneey ke, thathkhin Karen maksoodh.
So'ee sabdh liae binaa, hoae jaath naaboodh." ***(2)***

Meaning : The words of Brahm Vaani, manifested through Aksharaatheeth, are also awakening, which fulfils the desires of mind. Sundersaath are wandering around aimlessly in the darkness of ignorance, just because they are not able to inculcate the words of Brahm Vaani; meaning, they lose their reality of existence, as they are lost in ignorance. Awakening is not possible without bringing into

practice the wisdom of Brahm Vaani.

"Kaee kithaaben yaa baniyaan, kahee mei saatth kaaran.
Inmen se mei me're sir, liyaa naa aek vachan." ***(3)***

Meaning : I gave the knowledge contained in many scriptures and words of enlightened people to awaken the Aatmaas of Sundersaath. However, I never brought into practice even one aspect of the teachings of these scriptures.

Import : The meaning of 'Haadhi' is, one, who instructs and guides or shows the path. However, this is not possible without putting into practice the acquired knowledge/wisdom. The glory of the epithet, Haadhi, is applicable to Shri Mahaamathiji as, he guided the Brahmashrishtis to tread the path of Paramdhaam by fully imbibing and self-practicing the teachings of Brahm Vaani. As in this verse as well as in verses 5 and 7, where Mahaamthiji says that he could not bring into practice the wisdom of Brahm Vaani, it simply reflects the humility and unassumingness inherent in the personality.

"Ae jo jaagrath vachan, supan rahe naa aagoon jaag.
Par liyaa naa sir apne, tho rahee supan dheh lag." ***(4)***

Meaning : The dreamy world and body become defunct when awakened by the awakening words of Brahm Vaani. However, I have failed to apply the contentions of Shri Mukh Vaani in my ways of life. Therefore, I remain enmeshed in the illusory desires of this dreamy body.

Import : How much unassumingness and humbleness are there in the abode of the heart of Mahaamathiji? Despite adorning the glory of Aksharaatheeth, he is not extolling his own power and says, instead that "I am under the clutches of illusory body'. This is an exemplary teaching for all in the 'sport of the sixth day. No doubt, the existence of the body and the world is very much there even after awakening, but binding desires towards them do not exist.

"Abaheen jo sir leejiae, aek vachan jaagrath.
Tho habaheen ke baittiae, ud jaa'aee supan surath." ***(5)***

Meaning : O'comrades! If you are able to adopt even a single contention from the awakening contentions of Mukh Vaani and put them into practice in your life, your consciousness shall move around Paramdhaam by freeing itself from this dreamy world and, you shall awaken in real sense.

Import : The purport of saying, the words of Mukh Vaani, as awakened, is because, instead of being the creation of a scholar, saint, human, incarnation or messenger, they are the manifested pronounciations of the exalted power of Sat-Chit-Anand Paar Brahm.

"Ae vachan aese jaagrath, jagaavath thathkhin.
Jo na leeje sir apne, tho kahaa kare vachan." ***(6)***

Meaning : So awakened are the words of Brahm Vaani that, the moment they enter the heart, can result in immediate awakening. Alas! What can the pronounced words of Brahm Vaani do, if one does not put them into practice in the ways of life? Obviously, there is no fault of the words, but it is the fault of not implementing the revealed wisdom in practical life.

"Mei na liyaa sir apne, tho kahaa dheuon dhosh auran.
Jaage supnaa kyon rahe, par huaa haath ijan." ***(7)***

Meaning : How can I blame other Sundersaath, when I myself could not implement the words of Mukh Vaani in my behaviour and conductance? Even though the body should not have continued existing once awakened, it is the command of the Lord that is preserving this

body.

"Jaagrath vachan anubhaveen, akhand ghar vathan.
Acharaj bado hoth hai, dheh udath naa jhoott supan." ***(8)***

Meaning : By the awakened words of Mukh Vaani, the experience of eternal Paramdhaam becomes perceivable. I am perplexed that even with so much of experience of the eternal, why is this false body continuing to exist?

Import : This type of expression occurs only under an intense state of feeling of love and pain of separation. The experience accruing from knowledge, registers only at the mental and intellectual planes, but the experience accruing from pains of separation and love (*chithwani*) registers at the inner senses and, that only is realistic.

"Saakh dhevaa'ee sab angon, dhayaa aur ankoor.
Anubhav vathanee hoth hai, dheh hoth naa jhoottee dhoor." ***(9)***

Meaning : The opulent Lord, has helped me draw evidence from all parts of my body (*mind, consciousness, intellect and ego*)that, His mercy is fully on me, and that, there is germ of Paramdhaam within

me; meaning, to gain the understanding that "I am a Brahmashrishti (*Aatma of Indhraavathi*) and that, I had been getting experiences of Paramdhaam off and on but still, the mortal body is not freeing me.

"Mei vidhh vidhh karke vachanon, maare tharvaaron dhaa'ae.
Too'k too'k judhe karaheen, tho bhee udath naheen arvaahe." ***(10)***

Meaning : Just as a body can be cut to pieces with a sharp edged sword, I tried to exhort my Aatma with poignant touching words that can cut heart to pieces but yet, drowning in the love of Lord, my Aatma is not able to relinquish this body.

"Sabdh baan sathgur ke, rom rom nikase phoot.
Badaa achambhaa hoth hai, dheh jaath na jhoottee toot." ***(11)***

Meaning : The wordly arrows of my Sadguru are gashing out from all over my body. I am still surprised as to why this false body of mine is not leaving me.

Import : The act of heart being broken asunder into pieces by the arrows of words is of two forms. When the words have the charming spell of sweetness, the state of the heart and body is quite distinct and

different from the ordinary due to extreme sense of emotional turmoil. If on the other hand, the wods have pungency (*bitterness*), scorn or harshness (*dryness*), then also the state of the heart and body would be different from the ordinary due to extreme sense of sorrow or unhappiness. Though the heart gets broken under both these conditions, the states of are distinctly opposite to each other. The intent of saying 'sweet nectar like arrows of words piercing out of every cell of the body' in this verse is that, the words of sweet and divine wisdom of Devchandraji were entrenched in every cell of Mahaamathiji, which were encouraging and coaxing thus: Indhraavathi! Please relinquish the worldly desires to attain your Lord.

"Mei jaanyaa apne tha'n ko, maaron bhar bhar baan.
Thinse jhoottee dheh ko, phanaa karon nidhaan." ***(12)***

Meaning : My first thought was that, I shall end this false body of mine by breaking it into pieces by the sweet nectar like words of Sadguru meaning, shall fully subjugate myself in the love of Lord.

"Ae sabdh dhhanee phurmaan ke, bhee le anubhav aatham.
Thin'se udaauon supnaa, par ko'ee saa'ith haathh hukam." ***(13)***

Meaning : The divine words of Shri Mukh Vaani have manifested in the abode of my heart by the command of the Opulent Lord. My Aatma realised the fact that, I shall attain my Lord if I subjugated myself in the love of Lord by assimilating Shri Mukh Vaani. But alas! This auspicious moment is in the hands of Beloved Shri Raaj Ji.

Import : The manifestation of Mukh Vaani commenced from the time the Dual Form took residence within Shri Indraavathiji. The expression in this verse, of commiting self to the path of love of Lord in order to attain Him, is essentially to instruct or teach the Sundersaath.

"Ab tho aatham ne ae dhridd kiyaa, dheh ude naa binaa isk.
Jos isk dho'u milen, thab ude dheh besak." ***(14)***

Meaning : My Aatma has also now got firm understanding that, I cannot free myself of the perceptive feeling of the existence of this body without gaining the love of Lord. It is only when the Aatma gains the power and love of Lord, the perceptive feeling of the existence of

body and attachment to it will be lost.

Import : The expression of losing the body in this verse, does not mean virtual death; it simply means 'dead despite living' relating to that state of spiritual attainment wherein the existence of body is not felt.

"Dhukh naa dheeje dheh ko, sukhe chhodiae sareer.
Ae sidhh in vidhh hovaheen, jo jos isk kare bheer." ***(15)***

Meaning : To attain the Lord, there is no need to give hardship to body by the means of Hatt yog or ritualistic practices. One should acquire the perceptive feeling of having terminated the existence of body by the pleasureful gain of love of Lord. When the power and love of Lord start manifesting their influence (*impression*), it becomes easier to attain the vision of Lord.

"Ab dhaude jos isk ko, yaadh kar saathh dhaanee dhhaam.
Ae dhhanee binaa naa aavaheen, jos isk prem kaam." ***(16)***

Meaning : It is now extremely necessary for Sundersaath to try hard to attain the power and love of Lord by keeping His remembrance in mind. Even the desire for the Power and perpetual love of Lord cannot

enter mind of anyone without His grace.

"Thaamas rajas swaanthas, chalen maahen gun theen.
Vachan anubhav isk, hu'aa jaaher aakeen." ***(17)***

Meaning : The worldly dealings of Sundersaath are, also bound by the three qualities, Sathv, Raj and Tham. It is only by the experiencing of the elixir like words of Mukh Vaani and love of Lord that, Sundersaath are able to reveal their unflinching faith (*imaan*) towards Lord in this world.

Import : It is only those Sundersaath, who have immense faith in the words of Brahm Vaani and remain drowned in the love of Lord, are the ones, who keep true trust in Lord.

"Hanse khele bidhh theen me'n, chhode dheh supan.
Mahaamath kahen sukh chain me'n, dhhanee saathh Milan." ***(18)***

Meaning : Shri Mahaamathiji says that, Sundersaath, should in the ambit of the dealings of the three qualities, relinquish the mortal body with joyous fun and frolic. This way, by adopting the path of exclusively devoted love, meeting with Lord can happen easily.

Episode [85] Verses (1194).

Raag Shree

"Saathh jee jaagiae, sunke sabdh aakhir.
Sakal aaudhh angh saaj ke, dhoud miliae dhhanee nij ghar." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundersaathji! Please awaken yourselves on hearing the words of Brahm Vaani. Please make run to Paramdhaam and come in association with the Beloved armed with weapons of love, faith, gratefulness or gratitude, politeness or humility and contentment in the heart.

Import : Shri Mukh Vaani represents the divine words of the end time (*last period*) as, subsequent to assimilation of its wisdom into inner self, this entire Brahmaand of 14 tiers would undergo Mahaapralay and all would attain eternal salvation.

"Dhhanee ke kehelaa'ae mei kahe, thumko chaar sabdh.
Kin zyaadhaa kin kam liae, kin kar daare radh." ***(2)***

Meaning : O'comrades! The Opulent Lord has manifested this Mukh

Vaani (*chaar sabdh*) through me to awaken your Aatmaas. While some have assimilated more of the Brahm Vaani, some have grasped less of it. There were also some unfortunate ones, who clearly refused to accept or approve of this Brahm Vaani.

Import : Usage of the expression 'chaar sabdh' (*four words*) is simply a signifying one. It is a matter of fact expression or a succinct way of saying like, 'let me speak a few words or four words' for any substantial matter to be expressed. This is the essence of saying 'chaar sabdh' or four words, for the 18758 verses long Kuljam Swaroop.

"Kin kam kin zyaadhaa jeethiyaa, ko'ee haathh patak chalyaa haar.
Saathh jee yon baajee mi'ne, ko'ee jeethyaa besumaar." ***(3)***

Meaning : O'comrades! This jaagni Brahmaand is a sort of game where, you are likely to enter into combat with Maaya at every step. And, in this game, while some won a bit, others more. Some went from this world repenting by losing totally to Maaya. This way, some succeeded in this game even more than the expected.

"Ab so samayaa aa'ae pohonchiyaa, me're tho lenaa sir.
Dhhaniaen baanee karthaa mujhe kiyaa, so mei mukh pheron kyon kar."
(4)

Meaning : Now, the golden moment for reverential acceptance of Shri Mukh Vaani has come. The Opulent Lord has manifested this Brahm Vaani through my body and so, I have to bring faith on that with all reverence. Under no circumstances can I turn my face from this Vaani.

"Ko'ee sir lyo tho leejiyo, dhhaniaen kehelaa'ae saathh kaaran.
Na tho mere s'ir jaroor hai, aehee sabdh bal vathan." ***(5)***

Meaning : The opulent Lord has manifested this Brahm Vaani in this world solely for the Sundersaath. So, it is good if anyone assimilates it into the inner self and, one should do this highly sacred act. As otherwise, I shall definitely assimilate this Brahm Vaani into my inner core and even bring it into practice in my worldly life. The words of Brahm Vaani truly represent the sovereignty of Paramdhaam meaning, it is through the words of Brahm Vaani only, the scene of Paramdhaam gets printed in the screen of the heart in this world.

"Ae nauke mei jaanath ho'n, karee hai thum pehechaan.
Thum'men virlaa ko'ee peechhe pade, aakhir lyoge sir nidhaan." ***(6)***

Meaning : I know it very well that even you have also recognized the importance of Shri Mukh Vaani very well. I am very confident that only a scarce few amongst you must have stretched yourself to assimilate it, meaning, specifically Brahmshrishtis are the ones who would assimilate it reverentially. Even if anyone has remained behind or missed it, it is necessary that such one(s) should take shelter of the Brahm Vaani for self-awakening.

"Me're tho aagoon hovnaa, dhhaniaen dhiyaa sir bhaar.
Samajh sako so samajhiyo, kar aatham anthar vichaar." ***(7)***

Meaning : The opulent Lord has put the responsibility of this great task on my head and so, I will have to assume the leadership. O'comrades! Please think about it with your inner self and, if you can, please do understand as well.

Import : The chief task, about which the verse is advocating, is about grasping the wisdom of the Vaani and awakening of inner self by drowning in the divine love.

"Ab mei dhil vichaariyaa, liyaa naa sir sabdh.
Tho jhoottee dheh lag rahee, jo baandhhee maahen hadh." ***(8)***

Meaning : On careful thought, I realized that I have not yet fully inculcated the teachings of Shri Mukh Vaani truly and in entirety in my worldly conductance. That is the reason my Aatma is remaining trapped in the false body of this mortal world.

Import : The essence of 'to remain trapped in the mortal body' is, to run after the illusory pleasures and desires of the body considering them as all-important and, to consider the perpetual joys and pleasures of Paramdhaam as simply imaginary.

"Aek sabdh jo jaagrath, anthar aatham chubhaa'ae.
Tho ae dheh jhoottee supan kee, thabaheen dheve udaa'ae." ***(9)***

Meaning : The pronouncements of Brahm Vaani, the Kuljam Swaroop, are absolute truth and fully awakened. Even if one word of it penetrates the inner self, the existence of this false body of dreamy state shall end; meaning, this body shall appear worthless and bereft of existence.

"Aagoon jaagrath vachan ke, kyon rahe dheh supan.
Mohe achraj aagoon saanch ke, dheh jhoottee raakhee kin." ***(10)***

Meaning : With the gain of sensible perception in the light of the awakened wisdom of Brahm Vaani, how could this dreamy form of the body exist? I am very surprised as to how am I retaining this false body, when none desires to retain the body after realization of the true eternal Paramdhaam?

"Ae bhee pher vichaariyaa, saanch aage na rahe anith.
Aeh bal hukam ke, dheh supan rahee ith." ***(11)***

Meaning : Then, I also thought on, 'how could ever this false body remain in the light of the absolute truth (Paramdhaam)? I got the answer that its continued existence is because of the command of Lord.

"So'ee hukam aa'ae pohonchiyaa, jo karee thhee sarath.
Sabdh bhee si'r par liae, aayaa vathan bal jaagrath." ***(12)***

Meaning : As has been promised by the Opulent Lord, His command has also come. We have assimilated the words of Mukh Vaani into our

inner self, and now, the power of the wisdom of Jaagruth Budhhi (*Intellect of Akshar Brahm*) is, also manifest in our heart.

Import : It is natural to have curiosity about the said 'coming of Hukam (*Command*)' and to know what exactly it is. Has it reference to the form of Hukam of Arab or is this Hukam a different power? It is said in Sanandh that, "**Baandhhe aap hukam ke, kaajee huae ith aa'ae".** From this, it becomes clear that, the Opulent Lord has come as judge (*kaajee*) of all, bound by the desire (*urge*) of His heart. It means that, the desire or urge of Lord in itself is, His Hukam (*Command*). Apparently, it is the Aavesh (*Exalted Power*) of Lord only, which is enacting the sport as Hukam in this Jaagni Brahmaand.

"Ab hukam dhhaneey ke, sabdh bidhh dha'ee pohonchaa'ae.
Cheth sako so chethiyo, leejo aatham jagaa'ae." ***(13)***

Meaning : By the command of Lord now, this unworldly wisdom has been, made to deliver on to you by all possible means. O'Sundharsaathji! There is still time, so be cautious of Maaya if you can and, awaken your Aatma.

"Ab Bhalee buree in dhuneey kee, ae jin le'o chith lyaa'ae.
Surath pakee karo dhhaam kee, paraatham dhhanee milaa'ae." (14)

Meaning : Please do not take it into your conscience, whenther some one is good or bad with you or others. Please keep your conscience, transfixed on your Paraatma and the Dual Form at Paramdhaam, taking it away from Maaya.

"Dhukh sukh daaro aag me'n, ae jo jhoottee maayaa ke.
Pind naa dhekho brahmaand, raakho dhhaam dhhanee surath je." (15)

Meaning : Whatever joy or sorrow you experienced in this illusory world, consign them to fire; meaning, forget about them totally. Neither pay attention towards the body nor the world. Keep your conscience attuned only towards Raaj Ji.

Import : To attain the Brahmic State, the Dual Form alone need to be enshrined within the heart. For this, it is necessary that we forget or disregard totally other's faults and worldly joys and sorrows. It is not possible to attain peace and love, if bad thoughts or impressions take root in your conscience.

"Ko'ee dheth kasaalaa thumko, thum bhalaa chaahiyo thin.
Sarath dhhaam kee na chhodiyo, surath peechhe phiraa'o jin." ***(16)***

Meaning : Even if some one inflicts pain on you, do not do anything bad in retort and instead, think of only doing good to that person. Do not allow your conscience to be trapped in Maaya and do not ever forget the promise made at Paramdhaam about awakening others.

"Jo ko'ee hove brahmashtisht kaa, so leejo vachan ae maan.
Apne pohore jaagiyo, samayaa pohonchyaa aan." ***(17)***

Meaning : Whoever is a Brahmashrisht may believe me and accept that, the time has now come for jaagni so that, every Sundersaath may awaken at this opportune time.

"Soothaa hoae so jaagiyo, jaagyaa so baittaa hoae.
Baittaa ttaaddaa hoiyo, ttaaddaa paan'u bhare aage soae." ***(18)***

Meaning : All those Sundersaath in slumber may come awake. Those Sundersaath who have awakened may get up and sit. Those who are sitting may stand up and those who are standing may take long strides

of love towards Lord.

Import : This verse indicates awakening by acquisition of wisdom. The Aatma was asleep with ignorance prior to acquisition of the illuminating knowledge of Brahm Vaani. It awakened and sat up immediately on receipt of the illuminating wisdom. It stood up with the support of faith and, on getting the strength of consummating love, started running to acquire the divine vision of Lord. In the section of *Aethrey Braahman* in *Rig Vedh*, these states have been likened to Kaliyug, Dwaapar, Threithaa and Sathyug respectively.

"Yon thaiyaaree keejiyo, aagoon karnee hai dhaud.
Sab angh isk ley ke, nikaso brahmaand phod." ***(19)***

Meaning : O'Sundersaathji! This way, one should show preparedness to take support of knowledge, faith, pain of separation and love for awakening one's Aatma. One has to be ready to race for Jaagni in the coming time, meaning, one has to prepare oneself to mould in the proper modes of actions and conductance of life very quickly. We will have to imbue every part of our body with the divine love of Lord and contemplate with utmost concentration on Paramdhaam, freeing ourselves from the Illusory Brahmaand.

"Mahaamath kahen me're saathh jee, leejo aakhir ke vachan.
Hukam sarath pohonchee dhayaa, kachhoo angh apne karo rosan." (20)

Meaning : Shri Mahaamathiji says, O'my Sundersaathji! Please bear in your minds, the words pronounced by Lord through my body. As per His promise, the Opulent Lord Himself is enacting the leela of hukam through His exalted power. His mercy is alo showering on Sundersaath now. So, in this behest, brighten your hearts with at least a bit of the illumination of Jaagni.

Episode [86] Verses (1214).

Raag Shree

This episode encourages Sundersaath to undertake Chithwani of Paramdhaam.

"Aag paro thin kaayron, jo dhhaam kee raah na leth.
Sarphaa kare jo si'r kaa, aur sukuche jeev dheth." (1)

Meaning : Those who do not take to the path of Paramdhaam and are miserly in bowing in reverence, meaning, do not want to leave 'me and

myself' (jeev, hesitating to subjugate self in the love of Lord), are cowards and such people should jump into the fire.

Import : To jump into the fire or to immolate self is a figurative expression of rebuke or reprimand. It does not mean literally that, one should immolate self or die jumping into fire. What it conveys is simply that, damned are those who are not treading the path of Paramdhaam. Treading the path of Paramdhaam means to gain knowledge and contemplate on the 25 aspects of Paramdhaam and the glory and adorations of the Dual Form. The stream of love starts flowing and the divine vision of Lord become possible only by sacrificing 'me and myself'.

"Paa'e'yath jhoott ke badhale, sath sukh akhand.
So dhekh peechhe kyon hovaheen, karthe kurbaanee pind." ***(2)***

Meaning : Foregoing the desires of the illusoty pleasures only, helps attain the eternal joys of Paramdhaam. Why are you found wanting or avoiding to subjugate your body on Lord, despite knowing all these?

Import : The meaning of saying to subjugate body on to Lord is, not to bother about the difficulties, involved in the acquisition of Brahm

Vaani and the practice of chithwani and service. Those who cannot sit steady comfortably and contemplate should not expect to realize Lord.

"In vidhh kahe sansaar me'n, dhhanee ranchak dhilaasaa dhe.
Too'k too'k hoae jaa'ae phanaa, sab angh aasik." (3)

Meaning : It is said in this world that, if the loved one gives even a hint of love, the lover would sacrifice every bit of the body (*totally subjugate*) on the loved.

"Dhhaniaen dha'ee dhilaasaa mujhko, ka'ee padhamon laakh karod.
Thab aatham ne yon kahyaa, paraatham dhhanee sangh jod." (4)

Meaning : Lakhs and crores and, even countless number of times, Lord gave me assurance of His love. Thereafter, a voice came from my inner self that, O'Indhraavathi! Now connect or join your Aatma with the original body (*Paraatma*) and Shri Raaj Ji.

Import : The mention of connecting or joining Paraatham with Lord is, appropriate because, both are in that oneness (*waahidhath*) where, eternally awakened state pervades. The Aatma is in this forgetful Brahmaand (*Brahmaand of desires and ignorance*). It will have to

merge with its original body and the Dual Form based on its acquired wisdom and love.

"Dhekh dhilaasaa dhhaneey kee, bhee saakh dha'ee saban.
Maanhen baaher anthar mi'ne, sab angh kiae rosan." ***(5)***

Meaning : On getting assurance of love from Lord, all spiritual texts also provided evidences. This way, my heart has found enlightenment of all facts regarding Pind or body (*maanhen*), Brahmaand (*baaher*), limitless or Behadh and Paramdhaam (*anthar*).

"Thoon pooch ma'n chith budhh ko, aur gun angh indhree pakh.
Dhekh thathv sab saasthron kaa, pher pher neeke lakh." ***(6)***

Meaning : O'my Aatma! Enquire of your mind, conscience, intellect, qualities, organs, senses and the three states (*wakeful, dreamy and slumberous*) of your Beloved Aksharaatheeth and about your awakening. Grasp the essence of all scriptures and recognize the Lord fully well with renewed interest.

Import : 'Organs' finding mention in this verse are with reference to organs or parts of the body and not with the inner self.

"Thoon bal kar kachhoo apnaa, chal raah thaamasee soor.
Brahmashrisht nikasee braj se, dhekh kyon kar pohonchee hajoor. (7)

Meaning : O'my Aatma! Put in some efforts and pains to attain our Beloved. Tread on the path of love like the brave Thaamsi comrades of Braj. Please try to recollect and reflect on how the Brahmashrishtis of Braj came out of Maaya and and reached their Lord.

Import : Thaamsi comrades does not mean with angry disposition. It refers to those comrades, who had no conscious awareness of their bodies or of the world being totally lost in deep love for their Lord.

"Kar kabeelaa paar kaa, ankoor bal soor dhheer.
Aek dhhanee najar me'n ley ke, udaa'ae dhe sareer." (8)

Meaning : Consider only the Sundersaath of Paramdhaam beyond the Niraakaar and Behadh as your kith and kin. It is only Sundersaath, who have the germ of Paramdhaam, has the strength of love and, the courage to tread the path of complete subjugation. Enshrine only your Lord in your inner self and be fully oblivious of the sense of existence of the body.

Import : The expression **'Udaa'ae dhe sareer'** in the verse is not to be taken to understand that, it is asking to relinquish the body. To relinquish the body in the name of love would amount to suicide, an act, which is reproachful (*condemnable*) as per all scriptures. In fact, the essence of this contention is that, feel as dead even though alive, consumed by the love of Beloved meaning, be totally oblivious of the fact that there is a body. In this state, there is no awareness of food, clothing, bathing, sleeping etc.

"Poochh neeke apne dhhanee ko, bhee neeke dhekh thaartham.
Neeke dhekh phurmaan ko, bhee pooch neeke aatham." ***(9)***

Meaning : O'my Aatma! Please think about Shri Mukh Vaani at depth and recognize your Lord fully. Same way, reflect on Shrimad Bhaagwath and Kuraan (phurmaan) and enquire of your inner self about Jaagni.

"Bhee poochh sangee thoon apne, jo huae pindthhe dhoor.
Ka'ee saakhen ajoon le khadee, dhekh rosan apnaa noor." ***(10)***

Meaning : Please do ask of your other comrades of Paramdhaam as

well, who have already been separated from their bodies lost in the love of Lord. My aatma! Even after getting so much of proof or evidence, why do you remain trapped in this world? Please see the effulgent form of your original body.

"Aethee saakhen ley ke, kahaa lagath jhootte angh.
Ajoon na lage thokon dhhaam ko, saancho sanmandhh sangh." (11)

Meaning : O'may Aatma! Despite availing so much of evidence (*proof*), why are you still lost in the desire of the false body? It appears that, you have still not gained rcognition of the eternal connection of Paramdhaam.

"Saasthr sangee sab yon kahen, vichaar dhekh mahaamath.
Jaisee hoae hirdhe mi'ne, thaisee paa'e'ae gath." (12)

Meaning : Addressing own Aatma Shri Mahaamathiji is saying, O'my Aatma! Please reflect well on this fact. It is the contention of all scriptures as well as the comrades of Paramdhaam that, reaping of reward shall be dependant on one's own sentiments or feelings within the heart.

"Mahaamath kahe peechhe na dhekhiae, naheen kisee kee parvaahe.
Aek dhhaam hirdhe men ley ke, udaa'ae dhe arvaahe." ***(13)***

Meaning : Shri Mahaamathiji syas, O'Sundersaathji! Please do not look back on matters of awakening of your Aatma; meaning, do not get yourself embroiled in the worldly imbroglio. Never worry about those who shower praises or talk evil. Sacrifice your Aatma at the altar of Lord's love, enshrining Paramdhaam in the abode of your heart.

Episode [87] verses (1227).

Raag Shree

Episodes 88, 89, 92 and 93 have contextual reference to, 'proceeding towards the abode', which is overtly taken to mean reaching the lotus feet of Lord by discarding the body. However, the inherent meaning is meditational concentrate on Paramdhaam through consciousness (*Surtha*). The section on the compilation of Maariphath Saagar manifested in Vikram Samvath 1748 and no further sections of Mukh Vaani appeared after that. Between 1748 and 1751, Shri Mahaamathiji remained in meditational contemplation in the enclosure of a sub-dome at the northeast corner of the Gummat

Mandir (*Temple with domes*). This recitation demonstrating the importance of chithhwani manifested at that time. How can a recitation on, return to abode by discarding the body arise, when the entire Vaani has appeared from the abode of the heart of Shri Mahaamathiji? The real purport of manifestation of these episodes is that, just as Shri Mahaamathiji remained engrossed in chithhwani in the last three years of his leela despite the adornment of full glory of Lord, Sundharsaath as well should inculcate chithhwani as an inseparable part of their life in this sport of the sixth day.

Saiyaan ham dhhaam chale. ***\Tek***

"Jo aa'ao so aa'e'yo, peechhe rahe naa aek khin.
Ham peett dhaee sansaar ko, jaa'ae, surath lagee vathan." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! My consciousness (*Surtha*) is moving towards Paramdhaam through meditational contemplation (*Chithhwani*). Whoever wants to tread my path, may emulate me. I cannot waste even a moment in pursuing the path of chithhwani. I have shifted my attention totally away from this world and, my Aatma is concentrating on viewing of our own abode.

"Sudhh mahoorath le kooch kiyaa, saa'e'th dhekhee athi saaree.
Ab dhoud sako so dhoudiyo, na rahe dhoud pakadee hamaaree." ***(2)***

Meaning : I have diverted my surtha away from this world towards Paramdhaam at the most opportune and appropriate time. If you can follow me in the path of chithhwani, please do make haste and do so. Now, none can stop me in my race, meaning, nobody can create hurdles in my path of chithhwani.

"Ko'ee dhin raah dhekhee saathh kee, peechhe najar phiraa'ae.
Pohonche dhin aa'ae aakhir, ab ham rahyo na jaa'ae." ***(3)***

Meaning : I waited for some time thinking that Sundharsaath would themselves take to the path chithhwani. After that, I turned my attention and concentration towards Paramdhaam. Now the last moment has come, meaning, this is the last moment for the world after the spread of the light of Thaarthamic wisdom. In this situation, other than the love, I do not enjoy being in this world or, of anything of this world other than the pleasure-filled pain of separation from Paramdhaam and the Dual Form.

"Ham sangh chalo so ddeel jin karo, chhodo aas sansaar.
Surath hamaaree kachhoo naa rahee, ham chhodee aas aakaar." ***(4)***

Meaning : Those Sundharsaath, who would like to accompany me in the journey to Paramdhaam, should not show any laxity or laziness. Please divest yourself of all unwanted or unnecessary worldly desires. My mind is least engaged with the matters of this world. I have even stopped worrying about the well-being of my mortal body.

"Nek ba'se ham braj me'n, nek ba'se raas maanhen.
Ab tho dhhaam aa'e'yaa, thab tho aankhen khul jaa'ae." ***(5)***

Meaning : We were in Braj only for a short time (11 years and 52 days). After that, we enacted the leela of Raas for a short while (*one night*). Through Mukh Vaani, we have gained full realization of the reality of Paramdhaam in this jaagni Brahmaand, which was not there in Braj and Raas. For the awakening of our inner self, we have to proceed with alertness, meaning, should drown in the meditational reflection of the Dual Form and the 25 aspects of Paramdhaam.

"Saathh chale jo naa chaliyaa, thaa'ae lagsee aag dhojakh.
Thalaf thalaf jeev jaa'aesee, jin jaanon yaamen sak." ***(6)***

Meaning : Some Sundharsaath are moving with me, meaning, are engrossed in the meditational concentration of Paramdhaam and the Dual Form. Those of you, who fail to adopt this path and do not do chithhwani, will have to burn in the fire of repentance (*Dojak*). They will have to leave their bodies writhing with the pain of sorrows of this illusory world. There has to be no doubt in this context.

Import : This verse is a revelation for those Sundharsaath who offer different excuses for not doing chithhwani, or oppose or contradict.

"Peechhe atkaav na raakho ranchak, jo aa'ao sangh ham.
Thum jaanoge vah nek hai, par jaraa hose julam." ***(7)***

Meaning : Do not harbour any attractions of Maaya, if you decide to come with me. Overtly, you are likely to feel the Maaya to be very interesting and good but, even a wee bit of attraction towards it, is fatal in the pursuit for inner happiness and attainments.

"Jo na aave so judhaa ho'e'yo, naa tho hosee badee jalan.
Ham tho chale dhhaam ko, thum rahiyo maahen karan." ***(8)***

Meaning : Those who cannot accompany me in the path of chithhwani of Paramdhaam, may disassociate from me. Those who cannot follow my path of meditational contemplation, despite being in the congregation of Sundharsaath, are playing a double-faced game. Such a person will have to burn in the fire of greater repentance. I am, on my part, fully absorbed in chithhwani of Paramdhaam. You may remain intoxicated with the false Maaya of this world.

Import : How harsh a command issues forth through this verse for doing chithhwani by the terse statement, 'those who cannot do chithhwani should disassociate from me'. Those Sundharsaath, who have mistaken the episodes containing the suggestion of proceeding towards own abode, as discarding of the body, need to think at depth on this as, how can Shri Mahaamathiji who had proclaimed that **'Jin jubaan mei dhukh kahoon, so jubaan karoon Sathh too'k' (*Kalas* Hindusthaani),** be expected to goad Sundharsaath to discard their bodies?

"Ham chhode sukh supan ke, aa'ae najaron sukh akhand.
Virahaa upajyaa dhhaam kaa, peechhe ho ga'ee aag brahmaand." ***(9)***

Meaning : I have foregone all worldly false pleasures and I have

started experiencing the eternal joys of Paramdhaam. Now, the pangs of separation from Paramdhaam are troubling me. The pain of separation only makes me feel this entire world to be as troublesome and treacherous as the flames of a raging fire.

Import : It is only with the intent of guiding all Sundharsaath towards chithhwani in this 6th day's sport, Shri Mahaamathiji is telling that, 'I am experiencing the joys of Paramdhaam and, separation from abode is causing great pain'. Such talk of pain of separation, vision and bliss, despite the well-ensconced Dual Form within the abode of the heart of Shri Mahaamathiji, is only an act of leela for the sake of educating or instructing others.

"Mei aag dhe'oun thin sukh ko, jo aadee kare jaathe dhhaam.
Mei pind na dhekhoon brahmaand, me're hirdhe ba'se syaamaa syaam."

(10)

Meaning : I shall exterminate any such pull of Maaya that may cause impediment in the path of chithhwani of Paramdhaam. The Dual Form of Raj-Shyamaaji has already taken residence in the abode of my heart. Neither do I have perception of my body now, nor of the world.

"Ka'ee kithaaben karee saathh kaarane, so bhee gaa'ee jagaavan.
Ae su'n ke jo na dhoudiyaa, jimee thaabaa hose thin." (11)

Meaning : The Lord has generated many scriptural compilations through me for the sake of awakening Sundharsaath. The earth would appear like the colour of a red-hot pan for those, who fail to make hasty progress in drowning oneself in the love of Lord, even after hearing this Brahm Vaani, meaning, they will have to experience the misery and sorrow of repentance.

"Ka'ee lobhen liae lajyaa li'ae, ka'ee li'ae ahankaar.
Yon chhalen peechhe patake, jo kehethe ham sirdhaar." (12)

Meaning : There are many such, amongst the congregation of Sundharsaath, who consider themselves to be Brahmshrishti but, they are not able to free themselves of the craving for worldly pleasures. They are ashamed of seeking knowledge from others, of doing service or even in indulging in chithhwani. They are ever lost in their egoistic pride of lineage, appearance and their learnedness or scholastic achievements. This way, Maaya keeps them entrapped in the darkness of ignorance.

"Vikhe swaadh jin lagyo, so liae indhriyon gher.
Jo aek saa'e'th saathh aage chalyaa, peechhe pade maahen karan andhher." ***(13)***

Meaning : All who develop taste for objects of pleasure, come under the subjugation of senses. Even if one trapped in objects of pleasure tries to take to the path of love for Lord, would ultimately remain swamped under an impenetrably thick veil of darkness.

"Gun avgun sabke maaf kiae, jo raho yaa chalo ham sangh.
Ham peechhe pher naa dhekhaheen, pi'u'son Karen ras rangh." ***(14)***

Meaning : I have forgiven every ones' merits and demerits. Now, those who want to remain lost in Maaya may remain so and those, who would like to follow me in the path to Paramdhaam, may walk with me, meaning, should remain drowned in chithhwani. We do not want to look back on Maaya now. We would like to remain savouring the bliss of our Beloved by being lost in meditational contemplation.

Import : Pardoning of faults or demerits is a known act but, pardoning of merits or virtues, finding mention in this verse, is something perplexing and suggests of some secretive meaning.

Erudition or scholastic achievement is no doubt an eloquent virtue but, if the same leads to egoistical tendencies, such erudition becomes a cause of burgeoning egoistic perversion. Similarly, the act of service even if be rendered with great spirit and dedication still, the lack of spirit of love makes such people to impose their thoughts on others. Therefore, the spirit of service, despite being a good quality, becomes an act of great disservice or, a demerit.

"Saathh hove jo dhhaam ko, so bhoole naheen avasar.
Sanmandhhee jab utt chale, thab peechhe rahe kyon kar." ***(15)***

Meaning : Those Sundharsaath, who have come from Paramdhaam, will not forget this glorious moment. Alas! Why should they remain behind, when their other colleagues are being drowned in the captivating love of Lord?

"Mahaamath kahen meheboob kaa, saanchaa swaadh aayaa jin.
Pareechhaa thinkee pragat, chhedh nikasen baan vachan." ***(16)***

Meaning : Shri Mahaamathiji says that, this is a moment of contention or, trial, for those Sundharsaath who have savoured the true love of Beloved Lord, about how much one has been able to drown

oneself in the love of Lord. These words would pierce through them like an arrow, meaning, these words would leave lasting impact.

Episode [88] Verses (1243).

Raag Vasanth

"Chalo chalo re saathh, aapan ja'e'ae dhhaam.
Mool vathan dhhaniaen bathaayaa, jith brahmashrisht syaamaa jee syaam." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! Now we have to reach Paramdhaam through meditational concentration. The Opulent Lord has given us recognition of the original abode and, Mool-milaawa wherein are enseated Raaj-shyamaaji and the Brahmshrishtis.

"Mohol mandhir apne dhekhiae, dhekhiae khelan ke sab ttaur.
Jith hai leelaa syaam syaamaa jee, saathh jee binaa naheen ko'ee aur." (2)

Meaning : Now, try to gain vision through chithhwani of the glory of

palaces, dwelling places and all places of our divine sport at Paramdhaam. The entire Paramdhaam witnesses only the divine sports of the Dual Form, Raaj-Shyamaaji, and Sundharsaath. There is no existence of anything else other than them in that world of oneness of non-dual self-sport.

Import : A doubt may arise as to how there are descriptions of great prosperity and animals and birds, if nothing other than the Dual Form and the damsel companions are there? The answer to this query is that, the beautiful surroundings, the animals and birds are all His form only and hence, there is no inherent contradiction in this verse.

"Reth seth jamunaa jee thalaab, ka'ee ttaur ban kare vilaas.
Isk ke saare angh bheegal, rehes rangh vinodh ka'ee haans." ***(3)***

Meaning : The glory of the sand on the banks of river Yamuna, is like that of sparkling white pearls. So are the spots in the forests and at the Hauj kausar lake, home to many divine sports of love, so enchanting and beautiful. Every inch of the body of all imbues with the elixir of divine love and, all are engrossed in love filled blissful sports of laughter and humour with gay abandon.

"Pasu pankhee maahen sundhar sobhith, karath kalol mukh meettee baan.
Anek vidhh ke khel jo khelath, so kethe kahoon mukh in jubaan." (4)

Meaning : There is exquisite glory of animals and birds at Paramdhaam. They are engaged in their own playful games making sweet chirpy noises. Such are the variety of games they play that, it is impossible for me to describe them in the words of this world.

"Aehee surath ab leejo saathh jee, bhulaa'ae dhe'ao sab pind brahmaand.
Jaage peechhe dhukh kaahe ko dhekhen, leeje apnaa sukh akhand." (5)

Meaning : O'colleagues! Now please become fully oblivious of the existence of your body and of this Brahmaand, immersed in the love of Lord. It is futile to keep witnessing the illusory sorrows and miseries after your awakening. Please remain enraptured in the blissful, bewitching eternal joys and pleasures of Paramdhaam.

"Saathh mil thum aa'ae dhhaam se, bhool ga'ae so mool milaap.
Bhooliyaan dhhaam dhhanee ke vachan, na kachhoo sudhh rahee jo aap."
(6)

Meaning : O'Sundharsaathji! You have come from Paramdhaam to

witness this sport of Maaya. You have forgotten that togetherness of Paramdhaam. You also seem to have forgotten those words said by our Opulent Lord before our coming into this worldly sport. After coming into this sport, you seem to have no awareness, whatsoever, of yourself.

"Dhhanee bhejyaa phurmaan bulaavne, kahyaa aa'e'yo sarath in dhin.
Khel me'n laahaa ley ke aapan, chaliae ith hoae dhhan'n dhhan'n." (7)

Meaning : The opulent Lord has send Khuraan to call us back to Paramdhaam. He has conveyed through Kuraan that, at the time of the sport of Jaagni, we should become oblivious of this world and immerse ourselves in deep meditational contemplation of Paramdhaam. Therefore, O'Sundharsaathji! Please take the benefit of fully soaking in the love of Lord while in this illusory sport and, return to Paramdhaam saying, blessed-blessed are we in this world.

Import : It is written in the 30th section of Kuraan that,

'Dhasveen isaa gyaraheen imam, baaraheen sadhee phajar thamaam.
Ae likhyaa beech sipaare aam, theesmaan sipaaraa jaako naam'.

Written further is,

'Phurmaan' Kaayam sadhee theraheen, uthheendhaa nirvaan'n.
Mahaamathi joae imaam jee, jaaher karaaoun'.

However, there is no description beyond 14th. In recent times, the calculation of 14th century of Muslim era starts from birth but should have been from the beginning of migration. The journey from Mecca to Madheena is the said migration. Form this time starts the Muslim era and the calculation made from this point of time is the correct one. The time between 10th and 14th century finding description in Kuraan is of utmost importance as Aksharaatheeth has counselled Momins (*Brahmashrishtis*) to immerse in the meditational contemplation of Paramdhaam.

"Choudhe lok me'n jhoott vistharyo, thaamen aek saanche kiae thum.
Hansthe khelthe naachthe chaliae, aanandh me'n bulaa'e'yaan khasam."

(8)

Meaning : All the creatures of the 14 tiers of this world are false, meaning, they are liable to perish at the time of Mahaapralay. Against this, Lord has given you the glory as the true (*eternal*). O'comrades! Lord is calling us at Paramdhaam. So, let us move towards Paramdhaam, engrossed in the blissful act of laughing, playing and

dancing.

Import : There is mention in this verse of proceeding towards Paramdhaam by laughing, playing and dancing. Taking a superficial meaning of it will not be appropriate. The divine happiness that accrues of meditational concentration of Paramdhaam and the Dual Form is what finds expression as laughing, playing and dancing in a covert sense. Dancing is indicative of the first grade of divine happiness that one enjoys through chithhwani wherein, there is no consciousness of the existence of one's own body or of the world. The enjoyment of the middle grade of happiness finds mention as, to proceed playfully and, the third grade of happiness as, to go laughing.

"Ab chhal me'n kaise kar rahiae, chhod dhe'ao sab jhoott haraam.
Surath dhhanee so baandhh ke chaliae, le virahaa ras prem kaam." (9)

Meaning : Alas! How can one continue to exist in this false world of illusion in such a state? This entire world is untrue and is perishable. To remain enticed to this world is sinful. Renounce this world and remain entranced through your consciousness in the blissful love of Lord and the pangs of separation from Him.

"Jo jo khin ith hoth hai, leejo laabh saathh dhhanee pehechaan.
Ae samayaa thumen bahuri na aave, kehethee hon neheche baat nidhaan."
(10)

Meaning : A special message that I want to convey to you emphatically is that, in these fleeting moments of Jaagni leela, one need to take benefit of service to the Opulent Lord by recognizing His form and of Sundharsaath. You are never likely to encounter such precious invaluable occasion again.

"Ab jo ghadee raho saathh charane, hoae rahiyo thum renu samaan.
Ith jaage ko phal aehee hai, cheth leejo ko'ee chathur sujaan." ***(11)***

Meaning : O'Sundharsaathji! May the most clever and knowledgeable amongst you, be beware of the fact that, the distinct mark of awakening in this Brahmaand, is to remain as mere dirt at the feet of Sundharsaath till the remaining period of sojourn in this world; meaning, to try and achieve that extreme and exemplary state of humility bereft of pride.

"Jyon jyon gareebee leeje saathh me'n, thyon thyon dhhanee ko
paa'e'ae maan.
Ith dhoae dhin kaa laabh jo lenaa, aehee vachan jaano parvaan." (12)

Meaning : More you Sundharsaath become humbler and humbler, so shall you start receiving, increasingly greater love and respect of the Lord. Please understand it for sure that, this opportunity for sundharsaath is available for only two days.

Import : The mention of, 'moment' (*a period of time*) in the 11th verse and 'two days' in this verse, for time, is merely allegorical. A moment or a period of time is roughly equal to 24 minutes, to be precise 22.5 minutes. Therefore, there are 64 periods or moments in a day. Sundharsaath have already been staying in this world for months to years now but this has found allegorical mention as a moment (*ghadi*). Similar expression of 'two days' appears in this verse as well, the period of months and years.

"Ab jo saa'e'th ith hoth hai, so pi'u binaa lagath agin.
Ae ham sahyo na jaavaheen, jo saathh me'n kahe ko'ee katuk vachan."
(13)

Meaning : Every moment that is being lost without the vision of Beloved is as distressful as that of the heat of a fire. It is intolerable to me if any Sundharsaath uses bitter or pungent words for anyone.

Import : The wound inflicted by bitter or pungent words is more painful than that caused by sharp weapons. It becomes clear from this verse that, not anyone who uses harsh words for others is eligible to receive the mercy/grace of Shri Ji, even in dream.

"Jyon jyon saathh me'n hoth hai preeth, thyon thyon mohee ko hoth hai sukh.
Jyon jyon brodhh karath hai saathh me'n, anth vaahee ko hai jo dukh."(14)

Meaning : The more and more love kindles in the minds of Sundharsaath, I feel increasingly happy but, the more one creates hostility or antagonism amongst Sundharsaath, such one suffers more unhappiness.

Import : This verse should serve as an eye-opener to Sundharsaath that, one only invites more misery for self by being hostile or creating antagonism to others.

"Ith khinkaa hai jo latkaa, jeeth chalo bhaanven haar.
Mahaamath heth kar kahen saathh ko, bidhh bidhh kee karath pukaar."

(15)

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! I am impressing upon you in innumerable ways with love that, this world is momentary (*is perishable in no time*) meaning, it is ever changeable. You proceed to Paramdhaam either by being lost in the love of Lord and by conquering Maaya or, as the defeated weighed down by Maaya: It is up to you.

Episode [89] Verses (1258).

Raag Maaroo

"Saathh jee sobhaa dhekhiae, kare kurbaanee aatham.
Vaar daaron nakh sikh lon, oopar dhhaam dhhanee khasam." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! Please subjugate yourself with body and mind *in toto* from toenail to head on our Beloved effulgent Lord Aksharaatheeth Shri Raaj Ji, and visualize

the effulgent form of Beloved by drowning self in His love.

"Likhyaa hai phurmaan me'n, karsee kurbaanee momin.
Agyaare sai saal kaa, so aa'ae pohonchyaa dhin." ***(2)***

Meaning : It finds mention in Kuraan that, the Momins (*Brahm-munis*) of Paramdhaam would sacrifice themselves totally on their Opulent Lord after coming to this world. That time of manifestation of Brahm-munis and of Aksharaatheeth, written in Kuraan 1100 years back from now (*11th century Muslin era*), has come.

Import : The inherent meaning of 'kurbaani' finding mention in the verse, is not about sacrificial offering of animals but of sacrificing (*burning away*) the worldly cravings at the altar of love for Aksharaatheeth.

"Dhekhyaa mei vichaar ke, ham si'r kiyaa pharaj.
Badee bujarkee mominon, dhekho kaun kyon dheth karaj." ***(3)***

Meaning : When I thought hard, it became clear to me that, Shri Raaj Ji has entrusted on us a great task of Jaagni. The majesty or glory of Brahm-munis is supreme. Now let us see who amongst the

Sundharsaath discharges the responsibility of Jaagni to the maximum.

"Karee kurbaanee thin kaarane, pareekshaa sabkee hoae.
Karen kurbaanee judhe judhe, saanch jhoott ae dhoae." ***(4)***

Meaning : It is only to fulfil this responsibility that, with the mercy of Lord, I have sacrificed myself totally in the cause of Jaagni. It is now a time of test for all Sundharsaath as to who subjugates how much in the cause. The subjugation or sacrifice of sundharsaath would be in different ways or forms. There would be both Brahmshrishtis (*true*) and Jeevshrishtis (*false*) as claimants of subjugation in the cause.

"Kas na paa'e'ae kasautee binaa, rangh dhekhaave kasautee.
Kachhee pakkee sab paa'e'ae, ma'th chhotee yaa mote." ***(5)***

Meaning : Just as, the purity of gold cannot be assessed without being rubbed and tested upon a touchstone, the worth of any one's love, also cannot be gauged without being put on a trial of sacrifice. Distinction between Jeevshrishtis with weak faith and low intellect and, Brahmshrishtis with strong faith and supreme intellect becomes recognizable only by this trial of sacrifice.

"Kasautee kas dhekhaavaheen, kasnee ke bakhath.
Abaheen pragat hoaesee, judhe jhoott se nikas ke Sathh." ***(6)***

Meaning : The testing time, for those who are ready to subjugate themselves in the trial of love for Lord, has arrived. The identity of the true becomes possible only by proving themselves in the trial of sacrifice. It is only the Brahmshrishtis, who would enshrine the reality of eternal Paramdhaam within their heart, by breaking off all their bonds with this false world.

"Karath kurbaanee sakuchen, momin kare naa koae.
Theen giro kee pareechhaa, ab so jaaher hoae." ***(7)***

Meaning : No Brahmshrishti would ever hesitate in sacrificing themselves in the name of Lord. The real test or trial of all the three shrishtis is on who subjugates the most. Which shrishti has the germ of which place shall now be tested and revealed clearly.

"Kahaa kahoon vathan saiyaan, jo magaj lage arthh.
Kurbaanee same dhekhyaa chaahiae, saanche soor samarthh." ***(8)***

Meaning : What shall I say of the glory of the Brahm-munis of Paramdhaam, who would be in search of the Ultimate Truth as per the contention of scriptures? This is the time for total sacrifice in the name of Lord. It is now left to be seen as to, who exactly amongst the congregation of Sundharsaath, would be the most capable or valorous one to tread the path of love?

"Kurbaanee ko naam su'n, momin ulSathh angh.
Peechhe huthe jo momin, dhoud liyaa thin sangh." ***(9)***

Meaning : The hearts of Brahmshrishtis fill with rapturous enthusiasm on hearing about subjugation to Beloved Aksharaatheeth. Even those Brahmshrishtis, who had fallen behind in the race of subjugation, have tightened their belt and are striving hard to catch up with the frontrunners.

Import : The race finding mention in this verse, is in the context of traversing the path of love, faith, the act of thanking every moment, humility and self-contentment and not in the context of worldly race.

"Momin aehee pareechhaa, jos na angh samaa'ae.
Baaher seethalthaa hoae ga'ee, maanhen milaap dhhanee ko chaahe." (10)

Meaning : This is the moment of trial for Brahmshrishtis. There being so much flow of excitement of love of Lord, their hearts are unable to accommodate it; meaning, there is so much flow of boundless love that their hearts are not able to bear it. Their minds have become very cool and pleasant having lost all interest or attraction for all overt worldly matters; meaning, they have become totally detached from worldly pleasures and, the fire of separation to meet Beloved (*Shri Raaj Ji*) is raging within.

"Sunath kurbaanee momin, hoae ga'ae aage se nirmal.
Ith aek aek aage dhoosraa, jaane kab jaasee ham chal." ***(11)***

Meaning : Brahm-munis start preparing themselves for becoming pure and clean, immediately on hearing about subjugation on to Lord. There starts a competition amongst them to be the first to enshrine the glory of Paramdhaam in the heart.

Import : It is only those, whose hearts have become pure and clean, who can sacrifice their body, mind, Jeev and Aatma for the love of Lord. In the 4th part of this verse, mention is about housing the glory of Paramdhaam in the heart and, not about departing for eternal abode.

"Momin badaa maraathabaa, so ab hose jaaher.
Chhipe huthe dhuniyaan mi'ne, so nikas aa'ae baaher." ***(12)***

Meaning : The position of Brahm-munis (*Momins*) is very high. Their glory shall become very much evident to the whole world. So far, they had remained hidden. Now, their sacrifice and the Brahm Vaani have revealed them in this Jaagni leela.

"Saanche chhipe naa rahen, apne samen par.
Dhosth kahe dhhanee ke, so chhipe rahen kyon kar." ***(13)***

Meaning : At the time of subjugation to Beloved Aksharaatheeth, Brahm-munis cannot remain hidden. How can those, said as cohorts of Sath-Chith-Aanand Paar Brahm, remain hidden?

Import : Many hymns of Vedh have addressed Paar Brahm as friend (*Mithr*): **' yeshaam indhro yuvaa sakhaa'** *Saam Vedh 2/4/2/9*. The contention of **'indhrasya yujyaha sakhaa'** clearly indicates this only**.** Kuraan also attests to such a contention.

"Jo hoae aatham dhhaam kee, so apne same par.
Apnaa saanch dhekhaavaheen, bhoole naheen avasar." ***(14)***

Meaning : Whoever is Aatma of Paramdhaam would definitely show its kindred (*relation*) at the time of total subjugation to Beloved. She is unlikely to waste (*miss*) this golden opportunity.

"Jo bhoole ab ko avasar, so pher na aave ttaur.
Neheche saanche na bhoolaheen, ith bhoolenge ko'ee aur." ***(15)***

Meaning : whoever wastes or forgets this golden opportunity of propitiating Lord, can never avail such opportunity again. Surely, Brahmshrishti shall never miss this opportunity. Such negligence/lapse is expectable of only the Jeevs of Maaya.

"Aayaa dharvaajaa dhhaam kaa, saancho baaddyaa bal.
Aaye ga'ae chhaayaa mi'ne, dhhanee chhaayaa nirmal." ***(16)***

Meaning : The inner strength (*Aatmic strength*) of Brahm-munis has gone up by meditational concentration of Paramdhaam. All Sundharsaath have now started enshrining the glory of Lord in their hearts. The concentration of the glory of Lord in itself makes the hearts pure and serene.

"Saaf seheje ho ga'ae, karne padyaa na jor.
Raath mitee kufar andhheree, bhayo rosan vathanee bhor." (17)

Meaning : By concentrating on the glory of Lord and of Paramdhaam, Sundharsaath have easily become pure and serene hearted. They did not have to put in great efforts unless the other devotes of the mortal world. With the rising of the Sun of wisdom of Paramdhaam, the night of thick darkness of ignorance has ended and, the brightness of dawn has spread all around.

Import : It is natural for the quality of Shri Raaj Ji to enter the heart of Aatma. The enshrinement of the glory of Shri Raaj Ji in the heart marks the end of all defilements and perversions of Maaya. There is no other better way of purifying the heart. It is never possible to purify one's heart by the ritualistic devotions.

"Kurbaanee su'n sakhiyaan, ulSathh saare angh.
Surath pohonchee jaa'ae dhhaam me'n, milaap dhhanee ke sangh." (18)

Meaning : Ecstasy fills all parts of the body of Sundharsaath just by the thought of totally sacrificing self at the altar of love for Lord. Its consciousness ascends to Paramdhaam and envisions the Lord of its

soul.

"Momin bal dhhaneey kaa, dhunee tharaf se naahen.
Tho kahe dhhanee baraabar, jo mool saroop dhhaam maahen." ***(19)***

Meaning : The strength of Brahmshrishtis is their timeless love towards Beloved Lord. Neither do they have any attachment towards the world nor do they harbour any sentiment of worldly ego. By being face to face with Lord at Paramdhaam, their original bodies acquire the privilege of parity with that of Lord.

Import : There is only one form for all in the oneness (*waahidhath*) of Paramdhaam and so, viewed in the context of Paramdhaam, the Brahm-munis are representative of the form of Sath-Chith-Anand Paar Brahm only. So mentioned, is in Vedh (**na thwaavaam anyo na jaatho na janishyathe.** *Athharva Vedh*) and Kuraan that, Paar Brahm is incomparable to any one; it is said so only to establish the pan-veneration (*universally worshipped as, above all and the only*). No doubt, it is the unchallengeable truth that, none in this world of Hadh can be equated with Him but, being parts of whole in the sport of oneness and love of Paramdhaam, all have the same form. Brahmshrishtis find equates with the Opulent Lord in this context.

"Ladakpane sudhh na huthee, tho bhee momin mool ankoor.
Ko'ee ko'ee baath kee rosnee, liae khade the jahoor." ***(20)***

Meaning : Shri Indhraavathiji says that, 'though I had no recognition of the Dual Form ensconced within sadguru Dhhani Shri Devchandraji because of my unwitting ignorance, my heart nevertheless had bits of enlightened wisdom due to being the germ of Paramdhaam'.

"Ab tho kiae dhhaniaen jaagrath, dha'ee bhaanth bhaanth pehechaan.
Thod dha'ee aasaa chhal kee, kyon sakuche karath kurbaan." ***(21)***

Meaning : The Opulent Lord has now awakened us through His Vaani (*Gospel pronouncements*) and given us evidences of kinds regarding His identity. By His grace, He has vanquished all desires of the deceitful Maaya from our hearts. In such a state, why should we ever have any hesitation to subjugate ourselves fully at the lotus feet of our Lord?

"Ab tho dhhanee bal jaaher, aayo alekhe angh.
Ae jin dhiyaa so jaanaheen, yaa jin liyaa ras rangh." ***(22)***

Meaning : The indescribably unworldly and divine power of my Beloved has now clearly entered inside me. Only the bestower, either Shri Raaj Ji or my Aatma, the enjoyer of the accruing ecstasy, can know this.

"Ae dhunee na jaane supan kee, na jaane malkoothee pharisthan.
Ae achhar ko bhee sudhh naheen, jaane syaam syaamaa momin." ***(23)***

Meaning : Neither, the Jeevs of the dreamy world nor, the Gods and Goddesses inhabiting Vaikuntt (*malkooth*) know my inner (*aatmic*) ecstasy bestowed by my Lord. Even Akshar Brahm is not conscious of this love-filled ecstasy. Only Shri Raaj-Shyamaaji and Sundharsaath know the secret of it.

"Mei me're dhhaneey kee, charan kee renu par.
Kot ber vaaron apnaa, too'k too'k judhaa kar." ***(24)***

Meaning : I would love to sacrifice myself a thousand times by cutting my body into pieces in the dust at the feet of my Beloved Lord who gives me such unworldly love and bliss.

Import : Lover does not desire any illusory benefits from the loved.

The strong expression of 'sacrificing by cutting body into pieces a thousand times' is only a cynical statement for those Sundharsaath, who dole out excuses like pain in the back, waist or legs for not doing chithhwani.

"Angh angh sab ulSathh, kurbaanee kaaran.
Jare jare vaar hoon, ae beech jare raah in." ***(25)***

Meaning : Rapturous exhilaration overpowers all parts of my body, at the thought of subjugation to Lord. I am ready to dedicate myself to every particle of the path taken by those in the cause of total renunciation and sacrifice to Lord.

Import : Healthy and profitable competition in the path of knowledge, love and service is acceptable and all right but, competition filled with malice and spite pushes one into a deep gorge of disaster. In order to prevent generation of such rancour amongst Sundharsaath, it is necessary that we honour, or pay respect to, those treading the path of knowledge, love and service. It is only to instruct or counsel all that, Shri Mahaamathiji has remarked in this verse of cutting the body to pieces a thousand times to subjugate self or of paying dedication to the dust in the path of subjugation treaded by others. If all Sundharsaath

adopt this path or bear this sentiment, it is possible to have a glimpse in this world itself of, ishq (*love*) and waahidhath (*oneness*) of Paramdhaam.

"Jin dhis meraa pi'u base, thin dhis par ho'oun kurbaan.
Rom rom nakh sikh lon, vaar daaron jeev so'n praan." ***(26)***

Meaning : I also offer my subjugation to that direction, in which resides my Beloved Shri Raaj-Shyaamaaji. I sacrifice my every cell from toenails to head including my Jeev and vital breaths as well to that direction.

"Suraathan sakhiyan kaa, mukh thhen kahyo na jaa'ae.
Mahaamath kahen so samayaa, nipat nikat pohonchyaa aa'ae." ***(27)***

Meaning : Shri Mahaamathiji says that, it is not possible for me to spell out the valour of Brahmshrishtis. That time for the gallantry of total sacrifice on Lord is at hand. Let us see who amongst the Sundharsaath shows how much valour.

Episode [90] Verses (1285).

Raag Shree

The act of abject submission of lover on the loved is, clearly brought out in this episode.

"Aagoon aasik aese kahe, jo maayaa thhen uthpan.
Kot ber maasook par, udaa'ae dheven apnaa tha'n." ***(1)***

Meaning : Shri Mahaamathiji says that, there have been many lovers even in this illusory world, who had the psyche to sacrifice self a thousand times if need be for the loved.

Import : The expression, thousand times (*crore, to be precise; kot ber*) in this verse is used simply in a hyperbolic sense. It is difficult, well neigh impossible, for the lover and loved to be together in crores of births. Inner make up and impressions being different in different Jeevs, it is rarely possible to be together for a few births. The real essence of this verse is that, a true lover shows psychic readiness to sacrifice one's own body if needed, not once or twice, but crores of times for the loved. The likes of Laila-Majnu, Sasi-Poonoon and others come in this category.

"Jeev maaya ke aesee Karen, kaiyon dhekhe dhrisht.
Ao bhee u'n par yon Karen, tho ham tho hai brahmshrisht." ***(2)***

Meaning : There have been many such lovers who sacrificed themselves for the loved. If the people of this world, despite being illusory Jeevs, are also seen to sacrifice themselves on the loved, how could we, known as the Brahmshrishtis of Paramdhaam, be ever found wanting in self-sacrifice?

"Dhhik dhhik padon thin samajh ko, jo peechhe dheven paa'ae.
Kurbaanee ko naam su'n, kyon na ude arvaahen." ***(3)***

Meaning : Damn the blockheadedness of those who make a retreat from their act of subjugating themselves on Beloved Lord of their soul. Brahmshrishtis should subjugate their Aatma totally on the act of submission to their Lord, the moment they hear of such opportunity; meaning, should not retain infatuation for body or world.

Import : Even though the overt meaning of the fourth part of this verse suggests discarding of body, the covert meaning however is, to be so lost in the love for Lord that not even a wee bit of consciousness of the existence of body or of world be there. Any lingering attachment for

the mortal world even after the relinquishment of body is not true sacrifice. In a true state of sacrifice, there is no existence of me but only of you.

"Jo nakal hamaare kee nakal, thinkaa hoae ae haal.
Tho peechhe paa'oun ham kyon dheve, ham si'r noorjamaal." ***(4)***

Meaning : Ishwarishrishtis are our imitative forms while, Jeevshrishtis are imitative forms of Ishwarishrishtis. When the illusory Jeevs are able to sacrifice themselves so much for their loved, then how come, we, the ones who are under the shelter and protection of Aksharaatheeth, can ever be found wanting (*or left behind*) in sacrificing self on the Lord?

Import : The reason for saying Ishwarishrishtis to be the imitative forms of Brahmshrishtis is that, the Sathh form, Akshar Brahm and Aksharaatheeeth have the same form. Ishwarishrishtis, the residents of Behadh, are the conscious forms of Akshar Brahm. Further, Aadhi Naaraayan is the dreamy form of Avyaakrith, the mind of Akshar Brahm. Jeevshrishtis, part manifestations of Aadhi Naaraayan, find mention as imitative forms of Ishwarishrishtis. Nevertheless, there are definite subtle differences between them. Though the forms of both

Brahmshrishtis and Ishwarishrishtis are luminous, the unique sport of Waahidhath characteristic of Brahmshrishtis is found wanting in Ishwarishrishtis. Similarly, the bodies of Jeevshrishtis are made of five elements (*matter*) and are stricken with birth and death, diseases, old age, hunger etc while, the shrishtis of Paramdhaam and Behadh are free of such maladies.

"Jo aasik asal ars kee, so kyon sakuche dhethe ji'u.
Kare kurbaanee kot ber, oopar apne pi'u." ***(5)***

Meaning : The residents of Paramdhaam, who are the true lovers of Lord, will never hesitate in sacrificing themselves for Lord. They are capable of sacrificing themselves a million times on their Beloved Aksharaatheeth.

"So bhee pi'u achharaatheeth, ith kaayar na hove koae.
Sunath kurbaanee kea aage heen, tha'n rom rom judhe hoae." ***(6)***

Meaning : None should be a coward in sacrificing self on Beloved Aksharaatheeth. The call of self-sacrifice on Lord, in itself should, readily enthuse all parts of body for total subjugation.

Import : The said 'separation of all parts of the body' (*tha'n rom rom judhe hoae*) in the fourth part of this verse, is a suggestion for full and total submission. Under total submission, there is no right of possession of anything. Every bit of the body becoming part of Lord is in itself the essence of separation of all parts of the body.

"In khasam ke naam par, ka'ee kot ber vaaron tha'n.
Too'k too'k kar daar hoom, kar ma'n vaachaa karman." ***(7)***

Meaning : Shri Mahaamathiji says that, I am ready to sacrifice myself a million times by cutting my body into pieces with mind, words and deeds in the name of my Beloved Shri Raaj Ji.

Import : The suggestion of cutting the body into pieces does not literally mean cutting into pieces with any implement but, has to do with the mental strength of accepting with happiness the severing of body into pieces in that act of realizing the Beloved. It will be appropriate to grasp this sentiment.

"Jo aasik ars ajeem ke, thin si'r noorjamaal.
Pareechhaa thinkee jaaher, sabdh lagen jyon bhaal." ***(8)***

Meaning : Whoever is a sweetheart Brahm-muni of Paramdhaam, will have the hand of Benevolence of Aksharaatheeth Shri Raaj Ji over its head. For them, it is true test of whether the call of sacrifice on Lord would inflict a wound as sharp as the one inflicted by a spear.

Import : Just as the spear inflicted wound site feels different (*painful*) from the non-inflicted state, so do the hearts of Brahm-munis suffering restless pains of separation on hearing the narrations of sacrificing self on Lord, feel different from the ordinary state. In that state, the desire of the heart to sacrifice self on Lord becomes acutely very strong. The expression, wounded like the thrust of a spear, is only in this sense.

"Jo sohaagin vathanee, thaakee pragat pehechaan.
Rom rom sab angon, judhee dhe kurbaan." ***(9)***

Meaning : The real identity of resident Brahmshrishtis of Paramdhaam is that, they shall even separate every cell of every part of the body and subjugate them in the name of their Lord.

"Kurbaanee ko sab angh, hans hans dhil harkhan.
Pi'u par phanaa hovne, sab angon naachath." ***(10)***

Meaning : There is untold joy in the hearts of Brahmshrishtis in the act of sacrificing self on Lord. They are ready to subjugate every part of their body cheerfully. Sacrifice in the cause of Lord, makes every part of their body to dance with delight.

Import : The essence of sacrificing every cell of the body is that, there is not even an iota of awareness of the existence of body, consumed by the pain of separation and meditational concentration. There is so much eagerness within them to meet the Lord that, a shiver of excitement runs through their whole body.

"Aasik kaboon naa atke, karath angh kurbaan.
Naa jeev angh aasik ke, jeev pi'u angh me'n jaan." ***(11)***

Meaning : The love stuck Aatma (*Rooh*) never hesitates to sacrifice self on Lord. The jeev of the wooer Aatma is not in her heart but is within the heart of the sweet Beloved.

Import : The blood filled muscular organ is the gross heart. Within it is the subtle heart or inner self (*ma'n – mind, chithh – consciousness, budhhi – intellect and ahankaar – ego*), not visible even with a microscope. Jeev resides within the subtle heart. The lover is not even

conscious of the existence of the body consumed by love for the Lord. Her life essentially depends on the love that she receives from the heart of the loved. The jeev of aashiq (*lover*) being in the heart of maashooq (l*oved*), finding mention in the present verse, is in this context.

"Angh aasik aagoon heen phanaa, jeevath maasook ke maanhen.
Doree haathh meheboob ke, yaa raakhe yaa phanaa'ae." ***(12)***

Meaning : Maashooq (*Shri Raaj Ji*) alone is the basis of life of aasiq (*rooh*). The heart of aashiq remains fully subjugated to her maashooq every moment. The controlling thread of her life is in the hands of her Beloved (*Shri Raaj Ji*) only. She has no desire of her own and the Lord may maintain or terminate her body as He wishes.

"Tho angh aadhhaa ardhhaangh, maasook kaa aasik.
Tho dho'u tha'n aek bha'ae, jo isk laagyaa hak." ***(13)***

Meaning : This way, aashiq (*rooh*) acquires identity as the better half of the heart of maashooq (*Shri Raaj Ji*). When one falls in love with Beloved Shri Raaj Ji, the forms of both aashiq and maashooq merge into one.

"So'ee kahaavath aasik, jin angh jos phurath.
Ahnis pi'u ke angh me'n, reheth aasik kee surath." ***(14)***

Meaning : Aashiq is one, in whose heart waves of the fervour of love for maashooq keeps welling up. Her consciousness remains ever attached with the heart of Beloved day and night.

Import : The real centre of attraction or concentration of love is the heart and not beauty or glamour. Hence, in this verse, the heart of aashiq finds association with the heart of maashooq instead of beauty. Even though the beauty of maashooq does attract aashiq, in real sense the association of the thread of love is always with heart. In the perspective of Paramdhaam, the forms of Hakeekath and Maariphath are enshrined in beauty and heart respectively.

"Maasook keen ajar thale, aatton jam aasik.
Piae ameeras sankool, hukam thale besak." ***(15)***

Meaning : Aashiq (*rooh*) savours the elixir of love drowned in the blissful sight of maashooq (*Shr Raaj Ji*). Certainly, this happens only by the command of Lord.

"Nyaaraa nimakh na hovaheen, karne pade na yaadh.
Aasik ko maasook kaa, ko'ee in vidhh laagyaa swaadh." ***(16)***

Meaning : Such is the intoxication of the love of maashooq that, aashiq never considers itself separate from maashooq even for a moment. Unlike the worldly people, there is no need to remember even.

Import : Those who emphasize on the use of a rosary for name recitation or for recitation of hymn (*Thaartham hymn*) should take counsel from this verse. There is no legislation or prescription in scriptures like Vedh Upanishadh, Dharshan, and Geetha etc regarding the use of a rosary. Even it is delusory to allude from this verse that the Lord finds remembrance in the heart every moment and so there is no compelling necessity to sit in meditational concentration. What can be said in short in this context is that, it is possible to recite the name of Shri Raaj Ji at all times, walking, doing chores, getting up, sitting etc, or, even can reflect briefly on the glory of the Dual Form but, can never drown oneself in that. Such a state denotes emotional merger or absorption. In order to realize Beloved and attain the Brahmic state, it is imperative that one should sit steady in a convenient pose or

position with love and dedication and do chithhwani. Then only one can enshrine Beloved in the abode of the heart, by freeing self from the conscious perception of the physical body and, by breaking the shackled bondages of nature.

"Rom rom beech rami rahyaa, pi'u aasik ke angh.
Isken le aesaa kiyaa, ko'ee ho gayaa aekai rangh." ***(17)***

Meaning : Beloved (*maashooq*) is at play dallying around all parts of the body of Aatma (*aashiq*). The unique non-dual self-sport of Paramdhaam has created such a state that, both have become engrossed in the same blissful non-dual divine Form.

"In jubaan in aasik kaa, kyon kar kahoon so bal.
Dhhaam dhhanee aasik so'n, judhaa hoae na saken aek pal." ***(18)***

Meaning : It is well neigh impossible for me to expound the intensity of love and submission of aashiq in words. The Opulent Lord, Shri Raaj Ji, cannot be separate from that aashiq who is ever engrossed in diving deep into the ocean of love, even for a moment.

"Mahaamath kahen meheboob ke, rom rom lage dhhaa'ae.
In angh ko achraj hoth hai, anjoo le khadaa arvaa'ae." ***(19)***

Meaning : Shri Mahaamathiji says that, the hurting remarks of Beloved Aksharaatheeth are inflicting deep wounds in every part of my body. However, it is so surprising that, even now my Aatma is holding on to this body.

Episode [91] Verses (1304).

Raag Shree

"Ab ham dhhaam chalath hai, thum hoojo sabe husiyaar.
Aek khin kee bilam na keejiae, jaa'ae gharon Karen karaar." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! I am now involving myself in the chithhwani (*meditational concentration*) of Paramdhaam. All of you please become alert. It is not appropriate to waste even a moment in doing chithhwani. All of you also please join me in doing chithhwani so that your hearts may receive the shower of bliss by the emotional experience of Paramdhaam.

"Saathh dhekho ae avasar, vaasanaa karo pehechaan.
Aa'ae pohonche braj me'n, yaadh karo nisaan." ***(2)***

Meaning : O'Sundharsaathji! Please take advantage of this golden opportunity. Now please do recognize your Aatmaa's original form through chithhwani. Do remember your previous sports through meditational concentration. We had come first at Braj.

"Dhhaniaen dhekhaayaa najaron, surthaan dhaiyaan phiraa'ae.
Ab paitte ham raas me'n, uchhrangh hirdhe chadd aa'ae." ***(3)***

Meaning : Lord send our conscience to the eternal Braj of Yogmaaya beyond Kaalmaaya by His gracious vision, which we saw through our Aatmic vision. Subsequently we went into the Brahmaand of Raas and, our hearts filled with blissful joy, experienced the eternal love-filled sport.

Import : This verse narrates the experiences that accrue on consummation by intense meditational concentration, of how our conscience (*Aatmic vision*) ascends to Braj and Raas of the eternal yogmaaya yonder than this Kaalmaaya Brahmaand. Paramdhaam embodies the sports of Paraatmaas while, outside of it, in the worlds of

Hadh and Behadh, the sports of Aatmaas only are possible. Aatma is the reflective image of Paraatma. This finds clear indication in the following verse "**Siphath aesee kahee momin kee, jaake aks kaa dhil ars".** Aatmic sight alone enables visualization of Paramdhaam, Dual Form and our original bodies during chithhwani. Aatma, Surtha and Vaasna, all mean the same. It is a matter of great mystic secret that, Aatma or Surtha is nothing but the focussed vision of the Paraatma of Paramdhaam. The following verse of Pragat Vaani, establishes the same. **"yaamen surath aa'ee syaamaa jee kee saar".** It is the inner vision of Aatma that reaches Paramdhaam during dhhyaan (*meditational concentration or chithhwani*).

"Jaagrath budhh hirdhe aa'ee, ab rahe naa saken aek khin.
Surath tootee naasooth se, pohonchee surath vathan." ***(4)***

Meaning : Jaagrith Budhhi (*Supreme intellect of Akshar Brahm*) has entered our hearts in this Jaagni Brahmaand and that has given us recognition of our own abode as well as of the form of our Lord. Now it is extremely unbearable to be in this world burning in the fire of separation. My surtha is now fully engrossed in the dhhyaan of Paramdhaam beyond this mortal world.

"Chinhaar bha'ee sab saathh me'n, aa'ee dhhaam khusboae.
Prem upajyaa mool kaa, supan rehenaa kyon hoae." (5)

Meaning : Sundharsaath have now gained full recognition of Lord and of our abode by the spread of Jaagrith Budhhi. Perception of Paramdhaam has also become possible through chithhwani. Love for Paramdhaam has sprouted in my heart and alas! How can I ever remain in this dreamy world in this state?

"Ab neendh hamaaree kyon rahe, in bakhth dhiae jagaa'ae.
Jaage peechhe jhoottee bhom me'n, kyon kar rahyo jaa'ae." (6)

Meaning : The Opulent Lord has awakened us through the wisdom of Jaagrith Budhhi. How can the slumber of Maaya exist within us in this situation? How is it possible to exist in this false world after awakening?

"Dhekh thaiyaaree saathh kee, ao samayaa rahyaa na haathh.
Avasar nayaa udhe hu'aa, umangiyo sab saathh." (7)

Meaning : So keen are Sundharsaath to drown themselves in deep

meditational concentration that, time seems to be running out. Now, all Sundharsaath are in great enthusiasm as, the manifestation of Vaani of Paramdhaam has presented them with an opportunity to remain engrossed in blissful chithhwani.

Import : This verse bears no reference to the dispute between Shri Laaldhaasji and Govardhhandhaasji. After the manifestation of the Vaani of Maariphath Saagar in Vikram Samwath 1745, Shri Mahaamathiji tended to remain immersed in dhhyaan day and night and, even Sundharsaath started emulating him. This finds reference as '*avasar nayaa*' or readiness of Sundharsaath in the verse. 'Samayaa rahyaa na haath' (*not to have time at hand*) is figurative expression meaning, Sundharsaath had started to reach such deep state of chithhwani that they were unaware of the time fleeting past.

"Kyon rahe surthen pakadee, aek dhooje ke aage hoae.
Dhoudaa dhoud aesee hu'ee, peechhe rahe na koae." ***(8)***

Meaning : Alas! Why would the Aatmaas of Paramdhaam remain attached to this world? All want to be a step ahead of others in doing dhhyaan. Such a race had started amongst Sundharsaath to subjugate themselves totally in the love of Lord that, no one wanted to be found

wanting.

"Ka'ee huthee dhes pardhes me'n, ae baathen suniyaan thin.
Thinkee surthen ith baandhhiyaan, thith rahe na sake aek khin." ***(9)***

Meaning : All Sundharsaath fortunate enough to get enlightenment by Thaarthamic wisdom could not make it to Pannaa Ji. They had to remain behind in their own places, here or abroad, due to some reasons. Even they focussed their concentration on the lotus feet of Shri Ji, when they heard about the manifestation of Brahm Vaani and the consequent consummating indulgence in chithhwani by Sundharsaath. They found it impossible to remain in their houses under the influence of Maaya even for a moment; meaning, they also engrossed themselves in deep meditational concentration day and night.

"Pardhesen saathh pasaryo hutho, thith sabe padyo sor.
Yon ttaur ttaur rangh phailiyaa, hu'aa mahanmadhee dhaur." ***(10)***

Meaning : Many Sundharsaath were staying at places far off from Panna Ji. The news of the involvement of Sundharsaath of Panna Ji in enthralling chithhwani reached them too. In this way, the flare of

chithhwani of Paramdhaam and of the Dual Form spread all over. Recognizing the form of Shri Ji as that of Aksharaatheeth, all Sundharsaath took to the path counselled by Shri Ji.

"Peechhlaa saathh aa'ae milsee, par agale Karen uthaaval.
Kethaak saathh vichaar neekaa, so jaanen chalen sab mil." ***(11)***

Meaning : All those Sundharsaath who are likely to recognize Lord through Brahm Vaani would doubtless engross themselves in meditational concentration in future. However, those who have already gained recognition of Aksharaatheeth remain consumed by restless eagerness of, when would they be able to drown themselves in the chithhwani of the Dual Form and of Paramdhaam. Some very considerate Sundharsaath think of doing dhhyaan of Paramdhaam all togetheras a group.

"In bidhh sor hu'aa saathh me'n, ttaur ttaur padee pukaar.
Aek aa'ae aek aavath hai, aek hoth hai thaiyaar." ***(12)***

Meaning : This way, the reverberation of the voice of chithhwani of Paramdhaam reached Sundharsaath loud and clear all over. Some Sundharsaath have already reached the lotus feet of the Opulent Lord

while, some others are reaching and yet others are readying themselves.

"Aisaa samayaa ith hu'aa, aa'ae pohonche in majal.
Ko'ee ko'ee laabh jo levaheen, jin jaag dhekhaayaa chal." ***(13)***

Meaning : This is such a phase of Jaagni whence, Sundharsaath after reaching that destination have no other desire but to enshrine the glory of the Dual Form in their hearts. Only those Sundharsaath, who enshrined Lord in their hearts through chithhwani and awakened their Aatma, were successful in taking full advantage of the priceless opportunity.

"Sudhh budhh aa'ee saathh me'n, surthaa phiree saban.
Ko'ee aage peechhe avval, sabe huae chethan." ***(14)***

Meaning : There occurred tremendous arousal amongst Sundharsaath by the mercy of Lord. All of their surthaas got lost in the glory of the Dual Form breaking free off Maaya. While some had progressed faster in this, others were a bit behind. Some had got involved in chithhwani from the beginning itself. This way, all were fully alert with regard to awakening of their Aatmaas.

"Ko'ee ko'ee peechhe rehe ga'ee, thinkee surath rahee ha'm maahen.
Ddeel karee jyon svaanthsiyon, aa'ae angh pohonche naahen." (15)

Meaning : Just as some of the milkmaid souls of Braj, given to worldly norms, (*found wanting in love for Lord*) could not desert their worldly houses even on listening to the melodious sound of flute, some Sundharsaath also got stranded in their houses despite hearing the flute-like Vaani of mine. Though the illumination of Brahm Vaani did reach them, they could not leave their worldly responsibilities and come to me at Panna Ji; but their surthaas remained connected to me.

"Kahe mahaamath pareechhaa thin kee, jo pehele huae nirmal.
Chhoote vikaar sab angh ke, aa'ae pohonche isk avval." (16)

Meaning : Shri Mahaamathiji says that, this is a time of test for those Sundharsaath who have awakened themselves in the illumination of Brahm Vaani. Sundharsaath who took to the path of enseating the Dual Form and Paramdhaam in their hearts through dhhyaan, gained eternal love (*ishq*) first. Freed of all their mental defilements, they were the first ones to become pure and serene.

Episode [92] Verses (1320).

Raag Shree

"Ab ham chale dhhaam ko, saathh apnaa le.
Likhyaa kaul phurmaan me'n, aa'ae pohonchyaa ae." ***(1)***

Meaning : Shri Mahaamathiji says that, the time has come now for the fulfilment of the promises made in Kuraan. I am now absorbed in chithhwani with Sundharsaath of Paramdhaam.

Import : Found mentioned in *ijaa samiou, 7th paara, sooraha 6, aayath 36* of Kuraan is the awakening of the dead by Khudha at the time of kayaamath and leading them back to Arshe Ajeem; meaning, shall take back Roohs (*Brahm-munis*) after making them perform namaaz (*worship or prayer*) of one Jamaam (*one Almighty*).

'Ars bakaa par sijdhaa, karaavasee imaam' All have been guided to chithhwani of Paramdhaam by Shri Ji, taking them away from shariyath (*ritualism*) and thareekath (*customs*), which has fetched them the path of Hakeekath (*absolute truth*) and Maariphath (*absolute love*). To awaken one's own Aatma, there is no other path of Hakeekath and Maariphath other than love-filled chithhwani. This entire episode goads all to do chithhwani by describing the glory and

sports of Paramdhaam.

"Sakhee ham tho hamaare ghar chale, thum hoojo husiyaar.
Surthaa aage chal ga'ee, ham peett dha'ee sansaar." ***(2)***

Meaning : O'Sundharsaathji! I am totally absorbed in the dhhyaan of our Paramdhaam. All of you please become cautious; suggesting, not to be ensnared by the deceitful Maaya. I have severed all my worldly ties and have directed my surtha towards Paramdhaam.

Import : *"peett dha'ee"* (peett dhena or to show back) is allegorical, the essence of which is, to severe relations or to forget completely. It is the contention of Yog Dharshan that, **'chith'thvrit'thi nirodhhaha yogaha'** meaning, restraining the instincts or disposition of mind is in itself yog. The conveyed inference is that, restraining the mental faculties from wandering around under the vagaries of Maaya, helps acquire the state of yog. This, under ordinary parlance is chithhwani, essentially meaning, to focus one's concentration on Beloved by drawing it away from the world.

"Ham'me'n peechhe ko'ee naa rahe, aur raho so raheo.
Gun avgun sabke maaf kiae, jin jo bhaave so kaho." ***(3)***

Meaning : I hope that no Sundharsaath will remain behind in doing chithhwani. If anyone remains behind due to laziness and negligence, so be it. What else can I say more than this? I have excused the merits and demerits of all. Now let anyone do anything that pleases them, I have no complaints.

Import : Exposition on merits and demerits has already appeared in episode 55, verse 14. The principal theme of this verse is that, whoever has even a bit of reverence for Shri Ji, will definitely do chithhwani of Paramdhaam. The verses to follow testify this aspect only.

"Ab ham rahyo na jaavaheen, mool milaawe bin.
Hirdhe chadd chadd aavaheen, sansaar lagath agin." ***(4)***

Meaning : I am unable to live in this world without vision or glimpse of Mool-milaawa. The glory of Mool-milaawa appears repeatedly in the heart of my Aatma. Now, I feel this world to be as painful or distressful as that of a fire.

Import : From the mortal body of Mahaamathiji only, the gospel books of Parikrama, Saagar and Shringaar have manifested. His

description of the restlessness for a vision of Mool-milaawa is for giving a lesson to Sundharsaath. Just as a house on fire needs abandonment, this world finds mention in this verse, as renounceable, likened to a fire. The essence of **'sansaar lagath agin' is this only.**

"So'ee basthar so'ee bhookhan, so'ee sejyaa singaar.
So'ee mevaa mittaa'e'yaan, alekhen apaar". ***(5)***

Meaning : My Aatma is viewing the lustrous clothing and ornaments, bed and adorations of Paramdhaam. I am also experiencing the varieties of sweetmeat and dry fruits that defy expression in words.

Import : The sweetmeat, clothing and ornaments of Paramdhaam of non-dual singular sport have no bearing in the worldly context. They are simply a part of enacted sport and are representation of the luminous from of Paar Brahm Himself. The glory finding description in the following verses also embody the same sentiment.

"So'ee dhhanee so'ee vathan, so'ee mero sundharsaath.
So'ee vilaas ab dhekhiae, dhoree khainchee unke haathh." ***(6)***

Meaning : O'Sundharsaathji! Now please see the glory and bliss of our Paramdhaam; how our Lord is enthroned and how all of us

Sundharsaath are seated encircling Him at Mool-milaawa. The thread of my surtha is in the hands of Lord only. Tugging at it, He is guiding me towards Paramdhaam.

"So'ee chouk galiyaan mandhir, so'ee thhambh dhivaalen dhvaar.
So'ee kamaad so'ee seeddiyaan, jhalkaaron jhalkaar." (7)

Meaning : Glimpses of the same cross roads, streets, dwelling places, pillars, walls and doors flash past the eyes of my Aatma. The glory of the glimmering doors and stairs is captivating.

"So'ee mohol so'ee maaliae, so'ee chhajje rosan.
So'ee milaave saathh ke, so'ee bolen meette vachan." (8)

Meaning : The same palace, its floors and the glittering balconies illuminated by the effulgence of Paramdhaam are all visible. I also hear in my heart the sweet elixir like words of converSathion of Sundharsaath.

"So'ee jharokhe dhhaam ke, jith jhaankath ham thum.
So kyon naa dhekho najaron, bulaa'e'yaan khasam." (9)

Meaning : O'Sundharsaathji! Your Lord is beckoning you to Paramdhaam. Why don't you see with your aatmic eyes the peepholes of Paramdhaam through which we used to peep and witness the outside glory?

"So'ee khelnaa so'ee hansnaa, so'ee ras rangh ke milaap.
Jo hove in saathh kaa, so yaadh karo apnaa aap." ***(10)***

Meaning : Whoever is Sundharsaath of Paramdhaam should remember that leela of self in which all used to laugh and play with each other and, meet each other with happiness and bliss.

"So'ee chaal gath apnee, jo karthe maahen dhhaam.
Hansnaa khelnaa bolnaa, sangh syaamaa jee syaam." ***(11)***

Meaning : O'comrades! Please remember through chithhwani that state and leela in which we used to laugh and play with gay abandon and love with Raaj-Shyaamaaji and used to talk in words even sweeter than elixir.

"So'ee baathen prem kee, so'ee sukh saneh.
Sukh akhand ko bhool ke, kyon rahe jhoottee dheh." (12)

Meaning : O'comrades! My heart is experiencing that same events and the same happiness of blissful love of Paramdhaam. Why do you want to remain trapped in the cravings and desires of this illusory mortal body, forgetting all those eternal joys of Paramdhaam?

"So'ee sejyaa so'ee mandhir, so'ee pi'u jee ko vilaas.
So'ee mukh ke markalde, chhootee angh kee aas." (13)

Meaning : The dwelling places and the very comfortable beds in them are registering within me and, I am experiencing our blissful sports with Beloved. I have no desire whatsoever to remain within this false body after seeing the divine glory of the smiling face of Beloved Shri Raaj Ji.

"So'ee raseele rangh bhare, nirakhen nethr chaddaa'ae.
Sundhar mukh sankool kee, bhar bhar amrith pilaa'ae." (14)

Meaning : I also perceive that the countenance of Shri Raaj Ji is very beautiful and handsome and, is full of intoxicating cheerfulness. His

eyes are brimming with the flavour of divine love and bliss. With these eyes, He is beholding us attentively and is nourishing us by filling them with the elixir of love; meaning, is giving us ecstasy of blissful love.

"So'ee kataachhe syaam kee, seenchath surath chalaa'ae.
Banke nain maror ke, dhrishten dhrisht milaa'ae." ***(15)***

Meaning : Our Beloved's eyes are slanting and gallant and, His gaze is full of love and affection. When He looks at our eyes with His slanting and gallant eyes, our Aatmaas feel irrigated with His elixir like loving affection; meaning, get intoxicated with blissful love.

"Kahaa kahoon sukh saathh ko, dhekhen bhrikutee bhaunh chaddaaye.
Sukhkaaree seethal sadhaa, sukh kahaa kehesee jubaa'n'ae." ***(16)***

Meaning : The love-filled gaze of Shri Raaj Ji is ever soothingly cool, pleasant and comfortable. When He casts love-filled glances at Sundharsaath with crooked eyebrows, Sundharsaath feel so ecstatic a happiness that, it is imposible to describe in the words of this world.

Import : '*Brikuti*' (*brow-point*) actually means the centre point

between the two eyebrows. It is is like the centre point of a wooden bow for positioning the arrow. The area between the eye, with which love-filled arrow of glance is shot, and the brow-point (*brikuti*) becomes a bit squinted and, this finds reference in the verse as '*brikutee bhaunh chaddaaye*'.

"Suchham saroop ne sundharthaa, unmadh saare angh.
Baraabar aekai bhaanth ke, aur ka'ee vidhh ke ras rangh." ***(17)***

Meaning : The divine form of Shri Raaj Ji is both bewitchingly charming and subtle. Every part of His body permeates intoxicating love. The beauty of every part is identical; meaning, no part is less or more beautiful than the other. Every part is bounteously full and brimming with kinds of divine love and bliss.

"Aek dhooje ke chith'th par, chaal chale maahon maahen.
Paathr prem preeth ke, haans vinodh binaa kachhoo naahen." ***(18)***

Meaning : The demeanor and dealings of Sundharsaath in Paramdhaam are as per their mental conscience. Their forms are embodiments of love and affection; meaning, whole body imbues with love. Nothing other than love-filled laughter and humorous

amusement mark their sports.

Import : Just as, there is existence in seed form of, fame or prestige in recognition, pride or vanity in ego and grace or glamour in beauty, similarly, there is existence of affection in love. The laughter, humour and amusement of Paramdhaam are not comparable with the worldly forms. The real perception of these is possible only after attaining Brahmic state (*attaining oneness with Brahm*).

"Boae nek aave in ghar kee, tho angh nikase aahe.
So thabaheen thathkin me'n, pi'u jee pe pohonchaa'ae." ***(19)***

Meaning : A feel of even a bit of fragrance of Paramdhaam (*meaning, even a bit of experience of Paramdhaam*) would, by a single sigh of anguish of separation emanating from the heart, make the Aatma to relinquish this body and reach out for the Beloved.

Import : If, there is the possibility of relinquishment of body in the anguish of separation caused by a mere minor experience of Paramdhaam, then how come Shri Laaldhaasji and Yugaldhaasji could describe Paramdhaam in such detail with clarity? If it be said that, the bodies remained intact because the Lord desired them to

make the descriptions, then how come that, though many great masters (*Paramhans*) got realization of Paramdhaam and yet did not pen down any description? They went on carrying out the task of Jaagni even after getting visions of Paramdhaam. In this context, is this verse of Mukh Vaani, contradictory to these events?

In fact, what this verse conveys is that, even a little glimpse of the eternally glorious Paramdhaam by aatma, generates such a fire of anguish of separation within that, the entire world appears to be unbearably painful and disinteresting. There is mere expression of anguish of separation in this verse. Sacrificing the body or not, is entirely dependant on the mercy of Lord and has no real connection with realization of Paramdhaam. If realization of the Dual Form and of Paramdhaam results in relinquishment of body, of what use is then of the compilations of Parikrama, Saagar and Singaar? Further, why then the verses of this kiranthan, implores repeatedly and emphasizes on chithhwani?

"Yaadh karo jo maangiyaa, dhhaniaen khel dhekhaayaa kar heth.
Mahaamath kahen meheboob ke, sukh me'n ho saavcheth." ***(20)***

Meaning : Shri Mahaamathiji says, O'comrades! Please remember

that moment at Paramdhaam when you asked of Lord for the sport of illusion. Lord has shown us this sport with great love and care essentially to fulfil our desire. Now become alert and prepare yourself mentally for the fact that, we have to experience the eternal affections and love of Lord remaining in this world of Maaya.

Episode [93] Verses (1340).

Raag Shree Goudee

"Suno saathh jee sirdhaaro, ae keejo vachan vichaar.
Dhekho baaher maahen anthar, leejo saar ko saar jo saar." ***(1)***

Meaning : shri Mahaamathiji says, O'leaders of Sundharsaath! Please reflect on these words of mine with awakened wisdom. Please have perception of inside (*anthar – body*), outside (Brahmaand) and of eternal Paramdhaam, with your Aatmic wisdom. Recognize further 'Thaartham', the gist form of all these, 'Jaagni', the gist of Thaartham and, 'the Form of Lord', the gist of even Jaagni.

Import : Even though there is no leader or chieftain Sundharsaath in

the oneness of Paramdhaam, in this Jaagni Brahmaand, those sundharsaath who have been assigned the special responsibility of Jaagni and within whom abound the qualities of faith, love and wisdom (*imaan, ishq and ilam*), find address as leader Sundharsaath in this verse.

"Sundharbaa'ee kahe dhhaam se, mei saathh bulaavan aa'ee.
Dhhaam se thaartham, karee brahmaand me'n rosnaa'ee." ***(2)***

Meaning : Sundharbai (*Shri Shyaamaaji*) says that, 'I have come from Paramdhaam to call back all Sundharsaath. By bringing the enlightening Thaarthamic wisdom from Paramdhaam, I have have spread the illumination of wisdom in this Brahmaand.

Explanation : It is contrary to the tenets of Mukh Vaani to consider Sundharbai and Shyaamaaji as separate. This understanding is the misguided gift of Puraan Sanhitha, **'Swaaminee vaasnaa saakshaath aavishtaa sundharee manaha'** *Puraan sanhitha 34/43.* In reality, the contention of Prakaash Hindhusthaani in which it is said **'Sundharbaa'ee shaamaa jee naam, Mat'thuoo mehthaa ghar avthaar',** is honourable. This clearly establishes that Sundharbai is the name of Shyaamaaji only.

"So sundharbaa'ee dhhaam chalthe, jaaher kahe vachan.
Aadee khadee indhraavathee, kahe mei rehe naa sakon thum bin." (3)

Meaning : While relinquishing his penta-elemental body, Sadguru Dhhani Shri Devchandraji had clearly said that, the Aatma of Indhraavthi is standing in line on my Path. She is telling that, 'I cannot stay in this world without you'.

Import : 'Standig in the way' is metaphorical with the literal meaning, to oppose. To take the overt meaning here will not be appropriate.

"Dha'ee dhilaasaa bulaa'ae ke, mei la'ee sikhaapan.
Rooh allah ke phurmaan me'n, likhe jaame dhoae tha'n." (4)

Meaning : Sadguru Dhhani Shri Devchandraji consoled me and made me understand. I grasped the advice given by Dhhani. Sadguru Dhhani Shri Devchandraji told me about mention in Kuraan of Shyaamaaji adorning two bodies for her sport.

"Mool saroop beech dhhaam ke, khel me'n jaamen dhoae.
Haraa hullaa supeth gudhree, kahe rooh allaa ke soae." (5)

Meaning : At Paramdhaam, there is only one original body of Shyaamaaji, but she is to adorn two bodies in this Jaagni Brahmaand. Kuraan has recorded that, the clothing of the first body would be green and of second, white.

Import : Green colour is a representation of the advent of the wealth of Thaarthamic wisdom of Paramdhaam. Shri Indhraavathiji says,

'Bohoth dhhan lyaa'ae dhhanee dhhaam the, vidhh vidhh ko prakaar.
So ae sab mei tholiyaa, thaartham sabmen saar.' *Kalas Hindhusthaani 23/54.*

Similarly, white colour is symbolic of completeness of wisdom or, of holistic wisdom. Therefore, the second form, manifestor of the Brahm Vaani that reveals the embodied secrets of all the scriptures of the world, finds depiction as white.

"Hadheeson bhee yon kahyaa, aakhir isaa bujrak.
Imaam jyaadhaa thin sen, jin sabon pohonchaa'ae hak." ***(6)***

Meaning : The scriptures of Hadhees mention that, at the last moment (*Waqth aakhirath – the time of khayaamath*) the glory of Rooh Allah (*Shyaamaaji*) shall be great. Still greater would be the glory of

Aakhrool Imaam Muhammadh Mahdhi Saahibbujjmaan (*Shri Praannaathji*). This form alone will reveal the form of Sath-Chith-Aanad Paar Brahm to all.

Import : Muhammadh Sallah has said in Hadhees that 'there is no nabuvath (*messenger*) after me but, only one Ahamadh Bukhaari Sharif would incarnate. He will be greater than all others (*bakaithulaah*) and, complete and perfect in divine logic and reasoning (*hujjathullah*). There shall be neither any contradiction nor counter to his pronouncements (*Vaani*). He only shall resurrect Islam by cleansing it of the prevailing evils and unify all religious philosophies. In fact, his glory is boundless. Aakhrool Imaam Mahanmmadh Mahdhi (Shri Ji sahib) or Mahanmmadh Saahib only will unite all under one umbrella by enacting His worldly sport in two bodies.

"Khaasee giro ke beech me'n, aakhir imaam khaavandh hoae.
Ae jo likhyaa phurmaan me'n, roohalla ke jaamen dhoae." ***(7)***

Meaning : Written in Kuraan is the fact that, Shyaamaaji will dorn two bodies and Aakhrool Imaam Muhammadh Mahdhi Saahibbjjmaam will find recognition as the form of Sath-Chith-Aanandh Paar Brahm among Brahmshrishtis and Ishwarishrishtis.

"Bhee kahyaa baaneey me'n, paanch saroop aek ttaur.
Phurmaan me'n bhee yon kahyaa, ko'ee naaheen yaa bin aur." (8)

Meaning : Vaani also clearly conveys that, all the five powers of Lord (*Josh- inspirational power, shyaamaaji, Akshar Brahm, Jaagrith Bud'dhhi- supreme intellect, Aavesh-exalted power*) shall all ensconse in one body (*Indhraavathiji*) for the worldly sport. There is description of all these five powers in Kuraan (*sooraa naas*) as well. Mentioned clearly in Kuraan is that, other than him, there shall be no other great Sadguru or venerable one.

Import : The conveyed meaning of the word vaani in this verse is for the Hindu scriptures like Puraan Sanhitha, Maheswar Thanthr, Bud'dhh Geetha etc. Though not written in such clear terms that all the five powers of Paar Brahm shallbe in one body, the gist of these scriptures on careful reflection leads to this surmise. There is description in Kuraan of all the five powers playing in one body.

"Kahe sundharbai achharaatheeth se, khel aayaa saathh.
Dhoae supan ae theesraa, dhekhaayaa praannaathh." (9)

Meaning : Shyaamaaji says that, Sundharsaath from Paramdhaam of

aksharaatheeth have come in ths illusory sport. The opulent Lord has shown us the sports of Braj and Raas in dream state and now, Praannaathji is showing the third sport of Jaagni.

Import : A question of natural curiosity in this context is, why, despite the fact that this third sport is also in the Brahmaand of Kaalmaaya as that of Braj, it is still called the sport of Jaagni while, the sport of Raas enacted in Yog-maaya is considred of a dream state? Despite the fact that, the Brahmaand of Yog-maaya is effulgent and free of the three qualities, the sport enacted there, is of dream because, in Raas, the Brahmshrishtis and Ishwarishishtis had no awareness of Paramdhaam. As against this, the Jaagni leela though taking place in dreamy Brahmaand of Kal-maaya is, nevertheless of wakeful Brahmaand because, Sundharsaath are enjoying the blissful joys of Paramdhaam due to the manifestation of Brahm Vaani.

"Kahe phurmaan noor bilandh se, khel me'n uthare momin.
Khel theen dhekhe theen raath me'n, chale phajar inkaa ijan." ***(10)***

Meaning : It is, written in Kuraan that, Brahm-munis (Momins) of Paramdhaam have manifested to experience the sport of Maaya. In three quarters of the night, they have witnessed three different sports.

With their enlightened vision, they only shall rule when the dawn comes.

Import : In the 30th paara, Amm paar of Kuraan, soora kadhar 97 innaa anjalnaahu phi lai-lathil kadhari-ja laa(1) va maa'n adhraa-ka maa lai-lathul kadhar-tha (2) lai-lathul kadhari laa 5 khaisam min alphi shahar-tha (3) tha-najjalul maloee-kathu var'ruhu pheehaa bi-ijni rabbihim min kulli asmrin laa (4) salaamun kaa pha hi-ya hat'thaa math-la'il fajir-ae (5) me'n, finds description that, innaa-injulaanaa hoo phil. There is description of the coming of Roohs and Pharishthaas (*angels or Ishwarishrishtis*) to this mortal world. (*Lail Thul Kadhr*) are the three aspects of the long night. 1. Braj, 2. Raas and 3. Jaagni. Whichever body or form through which one gains recognition of Aksharaatheeth shall enjoy the command of that form only.

"Yon bidhh bidhh dhridd kar dhiyaa, dhe saakh dhhanee phurmaan.
Apnee akal maaphak, kehe kehe mukh kee baan." (11)

Meaning : This way, Sadguru Dhhani Shri Devchandraji established everything firmly by giving testimonies from Kuraan. He clearly spelt out aspects of Kuraan briefly as per his understanding.

Import : Though Jaagrith Budhhi (Israafil) was rersident within Sadguru Dhhani Shri Devchandraji, due to the absence of Aatma of Akshar Brahm (*Muhammadh*), it was not possible to have complete knowledge of Kuraan. The act of expounding the inherent wisdom of Kuraan started from Medtha through the second body.

'Ith mahammadh ko mil chale, thab ahamadh paayaa khithaab.
Isaa aur Mahanmadh mile, maare dhajjaal sithaab.' ***(Beethak)***

This is the essence of the expression '*apnee akal maaphak*' in the third part of this verse.

"Dhhanee phurmaan saakh ley ke, dhekhaaye dha'ee asal.
So Phurmaayaa chhod ke, Karen chaahyaa apne dhil." ***(12)***

Meaning : Sadguru Dhhani Shri Devchandraji had given recognition of the ensconsed Dual Form within me by citing testimonies from Lord's written order, Kuraan. Even then, the followers of Bihaariji, proponents of lineage, wanted to impose their own will of ascension by birth, much against the viepoint of Dhhani Shri Devchandraji.

Import : Taking up the cudgel for ascension by birth or blood relation, Baalbai enthroned Bihaariji on the spiritual seat in spite of the

pronouncement of Sadguru Dhhani Shri Devchandraji in front of all that, divine sport is to occur from the body of Mihir Raaj after him.

"Thodath saroop singhaasan, apnee dhoudaa'ae akal.
In baathon maare jaath hai, dhekho unkee asal." ***(13)***

Meaning : Disregarding the enthroned Dual Form in the abode of the heart of Indhraavathiji, Bihaariji was, accorded the status of Aksharaatheeth by those with worldly intellect, just because of being the son of Sadguru Dhhani Shri Devchandraji and occupying the spiritual citadel. Seen from the spiritual point of view, it becomes clear that, they were ignorant of the identity of the true form of Lord, lost in darkness of ignorance.

Import : Their worldly intellect made them to accept Bihaariji as Aksharaatheeth by his being the son of Sadguru and occupying the exalted spiritual seat. They have no realization of the Dual Form ensconsed within the abode of the heart of Shri Mihiraj Ji. By extolling the spiritual seat and their temple of veneration (*Chaakla Mandhir*), they were intending to keep Mihir-raaj Ji under the patronage of Bihaariji. The expression, '*thodath saroop singhaasan'* in the everse, conveys this sentiment.

"Binaa dharadh dhodaave dhaanaa'ee, so pade khaalee makaan.
Isk naaheen saroop binaa, tho ae kyon kahiae imaan." ***(14)***

Meaning : The heart of those bereft of the emotional pains of separation, possesses only dry erudite cleverness of words. Their hearts are like desolate houses with no occupant (*Beloved*). Where can that love come from, when there is no awareness of Beloved at all? It is well neigh impossible to consider such people of having devotion to Lord.

Import : Without an awareness of the form of Praan-naathji, it is not possible for love to sprout in the heart. The supporters of Bihaariji harboured malice against Shri Ji, all the while trumpeting about their unflinching faith towards Sadguru Dhhani Shri Devchandraji. They could never realize the fact that Sadguru Dhhani Shri Devchandraji is ensconsed (*Dual Form*) within the abode of the heart of Shri Mihir-raaj Ji. This verse essentially conveys this only.

"Dhardhee jaane dhil kee, jaaheree jaane bhekh.
Anthar muskil pohonchnaa, rangh laagyaa uplaa dhekh." ***(15)***

Meaning : One who experiences the anguish of separation (*Brahmshrishti*) alone, can recognize the divine form ensconsed within the abode of the heart. Jeevshrishtis (*jaaheri*) consider themselves gratified by external worship and mere singing of praises of the enthroned spiritual master and of the exalted seat. They consider external glitter and show as everything. It is too difficult a proposition for them to recognize the in-dwelling Lord within the abode of the heart; meaning, recognition of Shri Ji was impossible for the Sundharsaath associated with Bihaariji.

"In vidhh seven syaam ko, kahe jo munaaphak.
Kahaaven baraabar bujrak, par ga'ee na aakhir lon sak." ***(16)***

Meaning : In a way, the Sundharsaath flaunting full commitment outwardly towards Sadguru Dhhani Shri Devchandraji and at the same time firm supporters of Bihaariji inwardly, are the most unfortunate as, they harbour malice against Shri Mihir-raaj Ji, within whom resides Shri Devchandraji, the one on whom they profess to keep great faith. In this way, their faith towards Shri Raaj Ji is as murky as groping in the dark. They thought of themselves as privileged and of higher standing, given their association with the exalted seat of spiritual Master; nevertheless, they remained mired in uncertainty not

knowing whether Lord was enshrined within Shri Bihaariji or Shri Mihir-raaj Ji.

"Mool na leven maa'aenaa, leth upalee dhekhaa dhekh.
Asal saroop ko dhoor kar, poojath unkaa bhekh." ***(17)***

Meaning : They never strived to get at the truth and instead, remained Sathisfied by mere imitation of outward veneration. Instead of searching Shri Devchandraji (*Dual Form*) in the abode of the heart of Shri Mihir-raaj Ji, they keep searching for in spiritual seat, photo, tree etc. This way, they take to outer worship by being far away from the Original Form.

Import : Worship of overt forms instead of covert original forms, makes one go astray from the true spiritual path. There is explicit narration in this context in Para-7, aayath-142 – 154 of Kuraan. The gist of it is as follows:

When, paigambar Moosa (*Moses, the messenger*) went to the mountain of Kohthur for fourty days, he entrusted the responsibility of his sect of followers to Haaroon. To his surprise, when he came back, he found his sect of followers worshipping a golden colt as the form of Khudha

(*Almighty*). Angered, he scolded Haaroon heavily for this aberration.

"Ith baath badee hai samajh kee, aur imaan kaa kaam.
Saathh jee samajh aesee chaahiae, jaisaa kahyaa allaa kalaam." (18)

Meaning : O'Sundharsaathji! There is need for rational vision and unfailing faith on the Opulent Lord. Whatever Lord has said in Kuraan, His written order, is true. We should have single-minded faith in Lord as mentioned in Kuraan.

Import : It is the contention of Kuraan that, the one and only one, Sath-Chith-Aanandh Paar Brahm alone is worth worshipping. Similar is the contention of Vedh that, none other than Paar Brahm is worshippable. Vedhaantha advocates concentration on the form of sentient Brahm in exclusion to any insentient objectr during meditation. Now, it is a test of our faith as to on whom do we concentrate or reflect?

"Jethee baathen kahoon saathh jee, thinke dheuon nisaan.
Aur mukh then na bolahoon, binaa dhhanee phurmaan." (19)

Meaning : O'Sundharsaathji! I shall defitely give some testimony to

all whatever I say. I shall never say anything without giving testimonies from the written order of Lord (*Kuraan*) or other spiritual texts.

Import : It is natural to have curiosity on why so much importance is being given to Kuraan while giving testimonies. The only answer ascribable in this context is that, Kuraan manifested in this world some 1000 years before the coming of Brahm-munis. Its main purpose is to reveal the unworldly Brahm Gyaan, as well as the form of Shri Praan-nnathji expected to incarnate at the time of Khayaamath. There are clear indications about the abode, Form and sport of Paar Brahm and, of His manifestation in eastern scriptures like Vedh, Upanishadh, Puraan Sanhitha, Maheshwar Thanthr etc. However, there is no information on these in western scriptures except in Kuraan. Kuraan also embodies predictions of many future events to occur in this Jaagni leela and so, apparently, Kuraan finds mention in the context of many testimonies.

"In phurmaan me'n aesaa likhyaa, kare paathsaahee dheen.
Badee badaa'ee hoaesee, par umaraaon ke aadhheen." ***(20)***

Meaning : It is so written in Kuraan that, the so-called custodians of

religious faiths and masters occupying coveted spiritual seats shall be in prominence. Even though Brahm Vaani will have its own importance, these custodians and masters will still enjoy great hold or command.

Import : The meaning of 'umaraah' is, heir (*successor*), custodian or, rich and affluent master occupying spiritual throne. In fact, their sway over most religious/spiritual faiths or sects is very much evident. Such custodians and leaders, despite lacking in deep understanding of the mystic secrets of spiritualism, succeed in imposing their beliefs due to their coveted position, essentially because of the blind mass support they enjoy by virtue of their position of power.

"Kahe kuraan bandh karasee, inke jo umaraah.
Aek tho karasee bandhagee, aur jo kahe gumraah." ***(21)***

Meaning : It is clearly mentioned in Kuraan that, the future custodians and masters will hinder the propagation of true spiritual wisdom. They shall be given to the ways of shariath and thareekath and, lead others to go astray by involving them in these forms of worship at the cost of Hakeekath and Maariphath.

"Mei karoon khusaamadh unkee, mei darthaa ho'n unse.
Jo kahaaven me're umaraah, aur me're hukam me'n." ***(22)***

Meaning : Shri Mahaamathiji says that, I have fear of those successors or custodians taken to my path of misguiding Sundharsaath away from the true path of Paramdhaam and entrapping them in shariath. I seek of them not to mislead my Sundharsaath of Paramdhaam from the true path.

"Aesaa na ko'ee umaraah, jo bhaane dhil kaa dhukh.
Jab karasee thab hoaesee, dhiyaa saaheb kaa sukh." ***(23)***

Meaning : I am wary of the fact that, Sundharsaath may not in the times to come, move away from the wisdom of Vaani and become indifferent to truth. I do not foresee any custodian or master to dispel this disquietitude of mine, meaning, someone who may discharge the responsibility of carrying out Jaagni in such a way that, Sundharsaath do not become indifferent to the original truth of Vaani. Some spiritual master may appear in furure with the mercy of Lord, who would deliver the bliss and joy of Lord by directing all to the path of Paramdhaam.

Import : Why did Shri Mahaamathiji say that, 'I am unable to see anyone who would propagate the Brahm Vaani in its exactitude in future all over the world', is a pertinent question. Were not His highness Chhathrasaalji, Shri Laaldhaasji and Shri Mukundhdhaasji capable of discharging this duty? No, doubt, all the three Brahm-munis were very competent to discharge this service but, Shri Mahaamathiji, projecting much into the future with His divine inner vision had gleaned clearly the course of events to happen. Most of the Brahm-munis of the time had relinquished their bodies at the time of ending of the worldly leela by Shri Baa'ee'jiraaj and Shri Ji. Shri Laaldhaasji relinquished his body with the completion of the compilation of 'Beethak'. No doubt, the sport of Exalted Power of Raaj Ji for seven years and the reign of Shyaamaaji for twenty-four years, did take place through the body of His Highness Chhathrasaalji. Reverbrations of Brahm Vaani echoed all over during his time but, thereafter, social, political and economic conditions of the country so changed that, the awakening drive (*Jaagni*) took back-stage and came to a stand-still. The world's highest wisdom remained suppressed under religious or sectaraian ambit. The expressed anguish of Shri Mahaamathiji was with reference to this course of events.

"Aehee badaa achraj, kahaavath hai bandhe.
Jaanon pehechaan kaboon naa huthee, aese ho ga'ae dhil ke andhhe."

(24)

Meaning : It is indeed a great matter of surprise that, the custodians consider themselves faithful to me and on the other hand, they become so blind with their position and power that, they refuse to recognize my original form. Their dealings are also such, as though they have no acquaintance with me at all.

Import : Honour and respect of any great personality come only through the Vaani of Praan-naathji and inner strength. It is indeed painful if, any Sundharsaath (*eminent personality*) carried away by the honour and respect bestowed by the world, remains lost in getting his glory sung rather than that of Praan-naathji. Shri Ji has, in this verse, hinted at the possibility of later custodians and masters succumbing to such a folly.

"Mei buraa naa chaahoon thinkaa, par ve samajhath naheen soae.
Yaar sajaa dhe sakath hai, par so mujhse na hoae." ***(25)***

Meaning : Shri Mahaamathiji says that, 'I don't wish anything bad to

happen to such custodians heading specific centres of Nijaanandh philosophy. It is their misfortune that they have no recognition of my true form. It is also unfortunate that they consider it their glory to turn away from the very Vaani, which gives them honour and respect. It is possible that they may receive punishment for their sinful act from the Opulent Lord but is not acceptable to me.

Import : Only Shri Mahaamathiji enjoys the glory of being addressed as Aksharaatheeth in this Jaagni Brahmaand. In this port of the sixth day, any Sundharsaath enjoying howsoever a great glory should however remain fully subjugated at the feet of Shri Praan-naathji. It is necessary to bear in mind the following contention from Kalas Hindhusthaani: **'Indhraavathee ko upamaa, mei dha'ee me're haathh'** *K.H. 23/62.*

"Me're dhil ke dhardh kee, aek saaheb jaane baath.
Aesaa ko'ee naa milyaa, jaason karon vikhyaath." ***(26)***

Meaning : Only Aksharaatheeth knows the mental agony felt by me for the cause of inner awakening of all Sundharsaathh. I have not yet come across any such Sundharsaathh, with whom I can share this agony with respect to awakening.

Import : In the Jaagni leela happening through the body of Shri Mahaamathiji, there was a congregation of 500 Brahm-munis, almost all of whom had gained the divine vision of the Dual Form and of Paramdhaam. Still, when Shri Mahaamathiji says that, 'I have not found any individual with whom I can share my mental agony regarding Jaagni', no doubt a deep mystery shrouds this statement. Truly speaking, there is not even a single Aatma in this Jaagni Brahmaand, who could equal him in any aspect (*submission, relinquishment, humbleness, anguish of separation, love*) of spiritual pursuit. A small glimpse of the humbleness of the Aatma on whom Lord has bestowed all glory **'naam singaar sobhaa saaree, mwi bhekh thumaaro liyo'** *kiranthan 61/15, is given below.*

'Thum sayaane me're saathh jee, jin raho vikhe ras laag.
Paa'uon pakad kahe indhraavathee, utt khade raho jag.' **P. H. 21/17.**

'Rom rom ka'ee kot avagun, aesee mei gunhegaar.
Ae tho kahee mei ginthee, par gunhe ko naheen sumaar.' **K. 41/10.**

It may be possible to reach the ultimate state of humbleness but the firm determination to make everyone attain that state, is characteristic of only one, who has reached the highest citadel of

greatness. **'Sab saathh karoon mei aapsaa, tho mei jaagee parvaan.'** None has succeeded in reaching that destination so far and, neither is there any possibility of any one reaching it. That is why Shri Mahaamathiji had to say, **'Aesaa ko'ee naa milyaa, jaason karoon vikhyaath.'** even in the midst of 500 Brahm-munis.

"Jo ko'ee saathh me'n sirdhaar, la'ee dhhaam dhhanee rosan.
Khainch chhod sako so chhodiyo, naa tho aape chhoote huae dhin." (27)

Meaning : I have only this to say to those foremost Sundharsaath leading the congregation of Sundharsaath that, please put an end to all personal rivalries and animosity. If you do not do so, one day, you will have to forego all such personal rivalries after gaining the illuminating wisdom of Brahm Vaani.

"Me're tho gujraan hoaesee, jo padyaa hon bandhh.
Jo kadhee na chhootyaa raath me'n, tho phajar chhootsee phandh." (28)

Meaning : I am bound by the command of Lord to awaken Sundharsaath but shall carry out the same by the grace of Lord. If the bondage of Maaya is not leaving Sundharsaath in the night of ignorance, it shall definitely clear in the illumination of the revealed

wisdom of Brahm Vaani.

"Dhhaam dhhanee dha'ee rosanee, jo bade jamaath dhaar.
Sobhaa dha'ee athi bade, jinke si'r mud'dhaar." ***(29)***

Meaning : The Opulent Lord has enlightened the hearts with the illumination of Brahm Vaani and assigned the responsibility of Jaagni on the principal ones among Brahm-munis. By the grace of Lord, they have gained great glory amongst Sundharsaath.

"Mei in sukh dhukh then naa daroon, me're dhhanee chaahiae sanmukh.
Mohe aehee kasaalaa hoth hai, jab ko'ee dheth saathh ko dhukh." ***(30)***

Meaning : Neither do I fall prey to the desire of pleasures of this false world nor do I feel overwhelmed by its sorrows. I only want the vision of my Lord every moment of my existence in this world. I experience sorrow only when someone makes my darling Sundharsaath sad and miserable.

Import : Everyone feels happy with one's own happiness but, it is only a scarse few, who would feel happy in other's happiness and feel sad in other's sorrow. Everybody should follow the path shown by Sadguru

Shri Praan-naathji, meaning, we should also feel happy in other's happiness and feel sad in other's sadness.

"Meree aek dhrisht dhhaneey me'n, dhoojee saathh ke maa'nhe'n.
Tho dhukh aave mohe saathh ko, naa tho dhukh mohe kahoon naahen."
(31)

Meaning : My one eye is turned towards Shri Raaj Ji while the other one is turned towards Sundharsaath, meaning, I love Sundharsaath as I love Lord, due to their connection with Paramdhaam. Because of this, when Sundharsaath become sad due to any reason, I also feel saddened. Otherwise, no other sorrow of this world affects me, even a wee bit.

"Ko'ee ko'ee apnee chaathuree, le khainch Karen mood math.
Akal naa dhoudee anthar lo'n, khainche'n le daare gaflath." ***(32)***

Meaning : There are also some such people in this world, who are with foolish intellect but, by their cleverness, they exercise a misplaced hold on matters pertaining to spiritual pursuit. Their intellect is not able to proceed to Paramdhaam beyond this world and Niraakar. By

their mislaid understanding, they remain lost in the darkness of ignorance.

"Ae tho gath sansaar kee, jo khainchaa khainch karath.
Aapan tho saathhee dhhaam ke, hai ham me'n tho noor ma'th." ***(33)***

Meaning : This is with reference to those worldly beings, who remain trapped in their twisted and misplaced ideas related to knowledge and wisdom. Our Sundharsaath have come from Paramdhaam, who have within them the illumination of Thaarthamic wisdom. Therefore, there is no question of misplaced or twisted perceptions amongst them.

"Momin bade aakal, kahe aakhir jamaane ke.
Inkee samajh lesee sabe, aasmaan jimee ke je." ***(34)***

Meaning : It is, written in Kuraan that, the momins (*Brahm-munis*) who would manifest in the last part of the world (*the time khayaamath*) would be highly intelligent. The people living on earth and the Gods and Goddesses who inhabit the skies shall grasp their wisdom.

Import : A doubt arises in the mind as to,why is it that, while this

verse expounds the greatness of Brahm Vaani and talks of the whole world grasping the same, the present situation is to the contrary.

No doubt, the creation of this sport of Maaya was for showing it to the Brahm-munis. The Brahm Vaani has manifested only to awaken them. This wisdom will become available to all creatures of the world including Gods and Goddesses; but it is only due to the delay in the awakening of Brahm-munis that, this Brahm Vaani has not spread in its real form all over the Brahmaand.

"Jo ko'ee nijdhhaam kee, so nikaso rog pehechaan.
So surath peechhee khainchaheen, so jaano dhusman chhal saithaan."(35)

Meaning : Whoever is the Aatma of Paramdhaam should recognize this ailment of worldly existence and get out of this world and Niraakaar. Whatever keeps the Aatma drawn towards this world, should be recognized as enemy and a form of Maaya (*saithaan*).

"Ab bohoth kahoon mei kethaa, karee hai isaarath.
Dhil aave tho leejo salook, sukh paa'ae kahe mahaamath." (36)

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! How much

more can I tell you; I have already said much by hints. If your heart feels good about whatever I have said, please assimilate them, so that my heart may feel gladdened.

Episode [94] Verses (1376).

Raag Shree

"So'ee sohaagin dhhaam me'n, jo karsee ith rosan.
Thoul mol dhil maafak, dhesee sukh saban." ***(1)***

Meaning : Shri Mahaamathiji says that, greatest glory at Paramdhaam would be due, to that Brahmshrishti (*sohaagin*), who would declare or reveal our Beloved Aksharaatheeth in this world. She shall recognize and enshrine the divine form of Shri Raaj Ji in tune with the bountiful love and faith in her heart, and then, shall give a taste of that Aatmic bliss (*inner bliss*) to others.

"Saathh maa'n'he'n sai'n'yaa'n dhaam kee, imaan vaalee sirdhaar.
So dhhan dhhaam ko thoulsee, karasee dhridd nirdhhaar." ***(2)***

Meaning : The principal Brahmshrishti of Paramdhaam amomg Sundharsaath, will harbour within her, irrepressible faith. She shall evaluate the wealth (*Thaarthamic wisdom, ishq, vaahidhath, nisbath etc*) of Paramdhaam and decide upon the absolute truth with firm determination.

Import : Even though, all those who followed the tenets of Thaarthamic wisdom brought by Sadguru Dhhani Shri Devchandraji, are called Sundharsaath, in original terms, Sundharsaath is one who is a part of Sundharbai (*Shyaamaaji*) and whose Paraatma is present in Paramdhaam.

"Pehele thoule'n budhh jaagrith, peechhe thoule'n dhhanee aaves.
Aur thoule'n isk thaartham, thab palte upalo bhes." ***(3)***

Meaning : Primarily, she evaluates Jaagrith Budhhi and then, she debates on where exactly the Exalted Power (*aavesh*) of Lord is enseated and playing its sport (*within Bihaariji or within Shri Mihir-raaj Ji*). Further, when she evaluates the worth of Ishq and Thaarthamic wisdom, her outer dress changes, meaning, her outward look ends and, views herself only with the aatmic vision.

"Thab thoulaasee vaasnaa, aur thoulaasee hukam.
Sab bal thoule'n balvanthiyaan, aur thoule saroop khasam." ***(4)***

Meaning : Thereafter, she recognizes her own original form (*nijswaroop*) and of Lord's Supreme command (*Hukm*). The darling companion damsels of Lord not only evaluate fully all the powers of their Beloved but also of His original true form.

Import : The meaning of 'thoulna' is, to assess, to recognize or to evaluate. It is only a Brahmic companion who recognizes the original form and powers of her Beloved. She only knows of, how the will of her Beloved alone functions in the form of Hukm and, how the exalted power of Lord alone enacts the sport in this Jaagni Brahmaand in the form of Hukm.

"Rosan karasee aape apnaa, jo sainyaa jamaathdhaar.
Ae kaul avval jos kaa, jo kiyaa hai karaar." ***(5)***

Meaning : The principal companions of groups shall clearly express the proud feeling of their being Brahmshrishtis. The companions had promised not to forget their Lord at the time of the dialogue of love (*Ishq Rabd*).

Import : There is a very specific connotation to the expressed 'aape apnaa' in this verse. As a wedded one, it is the duty of a Brhmshrishti to enshrine her Opulent Lord in her heart, by turning her back to Maaya and, give recognition of His form to the world. The pride and glory of a Brahmshrishti are very much identifiable with this act. To undertake this task alone is, revealing of 'aape apnaa'.

"Jo sainyaa ham dhhaam kee, so jaane'n sab ko thoul.
Syaam syaamaa jee saathh ko, sab sainyo pe mol." ***(6)***

Meaning : We, the Brahmshrishtis of Paramdhaam alone know the invaluable worth of every thing. The glory of both, the Dual Form (*Shri Raaj-Shyaamaaji*) and of Sundharsaath, are enshrined within the Brahmic companions at Paramdhaam as well as in the awakened state here.

"Noor rosan bal dhhaam ko, so ko'ee na jaane ham bin.
Andhar rosnee so jaanaheen, jin si'r dhhaam vathan." ***(7)***

Meaning : The glory of Paramdhaam remains concealed within the illumination of Thaarthamic wisdom. None else other than us, the Brahmshrishtis, knows this. Only the ones, whose abode is

Paramdhaam and whose hearts have the illumination of Thaarthamic wisdom, are privy to this secret.

Import : The spreading of the illumination of Thaarthamic wisdom alone gives awareness of the abode, form and leela of Paar Brahm. True understanding of His sovereignty (*Lordship or supremacy*) is also possible only through it. Hence, Thaarthamic wisdom finds mention as the strength of Paramdhaam.

"Isk imaan dhhanee dhhaam ko, aur jos jaagrath pehechaan.
Thoulen dhhanee dhhan dhhaam kaa, yon kahe kuraan nisaan." ***(8)***

Meaning : It is alluded to in Kuraan that, the Brahmshrishtis of Paramdhaam shall make a proper evaluation of, the extent of their love and faith towards Lord, of the recognition of Lord's eternal form (*Nij Swaroop*), His inspirational Power (*Josh*) and awakened state as well as, also of the wealth of abode, the Thaarthamic wisdom.

"Saathh angh sirdhaar ko, sirdhaar dhhanee ko angh.
Beech sirdhaar dho'ou angh ke, kare na rangh ko bhangh." ***(9)***

Meaning : Sundharsaath are part of Shyaamaaji and Shyaamaaji in

turn is part of Lord. This does not therefore allow any discontinuity in the shared divine blissful love between Shri Shyaamaaji, Sundharsaath and Raaj Ji and in fact, it ensures amplification every moment.

Import : Every entity of the non-dual self-sportive Paramdhaam is a form of Raaj Ji only. Heart is the dearest of all. Shyaamaaji si the heart of Raaj Ji and Sundharsaath represent the form of the heart of Shyaamaaji. This makes it clear that, all are lovers of each other in Paramdhaam. It is well neigh impossible to imagine, even a wee bit of shortage or, dilution of the savoured blissful joy, in such a state.

"Saathh dhhaam ke sirdhaar ko, momin ma'n naram.
Milaave aur dhhaneey kee, dho'ou inke beech saram." ***(10)***

Meaning : The chieftain (s*irdhaar*) of the Sundharsaath of Paramdhaam (*Shyaamaaji*) has great love for the Brahmic companions. Co-partnership exists, in the sport of love and bliss towards Sundharsaath and Lord, within the heart of Shyaamaaji.

Import : There are two aspects to 'sharm (*saram*) or lajja'; one of positive sentiment due to excess or bountiful love and the other of a

negative sentiment due to some wrong doing and, the latter sentiment cannot be accredited to this verse. Sudharsaath are parts of Shyaamaaji and Shyaamaaji herself is the form of the heart of Shri Raaj Ji. Therefore, it is inferable in worldly context that, without Shyaamaaji (*heart*) there cannot be the sport of love at Paramdhaam. The sentiment of **'inke beech saram'** in the present verse is this only.

Ith pareechhaa pragat, uttaave apnaa bhaar.
Bojh nibaahen saathh ko, aur bojh masnandh bharthaar." ***(11)***

Meaning : It is a time of contention in this Jaagni Brahmaand for the principal ones among Sundharsaath to assume their appointed responsibility. All those, graced by the Opulent Lord and, delegated with covert (*inner and hidden*) position or status, should exercise their greatness and lead Sundharsaath towards Paramdhaam. The Opulent Lord having graced by delegating them with covert position of status (*marked by love, wisdom, faith, peace, joy, service, submission etc*), should exercise their greatness and lead Sundharsaath towards Paramdhaam.

Import : The position of status of the Opulent Lord is not with reference to occupying a seat of master of any sect or place but is in the

context of acquiring the covert grace of Lord. Bihaariji got an overt seat of status while, Shri Mihir-raaj Ji was blessed by covert seat of status. **'Oopar thale ars na kahyaa, ars kahyaa momin kaloob'.** Overt position or seat of status is acquired by wealth, power, mass support or by the mercy of some special person while, what is required to acquire covert position of status is expounded in the next verse.

"Ae tho paathsaahee dheen kee, so gareebee se hoae.
Aur swaanth sabooree binaa, kabahoon na paave koae." ***(12)***

Meaning : Undisputed supremacy in matters of Dhharma or, over spiritual groups, is possible only by the attribute of humility. No one without the attributes of serenity and contentment can have undisputed sovereignity in the field of spiritualism.

Import : Tolerance is the greatest weapon and humility, an advertisement of greatness. Peaceful tranquillity and contented happiness project the depth of spiritual attainments of the individual. Those Sundharsaath, who wield the sword of harsh words under the garb of discipline and managemet, should take a lesson from this verse.

"Ae lascar saaraa dhil kaa, so dhilvaree sab chaahe.
Dhil apnaa dhe unkaa leejiae, in vidhh charanon pohonchaa'ae." (13)

Meaning : All Sundharsaath represent the heart of Shyaamaajij, in turn heart of Shri Raaj Ji, and so, all seek love. In order to get them to the feet of Lord (*to awaken*), it is very much essential to give your heart to Lord. Then, take His heart, meaning, first extend your steps of love towards Him and then He shall extend His hands towards you.

"Jo ko'ee ultee kare, saathhee saaheb kee tharaf.
Tho kyon kahiae thin ko, sirdhaar jo asraf." (14)

Meaning : Any Sundharsaath who takes a retrograde path to that of Lord, meaning, one, whose heart has no faith or attitude for service towards Sundharsaath and, also has no love and faith towards Lord, has no right to claim as a leader or great Sundharsaath.

"Kahyaa kuraane bandh karsee, in ke jo umraah.
Aadhheen hosee thin ke, jo hovegaa paathsaah." (15)

Meaning : It is clearly written in Kuraan that in the times to come, the custodians of the faith would put an end to the propagation of the

revealed wisdom. Being under the influence of such custodians, who try to establish their dominance, Sundharsaath would idle away their time.

Import : Personality cult and, cult of position or place, are as painful as an infected wound. Ignorance of revealed wisdom plays the role as an itchy irritant. No doubt, all those great personalities under whose patronage revealed wisdom finds propagation, need to be respected but, it is reprehensible if in the process, other Masters and leading personalities are looked down. It is also rather unfortunate, if our affinity towards a particular centre, makes us to look with scorn at other centres and, this essentially suggests a narrow-minded outlook like a frog in the well. An undesired consequence of it is disruption and disintegration of the specific society.

"Latee thinse na hovaheen, jo kahe sirdhaar.
Sabon sirdhaar aek hovaheen, mi'ne baare hajaar." ***(16)***

Meaning : The foremost Brahm-munis amongst Sundharsaath can never do any act or acts that would compromise or jeopardise the standing of Dhharm. None else but Shyaamaaji is the leader of the entire lot of 12000 Brahmshrishtis.

Import : The association of Shyaamaaji was not with the body of Devchandraji alone; in fact, it was the first body. The second is of Mihir-raaj Ji, through whose body the Jaagni leela found initiation. **'Ae ilam le rooh allaa aayaa, khol maaaene imaam kehelaaya.'** This clearly contents that shyaamaaji's leela was very much on, in both these bodies. No doubt, the glory went to Indhraavathiji.

"Likhyaa hai kuraan me'n, chhipee giro baathan.
So chhipee baathoon jaanaheen, ae dhhaam sainyaa lachhan." ***(17)***

Meaning : There are many deeply mystic writings related to Brahmshrishtis in Kuraan. The identity of the Brahmshrishtis lies in the fact that they easily decipher the true meaning of these deeply mystic secrets.

"Bhee likhyaa kuraan me'n giro kee, sohobath karsee joae.
Nij budhh jaagrath le'y ke, saaheb pehechaane soae." ***(18)***

Meaning : It is, written further in Kuraan that, whoever keeps company of these Brahm-munis (*momins*), would recognize Sath-Chith-Aanandh Paar Brahm through Nij Budhhi (*Supreme intellect of Aksharaatheeth*) of Paramdhaam and, Jaagrith Budhhi (*supreme*

intellect of Akshar).

"Phurmaan kahe giro saahedhee, dhesee kaaran paiga'n'mar.
Sab kahesee maha'n'madh kaa dhekhiyaa, thab kuphar thodasee munkar."
(19)

Meaning : Brahmshrishtis shall provide evidence for the manifestation of Allaah-thalaah at the time of Kayaamath as forecast by Muhammadh Saahib in Kuraan. Even those, who do not believe in Aksharaatheeth, would come to the feet of Lord setting aside their sins when, the Brahm-munis would declare to the world that they have experienced Paramdhaam based on the wisdom propounded by Shri Praan-naathji.

"Kare paak jimee aasmaan ko, aesee bujrak giro soae.
Hosee rujoo maa'aene sab inse, in jaisee dhoojee na koy." ***(20)***

Meaning : There is such great glory of Brahmshrishtis that, their coming to this world in itself would sanctify the earth and sky and in fact the entire Brahmaand of 14 tiers. All the mystic secrets of scriptures shall be unravelled through them only. There is none equal

to them, nor was there and nor would there be ever.

"Giro maafak sirdhaar chaahiae, jaisaa kahyaa rasool.
Khainch leven dhil saathh ko, sab par hoae sankool." ***(21)***

Meaning : The Brahmshrishtis being epithets of love, their leader should be a bountiful ocean permeating love. Her personality should be tender and so full of love that, she should be able to draw all Sundharsaath towards her by charming their hearts with blissful happiness.

"Ae mei kahee thum samajhne, ae hai bado visthaar.
Bohoth kahyaa me're dhhanee ne, thum karoge kethaa vichaar." ***(22)***

Meaning : O'comrades! I have said so much in the context of Jaagni leela, simply to make you aware of. The extent of this leela is very vast. My Opulent Lord has said many things of past and furure in the context of this Jaagni leela. How much of it can I tell and, how much thoughtful reflection would you put in, on them?

Import : Nothing of future can remain hidden from the body enacting the leela of Aksharatheeth but, respecting the natural propriety of this

world, He did not reveal all things. The very act of stopping the efforts of Lach'chhidhaasji from building a temple of Gold, suggests that, this was done by Shri Mahaamathiji, because of His awareness of all that to happen in future.

"Le Saakh dhhanee phurmaan kee, mahaamath kahen pukaar.
Samajh sako so samajhiyo, yaa yaar yaa sirdhaar." ***(23)***

Meaning : Shri Mahaamathiji tells Sundharsaath by addressing them repeatedly and drawing testimony from the written order of Lord (*Kuraan*) that, anyone of you, be a Brahmshrishti or the leader of a group, please be beware by grasping, if you can grasp, of all that were revealed to you in relation to Jaagni leela. What more can I tell?

Episode [95] Verses (1399).

Raag Shree

"Tho bhee ghaav na lagyaa re kaleje.
Naa lagyaa re kaleje, jo aethe dhekhe dhhanee gun.
Kot Brahmaand jaakee palthhen paidhaa, so chaahe hamaaraa dharsan."
(1)

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! How surprising is it that, even after having seen the many attributes of Lord, we have not felt the pangs of love and separation in our hearts. Our glory is so great that, even Akshar Brahm, under whose command countless number of Brahmaands comes into existence in a moment's time, harbours keen desire to have our vision.

"Achraj aek saathh jee, suno kahoon apnee beethak.
Dhhaniae moko meher kar, le pohonchaa'ee hak." ***(2)***

Meaning : O'Sundharsaathji! I am narrating to you a most surprise happening with me. The Opulent Lord has bestowed such glory on me that, He has granted His own divine form to me.

"Imaan lyaa'ao so lyaa'e'ao, kahoon anubhav kee baath.
Moko mi'le in vidhh so'n, shree dhhaam dhhanee saakhyaath." ***(3)***

Meaning : I am narrating my experience to you. You may believe if you can of what I am saying. When I was writhing and rolling with pain in the prison, the beloved of my soul, Aksharaatheeth gave His divine vision to me in person.

"Peechhe imaan sab lyaavasee, ae jo choudhe thabak.
Avval aakeen brahmshrisht kaa, Jinmen imaan isk." ***(4)***

Meaning : Later, during the sport of 7th day, all creatures of the 14 tiers of this world would bring faith in what I am saying but, as of now, only Brahmshrishtis shall bring belief as, they are boubtiful ocean of love and faith (*Ishq and Imaan*).

"Ae baath neeke vichaariyon, jyon thumen saakh dheve aatham.
Peechhe khaas dhunee sab dheyasee, aesaa kiyaa khasam." ***(5)***

Meaning : Now, think over it carefully and take such decision that, you Aatma also may give testimony. No doubt, that in the sport of 7th day, all creatures of this world would accept the fact that, the Opulent Lord had met me in person in the prison cell.

"Mei tho kachhoo na jaanthee, shree syaamaa jee dha'ee khabar.
Aapan aa'ae khel dhekhne, dhhaam apnaa ghar." ***(6)***

Meaning : After coming to this world, I was blissfully unaware of Paramdhaam and Aksharaatheeth. Shri Shyaamaaji only told me

about everything. She explained to me clearly that our abode is Paramdhaam and that we have come to witness the illusory sport of this world.

"Mohe bhejee dhhaneene, thum ko bulaavan.
Saathh jee mil ke chaliae, jaa'e'ae apne vathan." ***(7)***

Meaning : I have been sent to awaken and take you back to Paramdhaam. O'Sundharsaathji! We should all awaken now and go to Paramdhaam together.

"Ham brahmshrishti aa'ee dhhaam se, achhar khel dhekhan.
Khel dhekh ke jaagiae, ghar asaloo apne tha'n." ***(8)***

Meaning : All of us Sundharsaath have come to witness the illusory sport of Akshar brahm and our original bodies are in Paramdhaam. O'comrades! Now please come awake after having seen this illusory sport and proceed towards Paramdhaam.

"Saaheb tho pooraa milyaa, thab thhee mei ladakpan.
Pehechaan karaavne apnee, bohothak kahe vachan." ***(9)***

Meaning : Though I had in front of me, Aksharaatheeth in person, in the form of Sadguru Dhhani shri Devchandraji and, he made many an attempt to make me realize his true form, my ignorant foolishness kept me dumb.

"So mei kachhoo naa dhil dhhare, bhool ga'ee avasar.
Ka'ee vidhh karee jagaavne, par mei jaagee naheen kyon ae kar." (10)

Meaning : Unfortunately, I could not take to my heart all that were told to me by Sadguru. I missed that excellent opportunity. He tried to awaken me in many ways but I failed to come awake.

"Mohe chalthe bakhath bulaa'ae ke, jaaher karee rosan.
Dhhaam dharvaaje indhraavathee, ttaaddee kare rudhan." (11)

Meaning : At the time of relinquishment of the mortal body, Sadguru Dhhani Shri Devchandraji summoned me and told in front of every one that, Indhraavathi is weeping standing at the entrance to Paramdhaam.

Import : It is the heart of Shri Indhraavathiji only, that abode, in which the Dual Form is to take residence. For the past nine years, Shri

Mihir-raaj was not able to greet his Sadguru. He was mentally very much disturbed and sad on this count. The essence of saying, 'weeping standing at the entrance to Paramdhaam' is this only.

"Kahe mohe akelee chhod ke, thum dhhaam chalo kyon kar.
Peechhe mei dhuniyaan mi'ne, kyon rahoongee thum bigar." ***(12)***

Meaning : Shri Indhraavathiji says, O'Dhhaam Dhhani! How can you go back to the abode leaving me alone? How can I stay in this world without you?

Import : Even though Shri Mihir-raaj Ji was aware of the fact that, Sadguru Shri was to take abode in his heart only, the purport of his saying 'how can you go back leaving me alone' is that, separation of even the gross body of Sadguru Dhhani Shri Devchandraji from him was not bearable.

"Aeh vachan syaamaajiaen, sab saathh ko kahe sunaa'ae.
Indhraavathee aa'ae binaa, ham dhhaam chalyo na jaa'ae." ***(13)***

Meaning : Sadguru Dhhani Shri Devchandraji had declared in front of all sundharsaath that, 'I cannot go to abode until Mihir-raaj

(*Indhraavathiji*) comes' meaning, cannot leave the body.

"Aek ras aatham karke, aap huae antharaa'ae.
Anubhav karaa'ae judhe huae, par lagyaa na kaleje ghaa'ae." ***(14)***

Meaning : At that time, Sadguru kept me with him for 22 days and then, relinquished the mortal body after relieving me of all my mental agonies. He introduced me to many spiritual experiences and yet, my stony heart did not feel any hurt.

Import : 'lagyaa na kaleje ghaa'ae' (*kaleje me'n chot lagna – heart getting hurt*) is allegorical and what it conveys is, failing to assimilate anything or not getting impressed or not being sensitive to anything. Sadguru Dhhani Shri Devchandraji had summoned and apprised Shri Mihir-raaj Ji of all the sports to take place in future.

"Anthargath me'n rehe ga'ae, dhhanee ke dho aek sukan.
Ae dharadh na kaahoon baantiyaa, so mei kahyaa na aage kin." ***(15)***

Meaning : I was so overtaken by the anguish of separation consequent to the relinquishment of the mortal body by Sadguru Dhhani Shri Devchandraji that, only a couple of things remained

registered in my heart. In that state of unbearable agony, no one else could have been partner to me. I remained lost in the anguish of separation from my Lord and I could not even tell to others of what all were told by him.

"Mohe bohoth kahee samjhaa'ae ke, par pehechaan na hu'ee pooran.
Thab aap andhar aa'ae ke, bahi vidhh karee rosan." ***(16)***

Meaning : Though Sadguruji had counselled me much before taking leave of the mortal body, I still failed to recognize his true or original form. Then the Opulent Lord took abode in my heart and tried to illuminate me with Thaarthamic wisdom in many ways.

"Andhar me're bait ke, ka'ee vidhh kiyo visthaar.
So rosanee jubaan kyon kahe, vaako vaahee jaane sumaar." ***(17)***

Meaning : By being enseated within me, Lord manifested many aspects of Brahm Vaani. How could my tongue speak of the illuminating Thaarthamic wisdom? Only the opulent Lord knows of the validity of the Brahm Vaani.

"Thab kachhuk moko sudhh bha'ee, kachhuk bha'ee pehechaan.
Ae dharadh kahoon mei kinko, dhhanee ho ga'ae anthardhhyaan." (18)

Meaning : I gained a bit of sensible awareness and even, vage recognition of his true form, the moment the Opulent Lord, Aksharaatheeth, took residence in my heart. With whom can I share the anguish of separation that stirred up in my heart after the ending of the worldly sport by Lord?

"Mohe dhil me'n aesaa aa'e'yaa, ae jo khel dhekhyaa brahmaand.
Tho kyaa dhekhee ham dhuniyaan, jo inko na karen akhand." (19)

Meaning : A thought came to my mind that, we have seen the sport of this illusory Brahmaand and What would be the meaning of our coming to this sport if we do not eternalize this Brahmaand?

Import : Though the authority to eternalize this Brahmaand lies only with Aksharaatheeth, the suggestion of eternalization of Brahmaand by Brahmshrishtis, is only by virtue of their right as the damsel companions of Lord.

"Badee badaa'ee apnee, sunee hamaaree ham.
Ham dhe mukth saban ko, jaa'ae milen khasam." ***(20)***

Meaning : We have heard of our great glory from the people of this world. The people of this world say that we, Brahm-munis, have come to grant eternal salvation to the entire Brahmaand and shall go back to Paramdhaam after doing so and join our Lord at Paramdhaam.

"Vachan hamaare dhhaam ke, phaile hai bharathh khand.
Ab pasarasee threilok me'n, jith hose mukth brahmaand." ***(21)***

Meaning : This Brahm Vaani of Paramdhaam has, as of now, spread only in the Indian subcontinent (*Bhaarath Varsh*). It shall in future spread to all the three worlds and, this entire Brahmaand shall become eternalized.

Import : The mention of three worlds (*earth, swarg and vaikuntt*) has to do with all the 14 tiers of this world. All the 7 tiers of nether world (*Paathaal*) find inclusion in earth. To be precise, this world of 14 tiers shall truly recognize Lord, only in the Brahmaand of Yogmaaya.

"Dhhanee bhejee kithaab haathh rasool, jaa'ae kahiyo hoae amen.
Aakhir dhhanee aavasee, thab lyaa'e'yo sab aakeen." ***(22)***

Meaning : The opulent Lord sent Kuraan through Muhammadh Saahib and told him to declare in this world as a messenger that, when Allaah-thaala (*Shri Praan-naathji*) comes at the time of Kayaamath, all should bring to bear faith in Him.

"Ae bandhh dhhaniaen pehele baandhhe, so likhe maa'n'he phurmaan.
In jimee saaheb aavasee, dheedhaar hose sab jahaan." ***(23)***

Meaning : It is, already written in Kuraan through the command of Lord that, Poorna Brahm Sath-Chith-Aanandh shall come and, the entire world shall have the fortune to have vision of Him.

"Le hisaab saban pe, karasee kajaa adhal.
Bhisth dhesee sachraachar, kar saaf saban ke dhil." ***(24)***

Meaning : He shall take stock of all, in Yogmaaya in the sport of the 7th day and deliver justice. After that, the creatures (*static or mobile*) of the world shall become eligible for grant of eternal salvation in ordained levels (*Bahisths*) after cleansing the hearts to make them

pure and serene.

Import : All scriptures have mention of salvation of only humans. Is it not then, in the context of the herein mentioned salvation of all creatures, inclusive of mobile (animals, birds, insects etc) and immobile (plants, trees etc) in the sport of the 7th day, a bit amusing?

There is, mention of salvation through Brahmic wisdom and love in all scriptures, which is only applicable to the human form. Asur (*demons*), Dhev (*Gods*), Rishi (*those who know the hymns of at least one veda in meditational state*), Muni (*sages*), Yaksh (*demigods*), Kinnar (*mythical class of celestial persons known for their riches*) and the like, are all considered as varied forms of human category only. Salvation has not been thought of for animals, birds etc because of their inability to grasp Brahmic wisdom. Nevertheless, the grant of eternal salvation by the grace of aksharaatheeth, Shri Praan-naathji, is for the entire brahmaand of 14 tiers. May it be that, sentience has not found entry in animals and plants, but, as the reflective forms of the sentience of Aadhi Naaraayan, they too are eligible for eternal peace. If plants and animals have sensitivity for happiness and sorrow, can procreate, die on consumption of poison and, even enjoy music, as is the contention of Indian scriptures and science, then why not salvation for them too?

"Jo saaheb kin dhekhyaa naheen, na kachhoo suniyaa kaan.
So saaheb ith aavasee, karasee kaayam sab jahaan." ***(25)***

Meaning : The Poorna Brahm, Sath-Chith-Aanandh Aksharaatheeth, not seen by anyone so far and not even heard about, will Himself come in this world in the form of shri Praan-naathji and grant eternal salvation to this entire Brahmaand.

Import : A natural curiosity would be to know, as to why this verse says that, none has heard about that Aksharaatheeth Paar Brahm. Is there not any description of Aksharaatheeth in any of the great scriptures?

The main topic of Vedhaas is, Akshar Brahm. The contention of Kattopanishadh **'Yadhaksharam vedhavidho vadanthi'** meaning, 'the Akshar Brahm of whom the knowers of Vedha describes', establishes this only. There are nevertheless some hints of Aksharaatheeth here and there. Same, is the status of Upanishadhs and the six Dharshan scriptures. Even though the topic is of Akshar and Aksharaatheeth in Puraan Sanhitha and Maheswar Thanthr, the description of the abode and sport is limited to Sablik and Keval

Brahm. As Kuraan has mainly covered aspects of Shariath and Thareekath, there is no coverage on the abode, form and sport of Aksharaatheeth. It is not possible to gain any knowledge of Aksharaatheeth from scriptures of Puraans, Thanthr, Thoureth, jamnboor and Ingeel. The real sentiment of the expression **'na kachhoo suniyaa kaan'** in this verse, is to this end only.

"Phurmaan maha'n'madh lyaa'e'yaa, kiyaa athi ghanaa sor.
Kahyaa rab aalam kaa aavasee, raath met karsee bhor." ***(26)***

Meaning : Muhammadh Sallillaaho Alaihi Vasallam came with the divine wisdom of Kuraan to this world and, proclaimed aloud about the coming of Paar Brahm, at the time of Kayaamath. He announced clearly that, Paar Brahm, the one adored by all, would manifest at that time. He shall dissipate the darkness of ignorance and bring the illumination of absolute truth by bringing the wisdom of Paramdhaam.

"Rooh allaa kee aavaheen, jo i'shwaron kaa i's.
So in jimee me'n paathsaahee, karsee saal chaalees." ***(27)***

Meaning : He also said that, the Aanandh form of Sath-Chith-Aanandh Paar Brahm, Shri Shyaamaaji (*Rooh Allah*) would also

manifest. She shall be I'shwar of I'shwars and, shall exercise her sovereignty in this world for 40 years.

Import : Generally, the word I'shwar, is applicable to Aadhi Naaraayan in Mukh Vaani, who is the dream form of the mind of Akshar Brahm. Just as Akshar is the Sath aspect of Aksharaatheeth, Shri Shyaamaaji is the Aanandh aspect of Aksharaatheeth. Therefore, Shyaamaaji finds mention as I'shwar of I'shwars. The meaning of exercising sovereignty for 40 years is, in relation to the manifestation and spread of the unworldly wisdom.

"Maaregaa kaljug ko, ae jo choudhe thabak andhher.
Thinko kaat kaaddsee, taalsee ulto pher." ***(28)***

Meaning : Shri Shyaamaaji shall annihilate the darkness of ignorance form of Kaliyug spread in all the 14 tiers. By rooting out Kaliyug from the minds of all, she shall grant freedom from the vicissitudes of birth and death.

"Dhajjaal saroop andhher ko, aakhir i'saa maarsee thaa'ae.
Pehele nirmal karke, lesee kadhmon surath lagaa'ae." ***(29)***

Meaning : According to Kuraan, Rooh Allah (*Shyaamaaji*) shall manifest at the time of Kayaamath and shall annihilate the darkness of ignorance form of Dhajjaal (*Sathan or Kaliyug*). By rendering the hearts of all serene and pure, she shall connect their surthaas with Paar Brahm.

"Peechhe prale karke, lesee thurath uttaa'ae.
Choudhe thabak sachraachar, dhesee bhisth banaa'ae." ***(30)***

Meaning : After this, she shall subject the entire Brahmaand of 14 tiers to dissolution and, grant eternal salvation to all creatures, mobile or immobile.

"Khaasee umath jo ahmadhee, aa'ee ars se uthar.
Thaa'ae apnaa ilam dhey ke, le chalsee apne ghar." ***(31)***

Meaning : Brahmshrishtis, the ishq forms of Paramdhaam have come to witness the sport of Maaya. Shri Shyaamaaji shall awaken them with the Thaarthamic wisdom and, lead them back to Paramdhaam.

"Yon likhyaa phurmaan me'n, aakhir beech hindhu'an.
Mulak hose nabiyan kaa, dhhanee dha'ee badaa'ee in." ***(32)***

Meaning : It is, so written in Kuraan that, Brahmshrishtis have manifested amongst Hindus in this time of Kayaamath. Hindusthaan would become the land of prophets. The Opulent Lord has given this glory to Hindus and Hindusthaan.

"Phurmaan jaaher pukaaraheen, beech hindhu'on bhekh phakar.
Paathsaahee karasee maha'n'madh, aakhiree paiga'n'mar." ***(33)***

Meaning : There is clear mention in Kuraan that, Brahmshrishtis shall incarnate amongst Hindus. In them, there shall be the sport of Shri praan-naathji (*Aakhiri Muhammadh*). Prophet Rasool Muhammadh shall also be there within Him.

"So maha'n'madh aagoon bhejiyaa, kehene vachan aagam.
So khaas umath aa'ee ith, ae jo lene aa'ae ham." ***(34)***

Meaning : The Opulent Lord delegated Muhammadh Saahib to Arab some 990 years and 9 months prior to the arrival of Brahshrishtis so that he can declare the arrival of Aakhrool Imaam Muhammadh

Mahdhi Saahibbujjmaam in advance. To escort these Brahmshrishtis back to Paramdhaam only, I (*Shri Ji*) have come.

"Ae sabdh saare maha'n'madhen, aa'ae pehele kiyaa pukaar.
Maha'n'madh mehe'n'dhee roohallaa, aakhir vaahee si'r mud'dhaar." (35)

Meaning : Muhammadh Saahib had revealed to the world years in advance that, Muhammadh Mahdhi Shri Praan-naathji and Rooh Allah (*Sadguru Dhhani Shri Devchandraji, Malki soorath*) would incarnate at the time of Kayaamath. The responsibility of granting eternal salvation to the entire Brahmaand lies with them.

"Khol hakeekath maarphath, bathaa'ae kayaamath ke dhin.
Ka'ee vidhh bandhh dhhaniaen baandhhe, apnee umath ke kaaran." (36)

Meaning : He would specify the day of Kayaamath and give the wisdom of Hakeekath and Maariphath. This way, Lord has delivered through Kuraan many hidden indications for giving evidence to Brahmshrishtis.

Import : The meaning of the expression, *'bandhh dhhaniae baandhhe'* in the verse is, 'the deeply hidden secrets or indications', whose

clarification would herald the brightness of truth.

"Vijiyaa abhinandh budhhjee, aur nehekalank ith aa'ae.
Mukth dhesee saban ko, me't sabe asuraa'ae." ***(37)***

Meaning : The same finds mention in Hindu scriptures as well that, Vijayaabhinandh Budhh ji (*Sadguru Dhhani Shri Devchandraji*) and Vijayaabhinandh Budhh Nishkalank Form (*Shri Praan-naathji*) shall manifest and give eternal salvation to all by eradicating the inherent satanic tendencies within them.

Import : Sadguru Dhhani shri Devchandraji gets recognition as Vijayaabhnandh Budhh ji because, Jaagrith Budhhi (*Israapheel*) was within him. He did not receive the glory of Nishkalank Form because, neither Brahm Vaani nor Jaagni leela were attributable to him. Both of these were to the credit of the form of Shri Praan-naathji, which got recognition as Nishkalank.

"Dhin bhee likhe jaaher, beech kithaab hindu'aan.
Jo saakh likhee inme, so'ee saakh phurmaan." ***(38)***

Meaning : The Hindu scriptures even embody the exact time of their

manifestation. Similar testimonies as found in Hindu scriptures, are also there in Kuraan.

Import : The 72nd chapter of Bhavishyot'thar Puraan says that, **'Vikramasyagathe'a'bdhe sapthdhashaasht thrikam yadhaa. Thadhaayam sach'chidhaanandho aksharaathparathaha paraha'** meaning, when it is the time of 1735 (*V.S.*)**,** Sath-Chit-Aanandh Aksharaatheeth, the one even beyond Akshar, shall manifest. Similarly, the manifestation of Shri Ji, at a time when 1600 years of Shaalivaahan era (*philosophy*) has elapsed, finds mention in Bhavishya Dheepika as: **'Shaalivaahan shaakaath thu gath shodashakam shatham. Jeevo'n'dh'dhhaaraaya brahmaande kalkihi praadhurbhaavishyathi.'** The time of manifestation finds mention in Puraan Sanhitha and Budh'dhh Geetha as well. In para 22, aayath 29, 30 of Kuraan, it is written that the time of Kayaamth would be phardha roz (*tomorrow*). It is averred in para 7, aayath 36 that, you shall have divine vision of Allah at the time of Kayaamath. According to paara 17, aayath, 47 of Kuraan, 1000 worldly years equal to one day of Khudha and 100 worldly years equal to one night. As per these contentions of Kuraan, the time of Kayaamath becomes clear as 11th centuary of Islamic calendar.

From the above treatments it becomes clear that, V.S.1735,

Shaalivaahan era 1600 or Islamic year 1090 (*11th centuary*), is the time of revealment of Shri Praan-naathji in the world.

"Ka'ee vidhh dhhaniaen aesaa likhyaa, dhene choudhe thabakon i'maan.
So dhhaam dhhanee ith aa'ae ke, karaa'ee sabon pehechaan." ***(39)***

Meaning : The Opulent Lord has ordained so many testimonies in spiritual scriptures, essentially to enable the creatures of the 14 tiers of this world to recognize and accept, with full proof and trust, the form of Shri Praan-naathji as incarnation of sath-Chith-Aanandh Paar Brahm. Now the Opulent Lord, after manifesting in this world, has given recognition of self to all by quoting from their own scriptures.

"Yon saakh aatham dhevaheen, vachan aagam ke dhekh.
Dhene i'maan saban ko, yon bidhh bidhh likhe visekh." ***(40)***

Meaning : Looking to these predictions in scriptures, even Aatma gives testimony that, Shri Praan-naathji is the divine form of Aksharaatheeth Paar Brahm only. Testimonies of kinds have found specific incorporation in scriptures to enable the followers of all faiths to bring faith in the form of Shri Praan-naathji.

"Mahaamath kahe dhhanee dhhaam ke, mujhson kiyo milaap.
Aakhir sukh in saathh me'n, mohe kar thhaapee aap." ***(41)***

Meaning : Shri Mahaamathiji says that, the Beloved of my soul, Aksharaatheeth, met me in person while in prison and in fact, He entrusted me with the responsibility of helping all Sundharsaath to savour the experience of the joys of Paramdhaam.

Episode [96] Verses (1440).

Raag Shree

This episode has thrown light on kindling of love in the heart.

"In dhhanee ke baan moko naa lage.
Moko naa lage, kahaa kiyokaram adhham.
Tho bhee isk na aayaa moko, ae kaisaa hu'aa julam." *(1)*

Meaning : Shri Mahaamathiji says, O'my Aatma! What wicked deed has your jeev done that prevents even the sweet elixir of words of Lord, to touch your heart? Maaya has outraged this Jeev and, it has not allowed the ishq of Lord to enter into me.

"Ranchak isaarath dhhanee kee, jo paave aasik ji'u.
So jeev khin aek lo'n, rahe naa sake binaa pi'u." ***(2)***

Meaning : The lover Jeev is not able to hold itself back, the moment it receives a signal for sacrifice from the loved and, it subjugates itself on the loved. It cannot live even for a moment in this world without its loved.

"So bhee pi'u jee'u in jimee ke, ae jo phanaa brahmaand.
Mero tho jee'u pi'u dhhaam ko, ae jo achharaatheeth akhand." ***(3)***

Meaning : When the Jeev of this mortal world shows so much readiness for sacrifice on its loved of this world, my Beloved is after all Aksharaatheeth of Paramdhaam and eternal.

"Aesee preeth jeev srisht kee, jaake pi'u Vishnu se'khsaan'ee.
Vaako ratath jaath ahanis, brahm achhar sudhh na paa'ee." ***(4)***

Meaning : The Jeevshrishti has so much affection towards its Beloved Sheshshaayi Naaraayan (*Naaraayan who rests on the hood of a serpeant as per Hindu mythology ; Aadhi Naaraayan or Mahaavishnu*) that it keeps chanting Beloved's name day and night.

Despite this, they have no awareness of Akshar Brahm, regarding His place or form.

Import : The meaning of Sheshshaayi Naaraayan is, one who rests on Shesh = Mahaashoonya (*Moh-thathva*). Naaraayan and Vishnu mean the same in the words of Mukh Vaani like, 'vaikuntt mi'ne naaraayan jee, jin mukh swaansaa vedh', which means, Naaraayan is there in Vaikuntt (*Godhead Vishnu*). Like that, Sheshshaayi Naaraayan, Aadhi Naaraayan or Mahaavishnu are the same. To show Sheshshaayi Naaraayan within the eight envelops of this Brahmaand (*ashtaavaran*), is falsification of truth.

"Kot brahmaand noor ke pal then, yon kahe saasthr thrigun.
So achhar ki'ne na dhridd kiyaa, na dhridd kiyaa inon vathan." ***(5)***

Meaning : It is the contention of scriptures as well as of thrigun (*Brahma, Vishnu and shivji*) that, crores of Brahmaands of 14 tiers, like this one , originate and undergo dissolution within a flap of the eyelids of Akshar Brahm. Nobody has said anything with certainty on that Akshar Brahm (*who is he? how is he? or where is his abode?*).

"So achhar achharaatheeth ke, aave dharsan nith.
Thale jharokhe aa'ae ke, kar mujaraa gharon phirath." ***(6)***

Meaning : This Akshar Brahm comes every day for a divine vision of Aksharaatheeth Shri Raaj Ji. He gets a vision of Shri Raaj Ji from underneath a third floor window standing at Chaandni Chouk and returns back to Akshardhaam.

"So ae dhhanee achharaatheeth, ith aa'ae mujh kaaran.
Angh dhiyo mohe jaan anganaa, dhil sanmandhh aan vathan." ***(7)***

Meaning : Such an Opulent Lord, Aksharaatheeth, has come to this world for me. Accepting me as His ladylove, He apprised me of Paramdhaam and matters relating to our heart, meaning, gave realization of Nisbath (*eternal relation or connection*).

"Mohe dha'ee sikhaapan, dhhokhe dhiye sab bhaan.
Anthar pat udaa'ae ke, kar dha'ee sab pehechaan." ***(8)***

Meaning : In the form of Sadguru Dhhani Shri Devchandraji, Aksharaatheeth cleared all my doubts and gave me lessons on self-awakening. He gave me definite recognition of Paramdhaam by

unveiling the curtain of Niraakaar, which is beyond the body and the Brahmaand.

"Achhar paar dhvaar jo huthe, so ae dhiae sab khol.
Aesee kunjee dha'ee kripaa kee, jo kinahoon na paayaa mol." ***(9)***

Meaning : My Beloved opened out all doors of that Paramdhaam, which is beyond Akshar, meaning, removed all hindrances (*hurdles*) in the way of realization of Paramdhaam. By showering His mercy on me, the Opulent Lord gave me the key of Thaarthamic wisdom, importance of which has remained ungrasped by anyone, meaning, is priceless.

"Sab brahmshrishtee aa'ee dhhaam se, achharaatheeth in dhhanee.
Moko sabe bidhh samjhaa'ee, aap jaan apnee." ***(10)***

Meaning : Due to the original connection of Paramdhaam and the feeling of oneness, Sadguru Dhhani Shri Devchandraji educated me on all counts. He said it clearly that, Brahmshrishtis have come from Paramdhaam to see the sport of illusion and that their Beloved is Aksharaatheeth.

"Dhhaniaen heth karke mujhko, ka'ee vidhh dha'ee samajhaa'ae.
Saakh saasthr sab sabdh, mohe vidhh vidhh dha'ee jagaa'ae." (11)

Meaning : Sadguru Dhhani Shri Devchandraji explained to me everything with great affection and fondness. He enlightened me by drawing examples from scriptures and the words of great men and, through wisdom, tried to awaken me in many ways.

"Bohoth dhhaniaen moko chaahyaa, jaane prem upje in.
So prem kyon'ae na aa'e'yaa, aesaa hirdhe nipat kattin." (12)

Meaning : The Opulent Lord gave me much love, so that love may kindle within me. Inexplicably, I had become so hard at that time that, love could not blossom within me.

"Tho bhee prem na upjyaa, dhhanee kar kar thhakhe saneh.
Ddeett nipat nittur bha'ee, dhhanee kyon'ae na sake le." (13)

Meaning : The opulent Lord got tired giving me love and yet, love did not take root in me. I had become hardhearted and fearless. I could,

at that time, neither appease my Beloved nor assimilate His love within me.

Import : The meaning of the word 'ddeett' used in this verse is, to be fearless depite being a culprit. Just as, not responding to someone's salutation is wrong, not reciprocating to someone's true love is also an unpardonable a wrong. Shri Mihir-raaj Ji could not understand the true inner feelings of Sadguru Dhhani Shri Devchandraji at that time and, could not reciprocate appropriately considering it as his mistake. This is the essence of saying 'nidar' in the verse.

"Phurmaan bhejyaa judhe hoae, dhene ko saakh dhoae.
So meher dhhanee kee mei hee jaano'n, aur na samjhe koae." ***(14)***

Meaning : Now, the Opulent Lord has abandoned the body of Shri Devchandraji and taken residence in the abode of my heart. With the intention of giving testimony to both Hindus and Muslims, He narrated evidences to me from Kuraan. None else other than me can recognize this mercy of Lord.

Import : The manifestation of the wisdom of Kuraan in the abode of the heart of Shri Mahaamathiji commenced after the Jaagni leela of

Medtha. Subsequent to the manifestation of Sanandh at Anoop Shahar, the original (*true*) wisdom of Kuraan became accessible to all.

"So ae sukan dhiae ladhunnee, phurmaan yaahee se khule.
Aur na ko'ee khol sake, jo choudhe thabak mile." ***(14)***

Meaning : The Beloved of my soul manifested the words of Thaarthamic wisdom being enseated in the abode of my heart, which opened out all the hidden secrets of Kuraan. It is impossible to decipher the mystic secrets of Kuraan without the thaarthamic wisdom even if all the creatures of the fourteen tiers try together.

"So mei samjhaa'oun saathh ko, le phurmaan vachan.
Phaile hai bharathh khand me'n, ab pohonche choudhe bhavan." ***(15)***

Meaning : Now I shall make all Sundharsaath understand the deeply mystic secrets of Kuraan with the help of Thaarthamic wisdom. In future, this Brahm vaani would spread to all the 14 tiers.

Import : The spread of illumination of the Thaarthamic wisdom to all 14 tiers has found mention many a times. When, even after about 400 years the Vaani has not spread to all parts of Bhaarath (Hindusthaan),

the question then is, how could it spread in the Arab world, strongly bonded to shariath? How would the Mukh Vaani find acceptance even in other sects catering to their own beliefs and philosophies? If this is the state of affairs of Earth, then how would the illumination of Brahm Vaani spread in Swarg and Vaikuntt?

It is, so said in Kalas Hindhusthaani, **'Ham jaaher hoae ke chalsee, sab bhele nijghar'.** The Vaani can only stand disclosed in this world. Given the prevailing fanaticism and ignorance in the present times, it seems highly improbable that all the humans on earth would grasp the Thaarthamic wisdom. However, if Godhead Vishnuji gets the enlightening Thaarthamic wisdom, all creatures are also likely to receive the same. This finds clear mention in Kalas Hindhusthaani.

'Khabar dhesee bhalee bhaanthe, Vishnu jaagasee thathkaal.

Thab aavasee neendh in nainon, prale hosee panpaal.'

When all the creatures of the 14 tiers gather in Yogmaaya at the time of the sport of justice, all who could not bring faith shall repent for their folly and accept the one and only one Aksharaatheeth as Poorna Brahm.

'Sab jaathen milee aek ttaur, ko'ee naa kahe dhhanee meraa aur.[1]

This only, finds reference as spread of Brahm Vaani among creatures of all 14 tiers.

"Aesee jagaa'ae khadee karee mujhe, aur sab par mere budhh.
Khabar na achhar brahm ko, so ae bha'ee mujhe sudhh." ***(17)***

Meaning : Awakening me thus, the Opulent Lord helped me reach such a pedestal that, the glory of the wisdom of my Jaagrith Budhhi became supreme. I also gained awareness of Hakeekath and Maariphath of the leela of Paramdhaam that was not with Akshar Brahm even.

"Aap jaisee kar baittaa'ee, tho bhee prem na upajyaa ith.
So rovath ho'n andhar, pher pher jeev bilakhath." ***(18)***

Meaning : O'Dhhani! You were gracious enough in making me like you, but still, love did not blossom in my heart and, that is making me cry from inside. My Jeev is wailing repeatedly for getting that love.

Import : Without love, neither realization of Lord is possible nor can Lord, enseated within me, grant me his glory. The contention of shri Mahaamathiji that, love has not kindled within me at all, is an ideal

and exemplary demonstration of blemishless humility of the highest order. In another words, it suggests that, active involvement in the propagation of wisdom precludes, expression of love in its original state, as during appeasing of Lord for His realization. Remembering his days in prison, Shri Mahaamathiji says that, my heart is weeping inconsolably to savour that state of love. The Aatma cannot cry being merely a viewer; nevertheless, it can feel the anguish of love. As love is its way of life, the verse conveys in worldly terms the sentiment of Aatma weeping.

"Meheboob aesee mei kyon bha'ee, le prem na khadee hu'ee.
Mahaamath dhushtaa'ee kyon karee, le virahaa maa'n'he na mu'ee." (19)

Meaning : Shri Mahaamathiji says, O'my Opulent Lord! How did I become a victim of this type of folly? Why did I do this wicked act of keeping away from your love? Why did I not die drowning in your ocean like sorrow of separation? I only wanted that, I could stand up getting your love, meaning, awaken from the slumber of ignorance with love of Lord.

Episode [97] Verses (1459).

Raag Shree

"Tho bhee chot na lagee re aatham ko, jo aethee saakh dhhaniaen dha'ee.
Kattin kattor nipat aesee aatham, aethee saakhen le gal naa ga'ee." (1)

Meaning : Shri Mahaamathiji says, O'my Aatma! The Opulent Lord gave so much of testimonies to awaken you and still, why did you not feel the hurt, meaning, why did not your heart melt? Why have you become such a hard and cruel hearted one? Even after getting so many evidences, why could you not drown yourself in the love for Lord?

Import : Aatma is the najar (*vision*), surtha (*conscience*) or prathibimb (*reflection*) of Paraatma and Her heart cannot be hard. Just as the Aatma finds itself tainted with the misdeeds of Jeev, it also finds itself tainted with the blemish of stone heartedness of Jeev. This episode attests to this sentiment.

"Ka'ee saakhen dhhaniaen dha'ee mujhe, shri syaamaaji aa'ae ith.
So thaartham kahyaa mei thume, dhekho saakh dheth hai chith." (2)

Meaning : The Opulent Lord gave me innumerable evidences ensconced within Shri Devchandraji. He wanted me to ask my heart,

what testimony it gives now, in the light of the Thaarthamic wisdom imparted to me.

"Kahyaa saaheb ith aavasee, so jhoott na hoy phurmaan.
Sab kaa hisaab ley ke, kaayam karsee jahaan." ***(3)***

Meaning : It is written in Kuraan that, Poorna Brahm Sath-Chit-Aanandh shall manifest (*in the form of His exalted Power*) in this world at the time of Kayaamath and judge all based on their deeds. After that, He shall grant eternal salvation to the entire Brahmaand. This contention of Kuraan is not falsifiable.

"Poochho apnee aatham ko, ko'ee dhooja hai ipthdhaa'ae.
Rooh-Allaa ilam lyaa'ae ke, kehelaaven ith khudhaa'ae." ***(4)***

Meaning : O'Sundharsaathji! Please enquire of your Aatma, is there any other Sath-Chith-Aanandh Poorna Brahm other than Aksharaatheeth Shri Raaj Ji from times immemorial? Shyaamaaji (*Rooh Allah*), the Aanandh aspect or power of Paar Brahm shall come to this world with the Thaarthamic wisdom. When Paar Brahm shall enact His sport ensconded within the abode of the heart of Shyaamaaji, she shall also be eligible to get the the glory of being known as Paar

Brahm (*Khudha*).

"So binaa hisaaben hadheesen, bhee anubhav ith bolath.
Saathh jee dhil dhe dhekhiyo, jo ham thum me'n beethath." ***(5)***

Meaning : Such predictions can be found writeen in Hadhhees at many places and even my experiences attest to it. O'Sundharsaathji! Please get it in your mind that, all what we go through, are pre-determined by the Opulent Lord.

Import : The meaning of 'binaa hisaaben' in the verse is, an amount that is without count, meaning, endless. The written evidences or testmonies found in Hadhees in this world are definitely limited in number and not countless and, the usage of such words as in this verse is in an allegorical sense.

"Vaseeyath name aa'ae dhargaah se, thin saakh dha'ee banaa'ae.
Agyaarai sadhee jaaher likhee, so kaul pohonchyaa aa'ae." ***(6)***

Meaning : It is clearly written as evidence, in the written testament (*vaseeyathnaama*) that came from Mecca-Madhina that, Aakhrool Imaam Muhammadh Mahdhi Saahibbujjmaam (*Shri Praan-naathji*)

will manifest in the 11th century. That time has now come.

"Ka'ee kithaaben hindhu'an kee, saakhen likhee maa'n'hen in.
Aa'ae dhhanee jhoott udaavane, karasee sath rosan." (7)

Meaning : Also found written as testimonies in many scriptures of Hindus are that, Poorna Brahm Sath-Chith-Aanandh shall come to this world (*V.S. 1735*) and spread the illumination of truth dissipating the darkness of falsehood and ignorance.

Import : Scriptures like Puraan Sanhitha, Maheshwar Thanthr, Bud'dhh Geetha, Bhavishot'thar Puraan, Shrimadh Bhaagwath and Bhavishy Dheepika contain evidences to this end.

"Dhekho ka'ee saakhen dhhaneey kee, bhee dhekho anubhav aatham.
Ka'ee saakhen dhekho phurmaan me'n, jo meher kar bhejyaa khasam."(8)

Meaning : O'Sundharsaathji! Please reflect on the testimonies provided by Lord in the form of leela and, experience the happenings of future through your Aatma. Also, reflect on the evidences regarding the identity of Shri Praan-naathji, in Kuraan, a gift of Lord as His grace.

"Aur hadheeson me'n ka'ee saakhen, ka'ee vaseeyath name saakh.
Ka'ee kithaaben hindhu'an kee, dheth bhaakh bhaakh ka'ee laakh." (9)

Meaning : Thus, there are many evidences regarding the identity of shri Praan-naathji in the written testaments coming from Mecca as well as in Hadhees. Many Hindhu scriptures also contain lakhs of such written evidences.

Import : The expression 'ka'ee laakh' (lakhs) in the verse is evidently a metaphorical one.

"Ka'ee saakhen saadhho santho, bole baanee aagam.
Kahe naa sakoon thumko saathh jee, dhosh dhekh apnaa ham." (10)

Meaning : O'Comrades! There are many evidences regarding the identity of Shri Ji even in the pronouncemnents of sages and saints. Scriptures of future predictions also contain many evidences regarding the identity of Shri Praan-naathji. I feel hesitant in telling you, as, despite so many evidences at hand, Sundharsaath have been guilty of being lax in recognizing Shri Praan-naathji.

"Aek saakhen aave i'maan, ka'ee saakhen dhenen baandhhe bandhh.
Tho bhee i'maan na aayaa hamko, ko'ee hirdhe bhayaa aesaa andhh."(11)

Meaning : Though, even single evidence is sufficient to develop faith, Lord has given innumerable evidences in many different scriptures to make us stand on the pedestal of faith. However, so blinded have our hearts become under the spell of Maaya that, we have failed to have true recognition of the form of Shri Praan-naathji, in spite of the availability of so many evidences.

"Dhekho vichaar ke saathh jee, saakh dha'ee aatham mahaamath.
So aatham saakh sabon kee dheyasee, pohonchyaa ilam hamaaraa jith."
(12)

Meaning : Shri Mahaamathiji says O'Sundharsaathji! Please reflect on what I have to say. 'My Aatma tells with avowal that, Wherever our Thaarthamic wisdom reaches, the Aatmaas of that place shall tell with affirmation that, the form of Shri Praan-naathji is that of Aksharaatheeth only'.

Episode [98] Verses (1471).

Raag Shree

This episode encourages Sundharsaath for self-awakening.

"Dhhik dhhik pado mere budhh ko.
Meree sudhh ko me're tha'n ko, me're ma'n ko, yaadh na kiyaa
dhhanee dhhaam.
Jeher jimee ko lag rahee, bhoolee aatton jaam." (1)

Meaning : Shri Mahaamathiji says, damn my intellect that could not give a rational consideration of self-awakening with the help of Brahm Vaani. I also curse my rationality that, it could not decide to drown in the love of Lord forgetting the world. Damn this body of mine, which could not submit itself to service and chithwani. I also curse my fickle mind, which could not remember the Opulent Lord. Being under the misguiding spell of Maaya, my Aatma remained entrapped in this world and, remained oblivious of my Beloved for all the eight quartes of the day.

Import : All these curses, accusations and teachings of Shri

Mahaamathiji are for Sundharsaath, though pronounced as self-curse/accusation. All the self- admonishments finding mention in the verses of this episode are not applicable to Shri Mahaamathiji but, are for our censure and motivation.

"Mool vathan dhhaniaen bathaa'e'aa, jith saathh syaamaa jee syaam.
Peett dha'ee in ghar ko, khoyaa akhand aaraam." (2)

Meaning : The Opulent Lord has given me recognition of that Paramdhaam, wherein the Dual Form, Shri Raaj-Shyaamaaji, and Sundharsaath, have their assembly in Mool-milaawa. I forgot my own original abode under the craving of illusory pleasures, because of which, I lost the eternal happiness of my Aatma.

"Sanmandhh meraa thaason kiyaa, jaako nij nehechal naam.
Akhand sukh aesaa dhiyaa, so mei chhodyaa visraam." (3)

Meaning : My Opulent Lord had established my connection with that eternal Paramdhaam permeated by non-dual self-sport. He had opened out the doors to that eternal happiness but alas, my recklessness cost me that eternal happiness.

"Khithaab dhiyaa aesaa khasmen, ith aa'ae imaam.
Kunjee dha'ee haathh bhisth kee, saakhee allaa kalaam." ***(4)***

Meaning : The Opulent Lord gave me glory as Aakhrool Imaam Muhammadh Mahdhi Saahibbujjmaam in this world. He also gave me the responsibility of granting eternal salvation to all creatures of the 14 tiers and gave evidences for the same from Kuraan.

"Akhand sukh chhodyaa apnaa, jo meraa mool mukaam.
Isk na aayaa dhhaneey kaa, saakhee allaa kalaam." ***(5)***

Meaning : I forefeited the eternall pleasures of the original abode, Paramdhaam, under the foregetful influence of Maaya. I went on falling prey to the deceitful Maaya, which precluded the sprout of love for Lord within me.

"Khol khajaanaa dhhaniaen sab dhiyaa, angh me're pooraa na i'maan.
So ae khoyaa mei neendh me'n, karke sangh saithaan." ***(6)***

Meaning : The Opulent Lord opened out the entire treasury (*the wealth of Aatmic happiness*) of Paramdhaam, meaning, splashed the

flavour of all the eight oceans in my heart. Alas! It was my misfortune that, full faith for Lord could not find anchorage within me. It is due to this reason that, I lost the unworldly wealth to the slumber of ignorance in the company of this satan (*Kaliyug or Dhajjaal*).

"Umar kho'ee amolak, moh madh krodhh ne kaam.
Vikhayaa vikhe ras bhedhiyaa, gal gayaa lohoo maans chaam." (7)

Meaning : Many precious years of mine was lost given to the enticement of kaam (*lust*), krodhh (*anger*), moh (*desire*) and ahankaar (*ego*). Blood, muscle and skin of my body dissipated away, trapped or stuck in the poison like slush of subjects of pleasure, meaning; only namesake body remained.

Import : All the reproaches finding mention in verses 5 – 7, are not applicable to Shri Mahaamathiji, even in dreams. That body, through which the sport of Aksharaatheeth is taking place and, the Jeev of which in the previous birth, was none else but the great ascetic (*yogi*) of the Himaalayan village of Kalaap (*Prince Maru*), can never be possessed by the vices of lust, anger, desire, ego etc. How could Lord ensconce Himself within Shri Mahaamathiji, if there was no love and faith for Lord within Him? So obviously, this episode is only a lesson

for all of us Sundharsaath. He has taken on to himself all those blemishes, in which we are all sunken neck deep, if not fully. This is the pinnacle of greatness on the part of Shri Mahaamathiji.

"Ab angh me're apangh bha'ae, bal budhh phiree thamaam.
Ga'ae avsar kahaa ro'e'ae, chhoot ga'ee vah thaam." (7)

Meaning : All parts of my decrepit body are non-functional as though handicapped. I have no strength left in my body and my intellect too has taken to flight. That excellent opportunity, to gain Aatmic joy drowned in the divine sublime love for Lord, is lost. I find no means now to regain that Aatmic joy and, there is no meaning in keep crying in such a situation.

"Paar dwaar sab khol ke, kar dha'ee mool pehechaan.
Sanse me're ko'ee na rahyaa, aese dhhanee meherbaan." (9)

Meaning : The Opulent Lord is such an ocean of mercy that, He gave recognition of the original form of Aksharaatheeth by throwing open all the doors beyond Niraakaar and Behadh. Now, there is no doubt whatsoever within me.

"Bohoth kahyaa ghar chalthe, vachan na laage angh.
Indhraavathee hirdhe kattin bha'ee, chalee na pi'u'jee ke sangh." (10)

Meaning : Shri Indhraavathiji says that, there was no impression on me of whatever Sadguru Dhhani Shri Devchandraji told me at the time of his retreating from the mortal body. My heart turned so stony at that time that, even though Dhhani left his mortal body, I could not separate myself from this world by discarding my body.

Import : The verses numbered 1, 2, 3, 5, 6, 7 and 8 of this episode bear reference to that time when the divine sport of Lord was in enactment through the body of Sadguru Dhhani Shri Devchandraji. Though it is natural to have trivial influence of Maaya at that time, the descriptions are essentially figurative. However, the verses 4, 9, 10 and 11 encode reference to the sport after the retreat of Sadguru Mahaaraaj from the mortal world.

"Thab haar ke dhhaniaen vichaariyaa, kyon chhodoon apnee ardhhangh.
Pher baitte maanhe aasan kar, mahaamathi hirdhe apangh." (11)

Meaning : Shri Mahaamathiji says that, the Opulent Lord thought to

Himself, "after all, how can I leave my better half (*Indhraavathiji*) alone wailing and writhing with the pain of separation"? Even though the allegations and accusations of the world had splintered my heart, still, the Lord ensconced Himself within my splintered heart in all His eternal splendorous glory.

Episode [99] Verses (1482).

This episode also goads for self-awakening of Aatma.

"Dhhanee aethe gu'n the're dhekh ke, kyon bha'ee hirdhe kee andhh.
Ka'ee saakhen saahedhiyaan le le, yaahee me'n rahee phandh." ***(1)***

Meaning : Shri Mahaamathiji says, O'my Opulent Lord! I have no doubt, understood all your infinite qualities but, due to lack of inner vision, I could not recognize your form at all. I am very much aghast not knowing how, despite having a bunch of evidences I remained trapped in the noose of Maaya.

"Ka'ee saakhen la'ee dhhanee kee, ka'ee saakhen la'ee phurmaan.
Ka'ee saakhen la'ee saasthran kee, anthaskaran me'n aan." ***(2)***

Meaning : I assimilated all the testimonies given to me by the Opulent Lord in the form of His sport as well as all those written in Kuraan. In addition, I also took to my heart all the evidences from scriptures.

"Ka'ee saakhen saadhhun kee, ka'ee saakhen sabdh brahmaand.
Aatham me'ree anubhav se, lagaa'ae dhekhee akhand." (3)

Meaning : I also took testimony from the experienced words of sages and saints to exhort my Aatma. Other than this, I also gave place in my heart for the enlightening words of great masters of this Brahmaand. I also directed my surtha towards the eternal Paramdhaam so that my Aatma may awaken by personal experience.

"Jo ko'ee kabeelaa paar kaa, so saaron ne dha'ee saakh.
Dhhanee gu'n aa'ae aatham najaron, so kahe na jaa'ae mukh bhaakh."(4)

Meaning : Even the congregation of spiritual masters who described the eternal abode beyond Niraakaar, also gave testimony to this. My Aatmic vision recognized the attributes of Lord. It is not possible for me to describe those attributes in words.

Import : A question that arises from this verse is, when did Shri Mahaamathiji take testimonies from all? In actuality, the principal topic of testimony is that, the sensual pleasures of this world are temporary. Aatmic awakening alone is the original source of eternal love, peace and bliss. It is only the five jewels of Akshar Brahm and the spiritual associates of them, who constitute the congregation of spiritual masters who speak of the eternal Behadh beyond Niraakaar.

"Ka'ee saakhen gu'n vichaar vichaar, bidhh bidhh karee pukaar.
Tho bhee dhhaav kaleje na lagyaa, yon gayaa janam akaar." ***(5)***

Meaning : I repeatedly thought about the attributes of Lord, taking into consideration all testimonies. I called out to the people of this world again and again in different ways for their inner awakening but still, my stony heart did not feel any hurt. This way, my life ebbed away meaninglessly.

Import : Indirectly, this verse is a counsel to those erudite people, who consider gaining mastery over discourses and discussuions as the ultimate goal.

"Ka'ee saakhen gu'n mukh kehe kehe, umar kho'ee mei sab.
Ajoon aatham khadee na hu'ee, pukaarun mei ab." ***(6)***

Meaning : I spent my whole life reciting the evidences and the attributes of Lord and yet, my Aatma has not awakened even now. What is the benefit to me then, in remaining engaged in discourses and discussions?

Import : The statement of Aatma not awakening in this verse is only for the purpose of educating Sundharsaath. The contentions of Shri Mahaamathiji for self - **"Dhhanee jagaa'ae mohe aeklee, mei jagaaou baandhhe juthh"** and **" Sab saathh karun mei aapsaa, tho mei jaagee parvaan"** – are definitely contradictory to the present verse. To say with great remorse, of not awakening, is an indirect counsel for those erudite who consider the joy of giving discourses as everything, forsaking love and devotion. Though to bring enlightenment in others' life by reciting to them the Brahmic wisdom is great and virtuous, to forefeit the love of Paar Brahm is also a great blunder. In fact, there should be a balance between the two and, this is what Shri Mahaamathiji intends to convey.

"Ab dhin baakee kachhoo naa rahe, so bhee dhekhaa'ae dha'ee thum sarath.
Kyon mukh uttaaoun aagoon thum, charnon lagoon jin bakhath." (7)

Meaning : O'Opulent Lord! You have already apprised me of the fact that, not much time remains of the Jaagni leela occurring through my body. How I shall face you, when I awaken in my original body and pay obeisance at your feet after the completion of this leela, worries me greatly.

Import : It becomes very clear from the first part of the verse itself that, this recitation originated at the abode of 5-Padmaavathipuri. Even after receiving the honour of worship in this world as Paar Brahm, Shri Mahaamathiji is worried of how to face Lord eventually. It is an abject lesson for all leading Sundharsaath that, they should not shun inner evaluation of self, despite enjoying the greatest of glory. Verses 5 and 8 also carry similar sentiment.

"Jyon jyon thum kripaa karee, mei thyon thyon kiae avagun.
Thin par pher thum gu'n kiae, mei pher pher kiae vidhhan." (8)

Meaning : O'the Lord of my soul! As you went on showering your

mercy on me, I went on committing follies. Even then, you continued to grace me with your mercy only. It is my misfortune that, I went on committing such follies, which created hurdles in the path of assimilation of Lord's mercy.

"Gu'n dhhanee ke gaathe gaathe, ga'ee saaree aarbal.
Avgun apne bhaakhthe, umar kho'ee naa sakee chal." ***(9)***

Meaning : All my life has gone by singing praises of the attributes of Lord. I also spend my whole life in trying to identify my faults but still, could not put myself on the right path.

Import : It is indeed very difficult to practice righteousness in this illusory world. Singing praises of the attributes of Lord helps in the entry of a bit of those attributes into us. It is necessary to have recognition of Lord for doing away with one's own blemishes. The act of self-introspection alone can help make faster progress in spiritual pursuits. If one takes all the credit for being righteous and picks fault on others all the time, such one cannot attain the ultimate objective of Dhharm. This is the essence of this verse.

"Ab hukam hoae dhhanee so karun, meraa bal naa chale kachhoo ith.
Surkharu thum karoge, pukaar kahe mahaamath." (10)

Meaning : Shri Mahaamathiji is crying out again and again O'my Opulent Lord! I shall now obey your command, whatsoever it may be. I feel very weak against this deceitful Maaya. You are the only one who can free me from the vices of Maaya.

Episode [100] Verses (1492).

Raag Shree

This episode has also originated at Shri 5-Padmaavathipuri only. This recitation came into being essentially as a lesson for educating Sundharsaath.

"Saathh jee suno sirdhaaro, mujh jaisee naa ko'ee dhrisht.
Dhhaam chod jhoottee jimee lagee, chor chandaal charmisht." (1)

Meaning : Shri Mahaamathiji says, O'my foremost Sundharsaath! There is none as bad as me in this world. I am getting more and more stuck in this world of falsehood forgetting the permanent joys of Paramdhaam. This way, I consider myself a pilferer (*chor*), a

miscreant (*miscreant*) and a self-loving (*charmisht*) mean person.

Import : Words of such agony and mental pain can be expected to issue forth form one, who has been accused by someone closer. Through this verse, Shri Mahaamathiji has given vent to all those accusations, losely aired by Sundharsaath in hush hush terms. It is the affirmation of Shri Mahaamathiji that, one who enjoys the pleasures of senses, hiding from Lord, is a pilferer or thief. One who indulges in bad acts is a miscreant and, one who loves one's own body is a self-loving person. To ascribe these to Shri Mahaamathiji is as false as, someone claiming to have seen horns on rabbit or flowers of heaven.

"Prem khiyaa mei baanee kar kar, ho gayaa jeev ko'ee bhisht.
Saathh ke charan dhhoae peejiae, thaako dhiae me'n kasht." ***(2)***

Meaning : Lord materialised Vaani through me and I became bereft of love due to my total concentration on wisdom. I am like a corrupted Jeev for you, who remain engaged day and night in the discourse of Brahmic knowledge. O'Sundharsaathji! You are all so great that I should drink your feet-wash but alas, I gave you lots of hardship by my continuous discourses.

"Mukh baanee kehelaa'ee bade kar, maanhe brahm srisht.
Panthh painde sansaar ke jyon, hoae chalaayaa isht." (3)

Meaning : The Opulent Lord gave me glory among Brahmshrishtis and Vaani came forth through me. Just like the many faiths and sects in vogue in the world, I also floated a faith (*Shri Nijaanandh Sampradhaay*) and became its revered.

"Le pandithaa'ee padee pravaah me'n, kar kar gyaan gosht.
Nyaaraa hu'aa na nehekaam hoae ke, mei liyaa na nirgun pusht." (4)

Meaning : Acquiring erudition, I also held many congregational discourses, in imitation of worldly people. Since I did not carry out this act dispassionately or unselfishly, could not free myself from worldly desires. Really, I had not taken to the path of detachment with firmess.

"Anek avgun kiae mei saathhso'n, so ae prakaasoon sab.
Chhod ahankaar rahoon charnon thale, thobaa khainchath ho'n ab." (5)

Meaning : O'Sundharsaathji! I have offended you immensely. I shall now clearly spell out my offences and atone for them. By foregoing the

desire for greatness, I want to remain forever at your feet.

Import : Based on conjecture, following list of accusations are inferable from the five verses.

1. Given to false worldly pleasures like the ordinary mortals, Shri Mahaamathiji has deviated from the path of chithwani of abode.
2. He remains involved in aspects of wisdom day and night and so, how can love arise in him?
3. He is getting himself worshipped by starting a new faith.
4. Neither is he fully detached nor dispassionate.
5. He is proud of his greatness.

To heave accusations on Shri Ji is definitely an unpardonable crime. Kalas 8/55 clearly says that,

"In mothee kaa mol kahyo na jaa'ae, naa kinahoon kaanon sunaa'ae.
So'ee jale jo mol kare, aur sun'ne vaalaa bhee jal mare."

Meaning, the glory of Shri Mahaamathiji is not expressible in words. No one's ears have that competence to hear it fully. Whoever tries to identify Shri Ji within the worldly proprieties of a saint, poet, master, politician or linguist etc, is liable to burn in the fire of repentence (*Dhojak*) and, even those who would keep quiet without opposing even

after hearing such remarks, would be a partner in the fire of repentence.

It is said clearly in Sanandhh that,

"Thaareef mahanmadh menhdhee kee, aesee sunee na ko'ee kyaa'n'hen.
Ka'ee huae ka'ee hoaesee, par kin brahmaandon naa'n'hen."

Meaning, none equalling the glory of Shri Praan-naathji was ever there in the past, nor is there in the present and nor will neve be there in the future in any of the Brahmaands of Kaalmaaya.

"Aethe dhin dhhanee dhhaam chhod ke, dha'ee saathh ko sikhaapan.
Ab saathhen moko samjhaa'ee, thin the'n hu'ee chethan." ***(6)***

Meaning : O'Sundharsaathji! At the cost of my love for the Opulent Lord, I used to counsel you by givng expositions of kinds until today. Now my Sundharsaath have given me a lesson and has alerted me to the fact that, I should not have shown the courage to counsel such great Sundharsaath.

"Kripaa karee saathh sirdhaaron, mujh par huae meherbaan.
Nirgun hoae nyaaree rahoon, chhod badaa'ee gumaan." ***(7)***

Meaning : The principal Sundharsaath have been kind enough to me. They have been compassionate enough to make me realize that, leaving aside craving for status and praises I should stay away as a fully detached.

Import : It becomes clear form verses 6 and 7 that, some highly narrow minded and foolhardy people had tried to cast aspersions on the unworldly personality of Shri Mahaamathiji and this verse is an effective rebuff. It is really too much to expect from this world, compassion, love and understanding for other mortals when, even Sath-Chith-Aanandh Paar Brahm was not spared from mudslinging. This verse is an abject lesson for all Sundharsaath that, one should be modest and polite even towards those who are rude and throw accusations at you.

"Dhin kayaamath ke aa'ae pohonche, ab kaisee thakuraa'ee.
Dhhik dhhik pado thin budhh ko, jo ab chaahe badaa'ee." ***(8)***

Meaning : The time of Kayaamath (*spread of Brahm Vaani*) has come now. It is foolish to expect supremacy and, damn the mind-set of those who want praises sung of them at this priceless time.

Import : Shri Mahaamathiji has responded to all blind and petty allegations in very sweet words. The test of greatness lies in not losing equipoise even under the most adverse situations.

"Ab hukam chadaaoun si'r saathh ko, bakso meree bhool.
Bhee dheejo sikhaapan mujhko, jyon ho'oun sankool." (9)

Meaning : O'Sundharsaathji! Please forgive me for all the follies of mine. Now I am ready to accept with reverence any command of yours. I would also like to take counsel from you, which shall gladden my heart.

Import : The contents of verses 9 and 11 of this episode suggest that, those who had talked critically of Shri Mahaamathiji must be very puerile.

"In jimee me'n saathh me'n, jinon karee sirdhaaree.
Pukaar pukaar pachhthaa'ae chale, jeeth ke baajee haaree." (10)

Meaning : Those Sundarsaath who try to acquire prime position in his world by undignified means, ultimately end up losing a winning game. Eventually, they will have to atone for their follies in front of all.

Import : In episode 95, verse 2, it was said that, **'Saathh maa'n'he saiyaan dhhaam kee, i'maan vaalee sirdhaar."** meaning, the principal Aatmaas of Pramdhaam alone would be the ones with the strongest faith.

There are many such verses, which go to prove that, only those Sundharsaath can be the principal ones, who are also greater in aspects of knowledge, faith, love, politeness and happiness. However, the word 'principal' has found mention in verse 10, for those sullied by their follies and so this raises the doubt of contradictory expressions in Mukh Vaani.

The clear answer to this would be that, there was not, there is not and there would not be any contradiction in Mukh Vaani. The need is to interpret the expressions prudently in keeping with the situation. The Sundharsaath, shown as losing a winning game in this verse, are likened to those, who despite not having the qualification, try to usurp positions of spiritual or social power under the strength of money, people or by shrewd methods and, impose their will and autocratic views on others in the garb of personality cult, status of a shierarchal seat or discipline. Such only would have to shed tears of atonement for their deeds at the end. The Lord gives glory from His side for those Sundharsaath endowed with qualities of wisdom, love, humbleness,

submission and faith and, they shall remain free of any disgrace or stigma.

"So dhekh ke naa hu'ee chethan, mooddmathee abhaagee.
Ab la'ee sikhaapan saathh kee, mahaamath kahe paa'n'oun laagee." (11)

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! I am so foolish and unfortunate that, even after seeing others losing, I could not become alert or cautious. I am ready to remain at your feet and assimilate your teachings.

Episode [101] Verses (1503).

Raag Shree

This episode has thrown light on the harms associated with craving for greatness or false recognitions.

"Bujarkee maare re saathh jee, bujarkee maare.
Jin bujarkee la'ee dhil par, thinko ko'ee naa ubaare." (1)

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! Desire for false recognition or the act of considering self as the greatest is known as 'bujarki'. This is something which brings about the downfall of all.

If it takes root in your heart, no one can rescue you from this avarice or ocean of existence.

Import : There is none greater than Sath-Chith-Aanandh Aksharaatheeth in all the universes put together in the past, present or future. It is the weakness of humans that they feel proud of their knowledge, wealth, beauty, lineage etc and also harbour expectations of praise. The craving for status or for being known as great in this world is in itself called 'Bujarki' and, such craving keeps one lost in the ocean of existence.

"Aagoon ka'ee maare bujarkiaen, jin dhridd kar la'ee vishwaas.
So dhekhe mei apnee najaron, nikas chale niraas." ***(2)***

Meaning : I have personally witnessed the downfall of those who embraced Bujarki, firmly considering it to be good. Such people had to leave this world (*the current birth*) highly disappointed.

"Ka'ee maare ka'ee maarath hai, aesee bujarkee aeh.
Na dheth dhekhaa'ee in maayaa me'n, binaa bujarkee jeh." ***(3)***

Meaning : This way, Bujarki is something which takes one to the

depths of devastation, having led many to their downfall in the past and is still causing harm. I am not able to see anyone in this illusory world, who has no desire for greatness in one way or other.

"Jethee bujarkee beech dhunee ke, so sab khufar hathhiyaar.
Kufaron me'n kufar bujarkee, kaam krodhh ahankaar." ***(4)***

Meaning : All the modes of Bujarki in this world are implements of vices, meaning, give impetus to vices. Even though lust, anger and ego are the roots of vices (*sin*), the desire for greatness is considered the greatest of all.

Import : Bujarki is said as the greatest evil because, one who considers oneself as great, neither wills to undertake self-introspection nor to correct one's own mistakes. Lustful, angry or egoistic individuals are know to reform themselves by self-introspection but, one who is bitten by the bug of greatness never shows readiness or willingness to correct mistakes, let alone, accept them. This is the reason to consider Bujarki as the greatest evil.

"In maayaa me'n ko'ee bujarkee, chhoot khudhaa jo leve.
So thehekeek aape apnaa, paayaa phal so bhee khove." ***(5)***

Meaning : Any one, other than the one Aksharaatheeth, who harbours the craving for greatness, is liable to definitely lose the spiritual attainments.

Import : Aksharaatheth alone is complete and perfect. Humans can never reach that absolute completeness in every respect. Those who suffer from the evil of greatness are found wanting in aspects of wisdom, love, service etc as, they cannot accept anyone as greater than them. In this state, they end up missing out on materialistic as well as spiritual fronts.

"Khove jos bandhagee khove, aur saaheb kee dhosthee.
Binaa isk jo bujarkee, so sab aag jaano thethee." ***(6)***

Meaning : One who has become a victim of Bujarki, also misses out on devotion to and, love (*dhosthee*) of Lord. Without the love of Lord, Bujarki of this world is as painful as the flames of a fire.

Import : Submission is an essential component of devotion. The inflated ego of one aspiring for greatness makes one to move away from devotion and love. The greatness that one gets in being lost in the love of Lord, comes due to the mercy of Lord but, the Bujarki that

comes in the absence of love for Lord, can never be beneficial.

"Dhuniyaan me'n dho'u ladath hai, aek kufar dhoojaai i'maan.
Jeethee kufaren threlokee, i'maan dhiyaa sabon bhaan." (7)

Meaning : An intense struggle has been on in this world between falsehood or untruth (*kufar*) and, unflinching faith. In all the three worlds (*the 14 tiers*), the flag of falsehood only flutters and, untruth has eroded the faith of all.

Import : Thriloki (*Earth, heaven and Vaikuntt*) includes all the 14 tiers of the world.

"Kufar kee hu'ee paatsaahee, choudhe thabak choufer.
Sab dhuniyaan ko bemukh karke, baittaa bujarkeele andhher." (8)

Meaning : The kingdom of falsehood extends all over the 14 tiers. All the creatures of the world wander around in ignorance, all because of falsehood and, thirst for greatness by turning away from the love of Lord.

Import : It is only ignorance that makes one to perpetually recite 'me

and mine' instead of 'you and yours'. This seed of 'me' only takes the 'bujarki' form of tree. The natural tendency of the Jeev of this Brahmaand of Sath, Raj and Tham is towards falsehood only. Considering self as big, ignorance makes the feeling of big, to grow further.

"Moko maar chhudaa'ee bandhagee, so bhee bujarkee in.
Aesee dhusman ae bujarkee, mei dhekhee na aethe dhin." (9)

Meaning : I have not seen any other enemy greater than 'bujarki' till today. By subjugating me, this bujarki has only separated me from the love form of devotion (*chithwani*).

Import : Through this verse, the Opulent Lord has alerted those principal Sundharsaath, who occupy positions of supremacy in temples or hermitages or, have acquired eminence through discourses that, to lose the love of Lord despite acquiring eminence, is a grave mistake. This bujarki is so great an enemy that, it takes us away from the divine feet of Lord.

"Pooran meher bha'ee dhhanee kee, dho'u hadhiaen karee chethan.
So bhee bujarkee dhekhee dusman, jo bhisth dha'ee saban." (10)

Meaning : Full mercy of the Opulent Lord was bestowed onto me. The Dual Form, Shri Raaj-Shyaamaaji, forewarned me to keep away from bujarki. The Opulent Lord, through my body, accorded salvation of eternal Bahisths to the entire Brahmaand. It is the mercy of Lord alone that made me to treat bujarki as enemy, despite being the recipient of such great grace.

"Jo ko'ee maare in dusman ko, kare sab dhuniyaan ko aasaan.
Pohonchaave sabon charan dhhanee ke, tho bhee lenaa naa thin gumaan."
(11)

Meaning : Even if any Sundharsaath succeeds in annihilating the biggest enemy of all, bujarki, and frees all from the stranglehold of it and, helps attain divine recognition of Lord, such a sundharsaath should never become proud of having done a great job.

Import : This verse counsels Sundharsaath not to fall prey to even a wee bit ego, however great the achievement be. Every single achievement should be attributed to the mercy of Lord.

"Mahaamath kahe i'maan isk kee, sukr gareebee sabar.
In bidhh ruhen dhoshtee dhhanee kee, pyaar kar sake thyon kar." (12)

Meaning : Shri Mahaamthiji says, O'Sundharsaathji! The five types of wealth for Brahmshrishtis are as follows: 1 – unflinching faith (*I'maan*), 2 – love (*Ishq*), 3 - gratitude towards Lord every moment, 4 – humbleness and 5 - contentment or satisfaction. Friendship with Lord is possible only on adornment of these wealth in the heart. In whatever way, please house these wealth in your heart and enter into blissful love with the Beloved Aksharaatheeth.

Episode [102] Verses (1515).

Raag Shree Goudee

This verse encodes counsel on relinquishment of status and worldly desire for self-awakening.

"Jo thoon chaahe prathishttaa, dhharaa'ae vairaagee naam.
Saadhh jaane thoko dhuniyaan, vah tho saadhhon karee haraam." (1)

Meaning : Shri Mahaamathiji says, O' my Aatma! If ever you want false reputation of this world, adorn the dress code of a recluse so that you get recognition of a saint or a sage. However, keep in mind that, real saints and sages have considered this status as reprehensible.

"Maar prathishttaa paijaaron, jo aa'ae dhagaa dheth beech dhhyaan.
Aehee saroop dhajjaal ko, udaa'ae dhe inen pehechaan." ***(2)***

Meaning : This reputation creates great hurdles in the path of meditational concentration of the grandeur and adorations of the Dual Form. Please boot out such prestige or reputation. Beyond doubt, this worldly prestige alone is the form of dhajjaal (*Satan or kaliyug*) that does not allow us to get engrossed in the love of Lord. So, it should be renounced realizing its ill effects.

"I's dhuniyaan ke beech me'n, ko'ee bhalaa buraa kehevath.
Thoon jin dhekhe thin ko, le apnee ars khilwath." ***(3)***

Do not pay heed to anyone in this world who may say good of you or bad of you. Your entire concentration should be focused on Mool-milaawa of Paramdhaam.

"Dhil dhalgiree chhod dhe, hoth theraa nuksaan.
Jaanath hai govindh bhedaa, yaako peett dhiae aasaan." ***(4)***

Meaning : O,my heart! Please root out the craving for worldly pleasures. Untold harm is being caused to you by falling prey to it. You are aware that, like 'Govindh Bheda', this world is an illusory constellation of ghosts.

Import : The reference to Govindh Bheda is about this world and is based on a story. There was a man named Govindh Bheda in a certain village. He was given to evil acts and so ended up being in the world of ghosts after death. Living in that world, he harassed and killed many villagers and created a community of ghosts and, had decorated his world with many costly and precious items. Whoever touched those objects turned into a ghost immediately.

Drawing parallel to this story, this world is likened to that world of ghosts as craving for worldly pleasures or objects makes one to be reborn.

"Ae bhom dhekhe jin pher ke, aehee jaan mahaamath.
Ddeel hoth tharaf dhhaam kee, jahaan the'ree hai nisbath." ***(5)***

Meaning : Shri Mahaamathiji says, O'my Aatma! This entire world is like that world of ghosts. Never look back at this constellation of Maaya knowing its reality. Your original body is seated in Mool-milaawa of Paramdhaam. Lost in this false illusory world, you are delaying doing chithwani and so, beware.

Episode [103] Verses (1520).

This episode throws light on Kiyaamath.

"Kayaamath aa'ee re saathh jee, kayaamath aa'ee.
Vedh katheb pukaarath aagam, jo kyon na dhekho me're bhaa'ee." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! The time (*kiyaamath*) for gaining of eternal salvation for the entire Brahmaand is at hand. This is the same time, about which, there is description in Hindu scriptures and other religious scriptures detailing future events. O'brothers! why are you not being conscious of the time?

"Aa'ae syaamaajiaen mohe yon kahyaa, ae khel kiyaa thum kaaran.
Thum aa'ae khel dhekhne, mei aa'ee thumen bulaavath." ***(2)***

Meaning : Shri Shyaamaaji came and told me that, this world is made for you to see the sport of Maaya. You have come here to witness the sport of Maaya and, I have come to awaken and take you back to Paramdhaam.

"Kaagadh aayaa vathan kaa, kaasadh ho'ae lyaa'ae phurmaan.
Aayaa khaathir apne, dhene ko I'maan." ***(3)***

Meaning : Muhammadh S. A. V has brought Kuraan as the messenger of Khudha. The Kuraan bears witness to Paramdhaam (*Arshe Ajeem*). The main purpose of Kuraan is that, the Brahmshrishtis to manifest in this world at the time of Kiyaamath, may get recognition and develop absolute faith on their Lord and Paramdhaam.

"Agyaare sai saal kaa, aa'ae saakhen likhee aagam.
Maahen anubhav likhyaa apnaa, so pohonchaayaa khasam." ***(4)***

Meaning : Kuraan encodes 1100 years in advance, about all the events related to Jaagni Leela that are to take place in this world. The Opulent Lord got Kuraan written through Muhammadh Saahib and, it

has description of the experience of Muhammadh Saahib related to divine vision of Paramdhaam.

Import : Paaraa 15, sooraa 16 of Kuraan contains vivid description about Muhammadh Saahib's visit to Arshe Ajeem and his divine vision of Lord. Similarly, there is description of Hauj Koshar lake in 'Innaa aathenaa Surath', the 30th paaraa of Kuraan. Even incidents related to Sadguru Dhhani Shri Devchandraji, Shri Ji, His Highness Chhathrasaalji and Beethak Saahib are also subtly indicated (*hinted at*) in Kuraan.

"Jo saaheb ki'ne na dhekhiyaa, naa kachhoo suniyaa kaan.
So saaheb kaajee hoae ke, jaaher karasee kuraan." ***(5)***

Meaning : It is also written in Kuraan that, Aksharaatheeth Paar Brahm, whom, none had ever seen or heard, shall manifest at the time of Kiyaamath as the supreme Judge of all and, bring to light the hidden mystic secrets of Kuraan.

"Jethe vachan kuraan me'n, so sab syaamaa jee dha'ee saakh.
So saare in leelaa ke, kahoon kethe hajaaron laakh." ***(6)***

Meaning : Sadguru Dhhani Shri Devchandraji had told me about all that have been written in Kuraan in relation to Paramdhaam and Jaagni Leela. This way, there are thousands and lakhs of evidences regarding Jaagni Leela in Kuraan and, how much of it can I recite?

Import : Sadguru Dhhani Shri Devchandraji told Shri Mihir-raaj Ji only about some main incidents of Kuraan. The expression 'thousands and lakhs' (*hajaaron laakh*) is essentially used in a figurative sense.

"So kunjee syaamaajee dha'ee, hakeekath vathan.
Maa'aene khule sab thin se, jo chhipe huthe baathan." ***(7)***

Meaning : Shri Shyaamaaji gifted me that key of Thaarthamic wisdom, which gives specific knowledge about Paramdhaam. With this Thaarthamic wisdom only, the hidden secrets of Kuraan also became decipherable.

"Aur bhee phurmaan me'n likhyaa, ko'ee khol naa sake kithaab.
So'ee saaheb kholsee, jin par dhhanee khithaab." ***(8)***

Meaning : Written clearly in Kuraan is the fact that, no creature of this creation will ever be able to open out the hidden secrets within it.

Only the form that gets the glory of being called Aksharaatheeth, shall only spell out the secrets of Hakeekath and Maariphath.

Import : There are 12 encrypted words in Kuraan, the meaning of which is known to none other than the one Poorna Brahm. They are as follows: 1 – Aalif, 2 – Laam, 3 – Meem, 4 – Saadh (*rijhaana = to appease*), 5 – Raa (*liye*), 6 – Kaaf (*sansaar = world*), 7 – Haa (*hai = yes*), 8 – yaa (*h'e, a're, aho*), 9 – ain, 10 – thaa (*thak -until*), 11 – Seen (*dhoor = far*) and 12 – noo'n (machhlee = fish).

"Vaseeyath naame aa'ae dhargaah se'n, jaaher karee kayaamath.
Ae hakeekath thum par likhee, dhekhaa'ae dhin sarath." ***(9)***

Meaning : Written testament (*vaseeyathnaam*a) came from Mecca, which had clear mention of the time of Kiyaamath. The revelation of the time of Kiyaamath in the 12th century is essentially written for you people, meaning, there is mention of the manifestation of Brahm-munis of Paramdhaam at this time in Kuraan.

Import : It is clear from aayath 'Innaa injulnaa in paaraa 30 of Kuraan that, Roohs (*Brahm-munis*) shall manifest at the time of Kiyaamath.

"Yaa vedh yaa katheb, sab aa'ae thum khaathir.
Sab saakh thumaaree dhevaheen, jo dhekho neeke kar." ***(10)***

Meaning : O'Sundharsaathi! Whether it is Vedh or Katheb (*Eastern and Western scriptures*), they have been created for you. It will become clear to you if you peruse and reflect on them that, there are enough evidences about you.

Import : A pertinent doubt in the present context is, whereas the Brahmshrishtis came to this world only since 425 years, Vedh manifested right from the beginning of creation (*currently the years elapsed since creation is 1960853107*) and so, what was the need for testimony of Brahmshirshtis millions of years ago.

The expression Vedh, according to Shri Mukh Vaani, does not only refer to the four Vedhaas but to the entire collection of Hindu scriptures. Even though there are no narrations of future events in Vedhaas, there are nevertheless innumerable evidences regarding the traits of Brahm-munis, like the mention of 'Guhya prajaa'(*secret or concealed sub*jects) in Athharva Vedh 10/7/41, and 'Brahmvidh' (*those who have realized the supreme spirit*) in hymns 10/2/32 and 10/8/41 of

Athharva Vedh. There are also descriptions like 'Aathmagnya'(*realized ones*) and 'Brahmvidh' in Upanishadhs and as 'Sthhith pragny'(*ones with undisturbed equilibrium of mind or with calm disposition*) in Geetha. The Brahm-munis also find mention in Guru Granthh Saahib (*holy book of sikh faith*) as 'Sohaagin'(*wedded ones*) and in Kabir's recitation as 'Paramhans'(*the great masters*). Similarly, they have been referred to as 'Momin' in Kuraan-Hadhees and as the 'Chosen people" in Bible.

"Saakh dheve sab dhuniyaan, vairaat choudhe bhavan.
Samjhe saare dhekhahee, jinkaa dhil hu'aa rosan." (11)

Meaning : This entire world of 14 tiers gives testimony of you. All those creatures, whose hearts have got enlightened with the Thaarthamic wisdom, realize that, the Brahm-munis have made their entry in this world.

"Ae saakhen sab pukaarheen, nipat nikat kayaamath.
Aa'ae ga'ee si'r oopar, thum kyon na ajoon chethath." (12)

Meaning : All these testimonies cry out that the time of Kiyaamath is near by. O'Sundharsaathji! Why are you not becoming alert to the fact

that, Kiyaamath is on you, meaning, the present time is of Kiyaamath only.

Import : The meaning of saying that the time of Kiyaamath is very near in this verse is that, the time has come for the spread of Brahm Vaani to all corners as well as the acquisition of the fortune for eternal salvation to all creatures.

"Saathh jee saaf huae binaa, akhand me'n kyon pohonchath.
Cheth sako so chethiyo, pukaar kahen mahaamath." ***(13)***

Meaning : Shri Mahaamathiji is crying out repeatedly, O'Sundharsaathji! Please beware if you can. Without rendering the heart pure and serene, none can reach the eternal abode.

Import : The essence of 'reaching the eternal' is, vision of Paramdhaam through Surtha or, through enthralling engrossment of Behadh by Jeev through meditational concentration. The Aatma cannot come awake without making the heart clean and pure. No doubt, due to the original connection, they shall definitely go to Paramdhaam at the end of this sport but shall never enjoy the fortune of vision or, realization of Paramdhaam or of the Dual Form,

remaining in this sport itself.

Episode [104) Verses (1533).

Raag Shree

Sundharsaath had tried to appease Shri Ji as the divine form of Aksharaatheeth at 5 – Padmaavathipuri abode. However, mistakes or follies are very much in order in this illusory world. This episode essentially highlights on these flaws.

"Mei poochhath hon brahmshrisht ko, dhil kee dheejo bathaa'ae. [Tek]
"Jo ko'ee brahmshrisht kaa, so dhekhiyo dhil vichaar.
Kahiyo thehekeek karke, jinon jo kiyaa karaar." (1)

Meaning : Shri Mahaamathiji says that, 'I ask of those Sundharsaath who are said as Brahmshrishtis, please tell me of the matters of your heart'. Those who claim to be Brahmshrishtis should reflect on to themselves unbiasedly and tell how much of the promises they made to Lord at Paramdhaam are being fulfilled.

"Sab ko'ee baath vichaariyo, dhekh apnee apnee akal.
Srisht theenon karam karath hai, aek dhooje so'n mil." (2)

Meaning : O'Sundharsaathji! Please reflect of your intellect and decide, as to how much, have we all proved ourselves on the testing plane of Brahmshrishtis. At this moment, the assemblage of all the three creations is interacting with each other.

"So theenon ab judhe hoaesee, hai haal thumaaraa kyon kar.
Dhin aethe jaanyaa thyon kiyaa, ab aa'ae pohonchee aakhir." ***(3)***

Meaning : Now, all the three creations shall stand out distinctly based on their dealings. The Brahmshrishti Sundharsaath will have to really ponder about what has the Maaya done to them. You (*Maaya*) have done whatever you want until now but then, this is the moment of reckoning (*Waqt aakhirath*).

Import : Even though every single individual in the gathering of Sundharsaath considers self to be Brahmshrishti, the dealings clearly reveals the original germ. Realizing the significance of the time of Kiyaamath, the Brahmshrishtis of Paramdhaam try to cast themselves (*or commit*) as per the dictates of Brahm Vaani.

"Pooje parmeswar karke, dhil me'n raakhen dhoae.
Thin kaaran poochhath ho'n, kaun vidhh yaakee hoae." ***(4)***

Meaning : There are also, some Sundharsaath, who project themselves outwardly as the form of Paar Brahm but inwardly, they are in dilemma. I, therefore ask of the so-called Brahmshrishti Sundharsaath of, what shall be their fate?

"Kahen parmeswar mukh then, dhil choraaven je.
Dhagaa dheven maanhe dhusman, kyaa naheen dhekhath ho ae." ***(5)***

Meaning : Verbally, they consider me as the form of Poorna Brahm but keep their inner thoughts very much hidden. Even after being part of the congregation of Sundharsaath, they deceive each other as though enemies. Why are you Sundharsaath not able to see such a state of affairs?

"Kahaavath hai brahm srisht me'n, dhhanee so'n chhipaaven baath.
Dhil kee Karen auran so'n, ae kaun srisht kee jaath." ***(6)***

Meaning : Though known as Brahmshrishtis, they keep their inner thoughts hidden from me. Instead of confiding in me, they share it with others. In this situation, in which creation is such Sundharsaath to be considered?

"Ae jo dhoae dhil raakhath hai, ae tho dhuniyaan kee reeth.
Maanhe maile baaher ujle, ae jeev srisht kee preeth." ***(7)***

Meaning : To keep double standards is the way of the people of the mortal world. Those, who harbour deceit, hypocrisy and envy within but puts up a show of faith, submission and love from outside, are to be considered as Jeevshrishtis.

Import : Heart is only one, but its sentiments are of two types; something from outside and something else from inside. This finds reference as double standards.

"Aekai baath brahmshrisht kee, dhoae dhil me'n naahen.
So'ee Karen dhhanee so'n jaaher, jaisee hoae dhil maanhe." ***(8)***

Meaning : One of the main specialities of Brahmshrisht is that, there is no duplicity within. She confides in me exactly that, which comes to her mind.

Import : The heart of Brahmshrisht is both non deceitful and non hypocritical. There is no artificiality in her demeanour or

conversations. It is Shri Ji only who finds address as Lord in this verse. The same sentiment finds expression in verses 6, 10 and 11.

"Minon minen gujh karen, nis dhin aehee chithvan.
Buraa chaahen thinkaa, jin dhekhaayaa mool vathan." ***(9)***

Meaning : They are ever-engaged in talking ill of others in private and a great part of their attention remains diverted towards this exercise. They do not shy of talking ill of even the form (*me*) that gave them recognition of self abode.

Import : In reality, no one can ever talk ill of Shri Ji even if one tries with all might at hand. The subtle meaning of 'desiring ill of Shri Ji' (*buraa chaahe thinkaa*) finding mention in the verse is, doing or indulging in anything that causes hindrance in the process of Jaagni.

"Peett choraaven dhhanee so'n, Karen mino mi'ne khol.
Ae dhekho andhar kee jaaher, dhekhaaven apnaa mol." ***(10)***

Meaning : They show their back to me, meaning, never reveal exactly what is there in their hearts. They keep hiding something or other but, share everything between themselves. O'Sundharsaathji! Please

observe carefully and you shall see that this type of behaviour of theirs discloses the inner reality. Their limited intellect reveals their narrow mindedness.

"Karen dhhanee so'n choriyaan, charon so'n thehedhil.
Yon janam khoven phithuae mi'ne, raath dhin hil mil." ***(11)***

Meaning : They hide their thoughts from the Opulent Lord (*me*) but, confabulate among themselves wholeheartedly. Day and night, they exhibit great closeness but keep wasting their life picking up quarrels with others.

Import : Just as stolen objects are hidden and one who indulges in theft is known as a thief, even those who hide their important inner thoughts from Lord are also likened to thieves. The adage, 'chor chor mausere bhaa'ee' (*one thief is maternal cousin of another*) is very correct. Those who generate discord live together well but render others' lives miserable.

"Karen ladaa'e'yaan aapme'n, kahen ham hai dhhaam ke.
Kyon na vichaaron chith me'n, kaisaa julam hai ae." ***(12)***

Meaning : They bicker and fight among themselves and still insist that they have come from Paramdhaam. O'Sundharsaathji! Why don't you think aloud that it is a grave mistake to keep bickering like this?

Import : No doubt, the creators of discord live together but yet don't hesitate to fight against each other when bitten by jealousy and selfishness. Nevertheless, when it comes to peace-loving people, they unite, whatever their inner rivalries or dispute.

"Charchaa sunen vathan kee, jith saathh syaamaa jee syaam.
So phal charchaa ko chhod ke, jaa'ae levath hai haraam." ***(13)***

Meaning : They listen to the discourse on the enthroned Dual Form of Shri Raaj-Shyaamaaji amongst Sundharsaath at Mool-milaawa in Paramdhaam. The effect of discourse should have been to drown in the love for Lord foregoing all Maaya but on the contrary they enjoy being more immersed in Maaya.

"Baaher dhekhaaven bandhagee, maahen Karen kukaram kaam.
Mahaamath poochhe brahmshrisht ko, ae baikuntt jaasee ke dhhaam."
(14)

Meaning : Outwardly, they put up a great act of devotion but indulge in bad acts hood-winking others. Shri Mahaamathiji enquires of Brahmshrishtis, 'where would they go, Vaikuntt or Paramdhaam'?

Import : In the third part of this verse as well as in the first verse, there is a similar expression of 'Shri Mahaamathiji enquired of Brahmshrisht' (*Mahaamath poochhe brahmshrisht ko*) but, there is a difference in the inherent essence. The address of Brahmshrisht in the first verse, is for those who put up a great show of being Brahmshrishts but are not so in real. However, the address of Brahmshrishts in this verse, is for the true Brahmshrishts as, it becomes clear from the expression 'ae'(*they*) in the fourth part, which is with reference to others.

Episode [105] Verses (1547).

Raag Shree

By narrating the impurity of this body, this episode has suggested using it as an effective medium for meditational concentration.

"Ae su'ch kaise hovaheen, thum dhekho yaakee vidhh.
Anek aachaar kar kar thhake, par huaa na ko'ee sudhh." ***(1)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! Look at the reality of this impure body. Alas! How could it ever be purer than any object? People tried in innumerable ways to make it clean but none could make it pure.

"Nis dhin grahiae prem so'n, jugal saroop ke charan.
Nirmal honaa yaahee so'n, aur dhhaam barnan." ***(2)***

Meaning : It can be made pure only by love-filled concentration on the lotus feet of the Dual Form, Shri Raaj-Shyaamaaji and of the 25 aspects of Paramdhaam. There is no other alternative to this.

Import : The expression, concentrate on the lotus feet, essentially means concentrating on the adorations from toe nail to head. The importance of chithwani is specifically emphasized through this verse.

"In vidhh narak jo chhodiae, aur upaay ko'ee naahen.
Bhajan binaa sab narak hai, pach pach maariae maahen." ***(3)***

Meaning : There is no other means other than meditational concentration (*chithwani*) to break free of the sorrowful hell of Maaya. Chithwani is the real devotion without which the entire world is as

painful and sorrowful as hell. One has to die innumerable times taking birth repeatedly in this hell like world.

Import : It is clarified through this verse that, there is no other means of cleansing or realization of Beloved other than chithwani. The real devotion or love-filled adoration is nothing but chithwani.

"Dhhanee binaa angh nirmal chaahe, so dhekho chith lyaa'ae.
Kyon nirmal angh hovaheen, jo in vidhh rachyo banaa'ae." ***(4)***

Meaning : O'Sundharsaathji! It will become clear if you reflect on the fact that, no one's heart can ever become pure and serene without enshrining the Opulent Lord within. The structuring of the body is itself such that, no one's heart can be cleansed without undertaking meditational concentration.

Import : Even though there is importance of pure food, discourses, self evaluation, ascetism etc in rendering heart pure, they are all however of secondary importance. It should be known that, the attributes of the object of concentration 'rubs on' on the concentrating individual. Concentrating on the dispassionate and immutable Brahm makes heart dispassionate; thereby establishing the fact that, there is

no other greater means for cleansing heart other than chithwani.

"Dho'u maile jab mi'le, baandhh golee maans rachaa'ae.
Narak udhar dhas maas lo'n, pooro kiyaa pachaa'ae." ***(5)***

Meaning : Conception occurs by the union of sperm and egg following which muscle and body take shape. During pregnancy, the Jeev has to struggle for 10 months in a hell like situation within the womb.

"Jattaraa agin thale karee, oopar oondhhe much latkaa'ae.
Bol na sake ttaur sakadee, kaaddyo murdhe jyon chhotkaa'ae." ***(6)***

Meaning : In the womb of mother, Jeev is suspended with feet up and head down. It keeps burning in the digestive fire of mother. There is so much of spatial constraint in the womb that, it can't even speak. It has to get out of mother's womb in the same way as a dead is taken out.

Import : When born, the new born child is coated with blood and amniotic fluid. Without being cleaned and bathed, it appears as though it had been staying in hell undergoing hell like travails.

"Haad maans lohoo ragaan, oopar chaam maddaa'ae.
Nav dhwaar rache narak ke, nis dhin bahe balaa'ae." ***(7)***

Meaning : The construction of the body is such that muscle is laid over bone. Blood flows through vessels. Skin overlays the muscle and blood vessels like a sheet. The nine doors of the body (*mouth + 2 nostrils + 2 ears + 2 eyes + urethral opening + anus*) are like the nine doors of hell, from which dirty and filthy things keep coming out day and night.

"Oopar bandhh baalan ke, jalam judhaaanthar chhaal.
Chale nadhee mal moothr kee, kahoon ketho narak ko haal." ***(8)***

Meaning : The body on the outside is bonded to hair. Rivers of urine, faeces and blood flow around within the body through urinary tract, rectum and blood vessels below skin respectively. How much shall I describe of such hell like body?

"Panchaamrith paak banaa'ae, bjojan bhayo ruchaa'ae.
Angh sangh le nikasyo, kaun haal bhayo thaa'ae." ***(9)***

Meaning : A mixture of milk, curd, clarified butter, honey and sugar

is known as Panchaamrith. With these constituents, no doubt, many delicacy foods can be prepared and eaten with taste and relish but, what is the end result of it? Tasty and sweet smelling food after digestion comes out in the form of foul smelling faeces and urine from the body.

"Anth aahaar sookar kookar ko, yaa kau'aa keeraa khaa'ae.
Yaa tho agin jalaa'ae ke, karke khaak udaa'ae." ***(10)***

Meaning : After the Jeev leaves the body, meaning, after death, when the body is either floated in water or buried in ground, it becomes food for pigs, dogs, crows, worms and insects or, when it is burned, it turns to a heap of ash which is thrown in the air.

"Ae narak nirmal kyon hovaheen, jo oopar se angh dhhoae.
Angh dhhoae ma'n nirmal, kabahoon na hu'aa ko'ae." ***(11)***

Meaning : Even if this hellish form of body be cleansed from outside as many times as possible, it is never going to be pure and serene. Till now no one's heart has got purified by merely cleaning the parts of body.

Import : It is possible to clean outer parts of the gross body with water. Only outer parts of the gross body can be cleaned with water. Inner cleansing of specific parts is possible with certain yogic practices like 'nethi' (*cleansing of nostrils*), 'basthi' (*yogic enema for cleaning colon*) etc. temporarily. Mind, consciousness, intellect etc come under causal body and to cleanse them, meditational concentration is essential.

Consuming water as food increases the saathvic component, which leads to partial purification of inner self. Though taking bath in cold water also leads to an increase in saathvic quality, to consider cleansing of the outer part of body as a way of cleansing of inner self, is a big mistake.

"Dhhik dhhik neechee chaathuree, vichaar na anthaskaran.
Threlokee in angh sangh, ga'ee khoae akhand vathan." ***(12)***

Meaning : Damn the mean cleverness of people that, they refuse to reflect within of the importance of cleansing their hearts rather than keeping the exteriors of body clean. All creatures of the entire Brahmaand (*all the three tiers, earth, heaven and baikuntt*) also remain subscribed to this thought process (*to consider body cleanliness*

as important), which kept all cheated of eternal happiness.

"Ae such kyon'ae na hovaheen, jo sou ber anhaa'ae.
Ae tho pind narka bharyo, dhekho anthar najar phiraa'ae." ***(13)***

Meaning : Even if this body be bathed a hundred times, it is never going to be purified. O'comrades! If you look at it with inner eyes, you shall realize that this whole body is filled up with hell like filth.

Import : It is the lack of inner vision only that is keeping the attention of all people focussed on external decorations. They are blissfully unaware of the fact that, there are hidden sighs of mute animals in the various beauty items used by them (*cream, powder, lipstick, perfumes, and soaps*).

"Vivek vichaar na paa'e'ae, oopar teddee paag latkaa'ae.
Aap dhekhe maanhen aarasee, si'r aasmaan lo'n le haa'ae." ***(14)***

Meaning : Those with outer vision do not possess the rational capacity to think deeply. They move around with a slanted turban on their heads and are so proud of their reflection seen on a mirror, that their heads are buried in the sky.

Import : Head buried in the sky or reaching the sky (*si'r aasmaan lon le jaa'ae*), is an allegorical expression, meaning, to be highly proud of. To be proud of the false body is indeed childish.

"Naheen bharoso khin ko, baras maas aur dhin.
Ae tho dham par baandhhiyaa, tho bhee bhool jaath bhajan." ***(15)***

Meaning : When there is no guarantee of this perishable body even for a moment, what then to speak of days, months and years? Its existence is only on breaths and, one never knows when the breathing can stop. Even after knowing this, people forget to appease Sath-Chith-Aanandh Paar Brahm.

"Aatham dhhanee pehechaaniae, nirmal aehee upaa'ae.
Mahaamath kahe samajh dhhanee ke, grahiae so premen paa'ae." ***(16)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! There is only one way to attain purity and serenity, and that is, to recognize that Beloved of Aatma, Sath-Chith-Aanandh Aksharaatheeth, and to enseat His lotus feet (*Him*) with love in your heart.

Episode [106] Verses (1563).

Raag Shree

This episode conveys that Sath-Chith-Aanandh Paar Brahm is beyond sound (*words*).

"Jhoott shabdh brahmaand me'n, kahaavath yaahee me'n saanch.
Ae dho'u jhootte hoth hai, vaasthe pind jo kaanch." ***(1)***

Meaning : Shri Mahaamathiji says that, whatever have been said of Sath-Chith-Aanandh Paar Brahm so far by the Jeevshrishtis of this world, though incorrect as coming from the dreamy intellect, have been considered the truth. Like the perishable body, both, the sound as well as the Brahmaand are also false.

Import : Truth is something that is permanent and unchangeable. This entire Brahmaand as well as the words used here are both, in real, untruth. Even though the belief in vogue is that, as long as this Brahmaand is visible, it is true and its words everlasting, it can be so considered in the current flow of things but not in real sense. When Mohsaagar (*the ocean of existence*) or Mahaamaaya, itself is false, how could then the words and the Brahmaand that arise from it be considered true?

"Ae lage dho'u suny ko, niraakaar saamil.
Niranjan yaa nirgun, so bhee rahe in bhil." ***(2)***

Meaning : The origin of both the words and Brahmaand are from Shoony (*Niraakaar*). The same is said as Niranjan due to lack of specific anatomical organs or parts and also as Nirgun due to the lack of qualities or attributes of Brahm like Sath, Chith, Aanandh, non-dual etc.

"Aekai saa'e'th paidhaa huae, aur phanaa hosee aek ber.
Ae kyon paaven adhvaith ko, jo ddoondde maanhe andhher." ***(3)***

Meaning : Both words and the Brahmaand have originated simultaneously from Niraakaar (*Shoony*) and will also undergo dissolution simultaneously. How can the people who search for the self sportive, non-dual, Sath-Chith-Aanandh Paar Brahm in every particle of this illusory dark-like world, ever find Him or realize Him?

Import : The non-dual Brahm is ever separate and away from the darkness (*Thamas*) of Maaya. Due to the absence of Thaarthamic wisdom, the people of this world are searching for Sun in the darkness

of night. It is from Moh-thathv (*Mohsaagar*) only countless number of Brahmaands and sound (*words*) originate from and also undergo dissolution into it.

"Ae nyaare ko kyon paavaheen, paidhaas saaree in.
Sath shabdh brahmaand me'n aayaa, par ae naa chhode ko'ee su'n." (4)

Meaning : The origin of this entire creation is from Mahaashoony (*Mahaamaaya*). Alas! How can the creatures of this creation ever attain that non-dual Brahm, who is beyond Mahaashoony? The wordy wisdom of Paramdhaam (*Kuljam Swaroop*) has come in this Brahmaand but, the people of this world are unwilling to leave Niraakaar (*Shoony*).

Import : No one is able to transgress its cause (*kaaran*). Avyaakrith only manifests as Aadi Naaraayan the dreamy form. It is natural that, the Jeevs manifesting from Aadi Naaraayan, are unable to comprehend the Sath-Chith-Aanandh Paar Brahm, who is beyond Saakaar (*with form*) and Niraakaar (*without form*), due to their ignorance of Thaarthamic Wisdom. All their saadhhna (*spiritual endeavour or devotion*) is only capable of getting them to realize or experience Niraakaar or Aadi Naaraayan, who appears as luminosity.

"Jeev vishnu mahaavishnu lo'n, yaake ka'ee vidhh naam dhharath.
Agyaan gyaan le vigyaan, yon ka'ee vidhh khel khelath." ***(5)***

Meaning : The Godhead Vishnu or, Aadi Naaraayan alone, is considered as the Sath-Chith-Aanandh form of Paar Brahm by the people of this world with their intellect. This way, under the umbrella of knowledge, ignorance and special knowledge (*vigyaan*) of the dreamy intellect, they remain lost in multiple philosophies or sects.

"Aek anek sab inme'n, ith saanch jhoott visthaar.
Achhar brahm kyon paavaheen, bhaee aadee niraakaar." ***(6)***

Meaning : The resolution (*volition*) of Aadi Naaraayan (*Mahaavishnu*), **'aeko'ham bahu syaam'** (*let there be many or many from one*), is the basis for the origin of countless Brahmaands. All the creatures originate and undergo dissolution in this only. The expansion of truth and non-truth occur through Him only. How can the creatures of this world then attain Akshar Brahm? A curtain of Niraakaar looms in front of them.

Import : Aadi Naaraayan himself is the dream form of Avyaakrith.

All the creatures are the reflective images of the consciousness of Aadi Naaraayan, which is known as 'chidhaabhaas' (*apparent forms of higher consciousness*). From Moh-thathv only, the penta-elemental insentient Brahmaands are created. This way, the appearance of Jeevs and the expansions of truth and insentient world, are said as the spread of non-truth.

"Achhar achharaatheeth kahaavaheen, so bhee kahiyath ith sabdh.
Sabdhaatheeth kyon paavaheen, ae jo dhuniyaan hadh." ***(7)***

Meaning : The pronunciation of the words 'Akshar' and Aksharaatheeth' is merely for the comprehension of this world, as otherwise, they are beyond the precincts of words or sound. Alas! How could the Jeevs of Hadh, ever realize that Aksharaatheeth Paar Brahm?

"Paanch thathv gun theenon hee, ae golak choudhe bhavan.
Nirgun suny yaa niranjan, jyon paidhaa thyonhee pathan." ***(8)***

Meaning : Just as the five types of matter or elements (*space, air, fire, water, and earth*), three qualities (*sathv, raj and tham*), this entire Brahmaand of 14 tiers and Mahaashoony (*Nirgun or Niranjan*)

originate, they also undergo dissolution in the same way.

Import : Mahaashoony (Moh-thathv, Niranjan, Niraakaar, Nirgun) originates first. From it manifests sathv, raj and tham. Subsequently, countless penta-elemental Brahmaands, like this 14 tiered one, originate but, all of these undergo dissolution during Mahaapralay.

"Ae supnaa neendh soorath kaa, khele achhar aatham.
Ham bhee aa'ae dhekhne, khasam ke hukam." ***(9)***

Meaning : This dreamy Brahmaand has its origin from the dream of the memory or consciousness of Akshar Brahm, in which, the Aatma of Akshar Brahm is enacting its sport. With the command of Lord, we have also come to see this sport.

Import : The desire or will for creation that exists in the original Sath-swaroop of Akshar Brahm, reaches Sablik through Sath-swaroop and Keval. The cause of causal or the great cause (mahaa-kaaran) of Avyaakrith is the gross of Sablik. So, the memory of the form present in Avyaakrith (in mahaa-kaaran) is only known as Sablik-memory and, the dream form of this, manifests as Aadi Naaraayan. Along with the Brahmshrishtis, the Aatma of Akshar Brahm is also witnessing

this sport.

"Brahmshrisht ke kaarane, khel jo rachiyaa ae.
Khel dhekhaaye sath vathan, mahaamath baa'ae le." ***(10)***

Meaning : Shri Mahaamathiji says that, this sport of Maaya has been created specially to show to the Brahmshrishtis. The Opulent Lord shall take all back to Paramdhaam after showing this sport of Maaya.

Episode [107] Verses (1573).

Raag Shree

This episode describes Hakeekath (*Absolute Truth*) of Kuraan.

"Phurmaan me're mehboob kaa, le aayaa ars se rasool.
Bhejyaa apnee arvaahon par, saaheb hoae sankool." ***(1)***

Meaning : My Opulent Lord drawn by the love for His Aatmaas has sent Kuraan through Muhammadh Sallillaaho Alaihi Vasallam for testimony.

"So'ee khole apnee isaarathe, jo ars kee arvaahen.
Aehee pareechhaa jaaher, aur kaahoon na kholyaa jaa'ae." ***(2)***

Meaning : Some very secret aspects pertaining to Paramdhaam and Brahmshrishtis are hinted at in Kuraan. Only the Brahmshrishtis of Paramdhaam are capable of knowing the secrets of these hints. No other creature of this creation knows these secrets. In real, this is the test of being a Brahmshrishti.

"Barkath in ruhan kee, bhisth dhesee saban.
Le dhe hisaab phajar ko, le chalsee ruhen vathan." ***(3)***

Meaning : All the creatures shall gain eternal salvation in bahisths by the grace of these Brahmshrishtis. With the dawn of Thaarthamic Wisdom, the Opulent Lord shall dispense judgement on all and take back Brahmshrishtis to Paramdhaam.

"Mujhe bejyaa kaasidh kar, jo rabaanee arvaahen.
Aehee jaano thum thehekeek, dhilson aakeen aan." ***(4)***

Meaning : Muhammadh Saahib says that, Allaah-thaalaa has sent

me as a messenger to this world. I have brought the wisdom of Kuraan and please know it true and bring to bear faith on it.

"Mei dheth ho'n khuskhabaree, jo rabaanee arvaahen.
Ve uthre ars ajeem se, jo hai hamesagee ifthdhaa'ae." ***(5)***

Meaning : O'the people of the world! I am delivering to you a very pleasing message. The ageless Aatmaas (*roohs*) of Allaah-thaalaa in Paramdhaam will manifest in this illusory world to witness its sport.

"Rasool kahe mei aakhiree, me're peechhe na aave koae.
Kahyaa rooh alla kee aavasee, aur mehdhee imaam soae." ***(6)***

Meaning : Muhaamadh Saahib says that, he is the last messenger. None other shall come after me. Now only Rooh-Allah (*Shri Shyaamaaji*) shall come and, she only shall be revealed as Aakhrool Imaam Muhammadh Mahdhee saahibbujjmaam (*Shri Praan-naathji*).

"Rooh allaa dho jaame pehersee, dhoosare oopar muddhhaar,
Soee imam mehedhee, yaakee bujarkee besumaar." ***(7)***

Meaning : Shri Shyaamaajee shall adorn two bodies in this world and

the second one alone shall have the sole responsibility of Jaagni. It is this form only that shall be glorified as Aakhrool Imaam Muhammadh Mahdhi Saahibbujjmaam.

"Mei aayaa ho'n avval, aakhir aavegaa khudhaa'ae.
Kaajee hoae baittasee, karsee sabon kajaa'ae." ***(8)***

Meaning : Muhammadh Saahib says that, 'I have come first to give notice that, Khudha Himself shall manifest as Aakhrool Imaam Mahdhi at the time of Kiyaamath'. He shall judge all by acting as the judge (*kaaj*i).

Import : A common belief in vogue is that, there will be a little Kayaamath (*Gaib ae sugaraa*) in this world, during which, I'saa Rooh Allah and Imaam Mahdhi shall enact their sport on the screen of the mind and that, big Kayaamath (*Gaib ae kubraa*) will be in the 7th day's sport, in which, the original Form of Khudha shall deliver judgement. However, in the context of Thaarthamic Wisdom, it becomes clear that, the form of Imaam Mahdhi shall manifest in this world, in which all the five powers (*Jibrail, Rooh Allah –Shyaamaaji, Akshar Brahm, the Exalted Power of Lord-Hukm and His Jaagrith Budhhi-Israafael*) shall be inherent. There shall only be Jibraail and Israafael in the sport of

Judgement at Yog-maaya. The rest three Powers shall not be there and, since it represents the imitative form of Shri Raaj-Ji, all creatures shall accept it as the form of Aksharaatheeth, though it shall not be the original form of Khudha.

The knowledgeable world is not able to recognize the form of Shri Praan-naathji (*Imaam Mahdhi*) that is enacting the sport in this world with all the five powers. This is the essence of saying, the form of Allah hidden on the mental screen.

"Saal nav sai nabbe maas nav, huae rasool ko jab.
Rooh allaa misal gaajiyon, momin uthare thab." ***(9)***

Meaning : Shyaamaaji along with those Brahmshrishtis, who sacrifice themselves totally at the feet of Lord, manifested in this world after 990 years and 9 months of relinquishment of the worldly body of Rasool Saahib.

Import : Ordinarily, the word 'gaaji' has a distorted connotation and that is, those who show their readiness to shed blood under the garb of 'jihaadh' (*holy war*) in the cause of the spread of Islaam. The real meaning of it in the light of Thaarthamic wisdom is, the ones who are

ready for self sacrifice by relinquishing all worldly desires for the realization of Beloved Aksharaatheeth.

"Giro banee asraa'eel, so misal gaajiyon jaan.
Hoae kabool bandhagee unse, in vidhh kahe phurmaan." (10)

Meaning : It is so written in Kuraan that, the followers of Israa'eel, the son of Ibraahim, shall be the ones with readiness to sacrifice everything for the sake of Aksharaatheeth. Their devotion alone shall be true and, will find acceptance by Allah-Thaalaa.

Import : Ibraahim the messenger, had two sons – Ismaail and Israail. Here, Ismaail is said of Dhhani Shri Devchandraji. He has two sons – 1. Biological son, Bihaariji and 2. Adopted son – Shri Mihir-raaj Ji. The meaning of 'bani Israail' is, the ones who would tread the path as per the dictates of Shri Ji. The Brahmshrishtis are the 'bani Israail', who would sacrifice themselves fully for the cause of righteousness (*Dhh*arm).

"Aek nimaaj kee hajaar, aehee karsee kabool.
Ka'ee kahee mahanmadh aakhir sifath, so bhee in beech hosee rasool."(11)

Meaning : Each salutation of the Momins (*Brahmshrishtis*) shall be rewarded a thousand times by Shri Praan-naathji. The greatness of Aakhri Muhammadh, shri Praan-naathji, has been sung in very many different ways in Kuraan and Hadhees. It is also mentioned that, Rasool Muhammadh Saahib will also be there with Him.

Import : For each salutation, how would Shri Praan-naathji grant a thousand fold rewards, is a natural question of curiosity in this context.

An explanation to this is that, even though Shri Praan-naathji shall make every one to concentrate only on the Dual Form enthroned in Paramdhaam (***Ars bakaa par sijdhaa, karaavasee imam***), Poorna Brahm, with all His five Powers, is enacting the sport through his form only; and so both the forms are synonymous. The only difference is that, the form of Paramdhaam is effulgent while, the form here is of the exalted power. The Lord has Himself said that, whoever appeases this form shall be filled with bliss by me.

"Indhraavathee ke mei anghe sanghe, indhraavathee me'raa angh.

Jo angh soumpe indhraavathee, thaa'ae premen khelaaoun rangh."

K.H. 23/66.

In this way, the greatness of Shri Praan-naathji, as the form of Paar Brahm, shall remain in a concealed state. The people of this world, by and large, will not recognize his true form and, true recognition shall dawn on them only in Yog-maaya.

"Aehee giro rabaanee, roohen beech dhargaah.
Ka'ee hajaaron sifthen in kee, maahen bujrak rooh allah." ***(12)***

Meaning : The Brahmshrishtis of Paramdhaam are like the bit forms of the body of Aksharaatheeth. Kuraan has recorded many great virtues of them and, the chief amongst them is, Rooh Allaah (*Shyaamaaji*).

"Jaaher mahanmadh pukaaraheen, phurmaan lyaayaa mei.
Ka'ee hajaaron baathen karee, saaheb kee soorath se'n." ***(13)***

Meaning : Rasool Muhammadh Saahib is saying aloud repeatedly that, 'I have had the divine vision of the original form of Allaah-Thaalaa and conversed with Him in thousands of words (*90000 words or h*aroof) and, I have brought this Kuraan as a message from Him.

"Ka'ee radh badhalen karee saaheb so'n, apnee umath ke vaasthe.
Yaa vidhh kalaam ka'ee likhen, so padde na maa'n'ne ae." (14)

Meaning : I have discussed with Khudha very many things about matters related to my followers. This way, many contentions in this context are written in Kuraan, which are not accepted or grasped by Moulvis (*Islaamic scholars*) and Mullaas (*Islaamic priests*) though read by them. Their belief is that, Khudha is Niraakaar, despite the contention of Muhammadh Saahib that, he had conversed in person with Khudha.

"Yon likhyaa hai ka'ee vidhh, par samjhe naa besahoor.
Dhunee padd padd apnee aklen, ka'ee Karen majkool." (15)

Meaning : There are many such deeply mystic matters written in Kuraan but, the people of the world are unable to grasp them due to the lack of deep reflective ability. They keep extracting different meanings of Kuraan using their dreamy intellect.

Import : The real reflective ability of Kuraan becomes possible only in the light of Thaarthamic Wisdom. It is never possible to decipher the true meanings of inherent contentions in Kuraan by the consumption

of thaamasic food and by the competence of narrow intellect.

"Binaa aakeene paddaheen, apnee aklen Karen bayaan.
So sunaa'ae sunaa'ae dhuinee ko, ka'ee kiae bei'maan." ***(16)***

Meaning : These people given to the ways of shariyath read Kuraan without full trust and, misinterpret the contents with their dreamy intellect. They teach these distorted versions of their concoct and make many a people dishonest and unscrupulous

Import : In sipaara 28, kadh samiallaahu, surah 56, aayath 18 of Kuraan, there is promise of coming tomorrow.

In sipaara 7 and surah 6, aayath 36, it is said that, the dead shall come awake.

In sipaara 17, surah 20, aayath 47, it is mentioned that, one day of Khudha is equal to 1000 years of the world.

In sipaara 22, surah 30, aayath 29 & 30, the promise of the coming of Kiyaamath is for tomorrow.

There are veiled indicative descriptions of Brahmshrishtis in Kuraan.

Many have misconceived this in the context of amorous pleasures and enjoyments of beautiful women of this world. The intoxicating elixir of love of Paramdhaam has been misconstrued as the worldly alcohol that clouds and perverts the intellect. Bereft of kindness and sense of righteousness, the Maulvis and Mullaas distort the explanations or interpretations of some aayaths of Kuraan in such a way that, it pushes the world into a state of hatred and turmoil. For this, they refer to sipaara 10, surah 1, aayath 12-14, 73 and 87 of Kuraan. Why should they harbour and nourish feelings of hatred and, wreck havoc on those who do not accept Islamic faith, when, the Almighty of the entire creation is one only? Why should they motivate their followers to kill believers or practitioners of other faith? Certainly, explanations and interpretations of Kuraan of this kind are the pervert gifts of such people with menial outlook of bloodshed (*jehaadhi*) that is taking the world to the brink of destruction.

"Aek achraj ae dhekhyaa badaa, kahe bechoon bechgoon.
Kuraan dhekhen padden yon kahen, besabee benimoon." ***(17)***

Meaning : It is really surprising to me to hear of those, who read Kuraan day and night in this world say that, Khudha is without form (*bechoon*), without attributes (*bechgoon*), without shape (*besabee*) and

without any comparison or likeness (*benimoon*).

"Phurmaan jaaher soorath dhekhaavaheen, so maa'aene na le dhil andhh.
Padden apnee aklen, paadee dhuniyaan dhojakh phandh." (18)

Meaning : There is clear description of the form of Allah in Kuraan but, the mentally blind people refuse to understand it. Such people who read Kuraan with their dreamy intellect have forced the world to burn in an inferno.

Import : In 'mearaajnaamaa' and in the scripture of 'aanaa – jaanaa noor ka', there is description of the episode of Muhammadh Saahib receiving divine vision of Allah. If there is no form for Khudha, then with whom did Muhammadh Saahib discuss the 90000 words? If it be said that there was a veil between the two (*Allah and Muhammadh S*aahib) and, voice came from divine light, the question arises of, what and how is this light (*Noor*) with whom Prophet Muhammadh had conversed? As a matter of fact, without 'Ilme ludhunnee' (*Thaarthamic Wisdom*), the people of this world will not be able to decipher the secrets of Kuraan.

"Sipaare saykool me'n, yon likhyaa jaaher kar.
Dhekhaaoun maa'aene musaaf, cheenho dhil kee khol najar." ***(19)***

Meaning : 'Saykool', the second paaraa of Kuraan carries vivid description of the form of Khudha. I shall clearly spell out the secrets of Kuraan. Please recognize them through your mental eyes.

"Ae jaanen haram ke meheram, jinon thehekeek karee soorath.
Mukh naa pheren soorath so'n, so'ee bandhagee hakeekath." ***(20)***

Meaning : The secret of the form of Khudha, is known only to those familiar with 'Rangh Mahal', who have true divine realization. They do not shift their attention away from the glory of Aksharaatheeth even for a moment. This is the salutation of reality.

"Aek khoobee chaahen saaheb kee, aur na kachhuae chaahen.
Unkee aehee bandhagee, jo saanche aarif arvaahen." ***(21)***

Meaning : The devotion of the Aatmaas, who are complete with wisdom and pursuers of the path of truth, is reflected in their determination for dissemination of the glory of their Beloved. They have no desire for anything else except this.

"Jinon arthh liyaa andhar kaa, maa'aene pehechaane thin.
Khaason kee aehee bandhagee, jaane dhil rooh vathan." ***(22)***

Meaning : Only those, who have got to the inner meaning of the episodes of Kuraan, are able to recognize the original implications or purport of Kuraan. This is amenable only to the divine devotion of Brahmshrishtis. It is only their mind which can grasp the true principles of Paramdhaam.

"Aasif ars ajeem kee, chaahe milnaa hamesagee.
Chaahe saaheb aur umath, unkee aehee bandhagee." ***(23)***

Meaning : The aashik (*lover*) Roohs of Paramdhaam desire union with their Lord at all times. Their true devotion is that, they love their Lord and other Sundharsaath.

"Aehee roohon kee bandhagee, jo kahee khaas umath.
Aehee ahel kithaab hai, likhyaa dhoosre sipaare jith." ***(24)***

Meaning : It is written in the second paaraa of Kuraan that, the

special sect of Brahmshrishtis alone is the heir to Kuraan, meaning, the ones who have the right of information and knowledge of the deep secrets. Their true salutation is their love towards Lord and Sundharsaath.

"Aur dhekho dhunee kee bandhagee, ae bhee saykool me'n likhe.
So bhee dhekhaaoun bevraa, jo kar baitte kibale." ***(25)***

Meaning : In the second paaraa, 'Saykool' of Kuraan, there is mention about the devotion of the people of the world. I shall also give description of those who have created great spiritual centres under the garb of devotion.

"Paathsaahon aehee jaaniyaa, mothee javer si'r thaaj.
Inkaa aehee kibalaa, chaahen jyaadhaa apnaa raaj." ***(26)***

Meaning : Mere adorning of their heads with crowns bedecked with pearls and jewels, has been considered as the valorous act by the kings and rulers of this world. The kingly throne has been taken as the place of worship by them. Even when they pray the Almighty, they do so only for the expansion of their kingdom.

"So'naa rupaa dhunee kaa, arthh chaahen bhare bhandaar.
Inkaa aehee kibalaa, ka'ee vidhh Karen visthaar." ***(27)***

Meaning : The people of this world crave to have great store of wealth like silver and gold in their house. They keep striving day and night in the multiplication of this wealth and, that alone is their devotion.

"Jinkee badh-khasalthen, apnaa bhalaa ma'n lyaa'ae.
Inkaa aehee kibalaa, auron kaa bhalaa na chaahen." ***(28)***

Meaning : Those whose intention or motive itself is bad, will only have good of self in their heart and never think of the good of others. This is the devotion of their life for such people of this world.

"Jo jaaher parasth hai, chaahen mittee paanee pat'thhar.
Inkaa aehee kibalaa, jinkee baaher padee najar." ***(29)***

Meaning : Those, whose outlook is very superficial and are only given to external worship (*ritualism or shariyath*), have their entire attention focussed on soil, water and stones, meaning, create shrines or tombs of saints made of soil, water and stones and offer or present offerings or oblations by performing religious rituals. This is the

salutation of such people.

"Mit'tee pat'thhar banaa'ae ke, kahen khudhaa'ae kaa ghar.
Meheraav ko kibalaa kiyaa, Karen nimaaj thin par." (30)

Meaning : People following the path of shariayath, build mosques of soil and stones and, taking it as the abode of Khudha offer prayers (*Namaaz – nimaaj in the verse*) in the arches or vaults there at, taking them as places of worship. This is the salutation of such people.

"Jo yaar hai apne tha'n ke, bhalaa khaaven soven palangh.
Thinkaa aehee kibalaa, aur na chaahen rangh." (31)

Meaning : Those, who consider catering to bodily comforts as everything, eat and drink well and sleep on smooth soft beds. Except for bodily comforts and happiness, no thought of intellectual or inner (*aatmic*) welfare, ever cross their minds. Nurturing their bodily comforts alone is their worship.

"Aagoon apnee dhaanaa'ee ke, aur na kaahoon dhekhath.
Inkaa aehee kibalaa, apnee tharaf khainchath." (32)

Meaning : They consider everything else as trivial against their worldly smartness. They try to draw everybody towards them by casting a spell of words and ensnaring them in it. They consider this alone as the greatest achievement of life.

Import : Even though the meaning of the word 'kibalaa' is, place of worship, the intent here is in relation to that object or act, for which they have accorded the greatest significance.

"Jin jaisaa kibalaa seviyaa, aagoon aayaa thaisaa thin.
Dhunee kaaran khove dheen ko, tho aakhir kahee jalan." ***(33)***

Meaning : Whoever did salutation in whatever way, they got reward accordingly. They deserted the true path of Dhharm (*righteousness*) for the sake of the false pleasures of the world. Such people will have to definitely burn in the fire of repentance.

"In vidhh phurmaan phurmaavaheen, jaaher dheth bathaa'ae.
Andhar baittaa jo dhusman, so dheth maa'aene ultaa'ae." ***(34)***

Meaning : Even though such aspects have found clear narration in Kuraan, the enseated Iblees (*satan*) in every one, meaning, the demon

of ignorance, directs all to the path of impiety or unrighteousness by misinterpreting the contentions of Kuraan.

"Aarif kahaaven aapko, hoae bujrak maahen dheen.
Kahyaa haadhee kaa radh Karen, yon khovath hai aakeen." ***(35)***

Meaning : They say of themselves as the greatest scholar of Kuraan – Hadhees and establish self as the foremost among the greatest in the field of Dhharm (*dheen*). They clearly refuse to accept those contentions of Muhammadh Saahib (*haadhee*), which are against their selfish interests. This way, they lose their faith towards Khudha and Rasool (*messenger or prophet*).

"Jab jaaher maa'aene leejiae, thab khade hoth hai ghar.
Andhar maa'aene sab udath hai, so padde leven kyon kar." ***(36)***

Meaning : When superficial (*outer*) interpretation of Kuraan is made, a castle of worldly pleasures come erect while, the acceptance of inner mystic meaning brings the castle crumbling down. In such a situation, why should the people of prosaic wisdom given to the ways of shariyath, accept the inner deeply mystic meanings (*Hakeekath and Maariphath*) of Kuraan?

Import : 'Coming erect of a castle' is only a figurative expression meaning, to be lost in worldly pleasures. With the realization of Hakeekath and Maariphath of Kuraan, there shall be no attraction left for the pleasures of any of the 14 tiers of this Brahmaand.

"Padde so bhee pet kaarane, aur paalne kabeele.
Dhuniyaan ko dhekhaavaheen, aagoon chal ke ae." ***(37)***

Meaning : Even if they learn Kuraan, it is only with the intention of the sustenance of self and their family but not with any sentiment of inner awakening or aatmic welfare. They take up leadership and, misguide people to the same path of shariyath, with the same narrow mindedness with which they undertook learning of Kuraan.

"Jab leeje andhar ke maa'aene, thab na kachhoo saaheb bin.
Saaheb binaa sab dhojakh, choudhe thabakh agin." ***(38)***

Meaning : If the inner meanings of Kuraan are grasped, it appears that there is nothing other than the Opulent Lord, Aksharaatheeth. Except for the one Beloved Aksharaatheeth, every thing else appears as dhojak (*hell*); even to the extent, the pleasures of all the 14 tiers, including Baikuntt, appear as troublesome and painful as the raging

flames of fire.

"Dheen islaam se jaath hai, kaaran sukh supan.
Bujrak aage hoae ke, raah maaren auran." ***(39)***

Meaning : They falter and go asunder, away from the path of true Dhharm (*dheen ae islaam*), ensnared by the cravings for worldly pleasures. By assuming leadership, not only do they go astray but, also make others go off the path of righteousness.

"Kahee gareebee bujarak, padd kar so na le.
Ka'ee bandhh phandhh kar maaraheen, la'ee mullaan gareebee ae." (40)

Meaning : Kuraan considers humbleness (*gareebee*) as the greatest asset and, though Maulvis and Mullaas read this, they are not able to bring it into practice. They slay others by weaving a web of fabricated meanings and manipulated ideas and, this they call as 'gareebee dhhaaran karnaa.'

Import : It is the universal belief of all faiths that, whosoever has the weapon of politeness and tolerance, is the greatest. The behaviour and dealings of Maulvis and Mullaas, lost or entangled in the ways of

shariyath, towards others of non-islaamic faith are really cruel and reprehensible. To expect humbleness and tolerance from those with the menial mind of holy war (*jihaadhi*) is like the expectation of Sun rising from the west.

"Ko'ee seedhhaa sabdh jo kahevahee, tho thoraa dhekhaaven thaa'ae.
Jo gareeb saamen bolaheen, tho thinko soolee chaddaa'ae." ***(41)***

Meaning : Those, who interpret or talk of Kuraan in the correct sense, are subjected to the fear of shariyath. Any one, who attempts to discuss about Dhharm politely and humbly, is hung to death.

"Kahen mukhthhen ham momin, aur hamaheen padde sare-dheen.
Hamaheen ahel kithaab hai, hamaheen me'n aakeen." ***(42)***

Meaning : They project themselves as Momins and also say that, they have studied the laws of shariyath of Islaamic Dhharm (*dhheen ae islaam*) in depth. They also declare themselves as the true heirs of Kuraan. They also convey the idea that they are the ones, who keep trust in Allah-thaalaa and Rasool Muhammadh Saahib.

"Yon ham ham karthe ka'ee ga'ae, ajoon yonhee jaa'ae raath dhin.
Yon karthe aakhir aa'ae ga'ee, baandhhee thobaa lagee agin." (43)

Meaning : Like this, many have left this world with the mindset of imposing self as the great on the basis of shariyath and, even now, many take leave of this world day and night with such mindset. Alas! Now the time of Kiyaamath has come. Even now, if such people would not correct themselves by redeeming for their fallacies (*thobaa*) and take to the feet of Lord treading the path of Hakeekath (*Absolute Truth*), they will have to ultimately burn in the fire of intense repentance.

"Kiyaa tonaa ladkee mahanmadh par, dha'ee gaantt agyaare thin.
So har sadhee gaantte suleen, thab mahanmadh le chale momin." (44)

Meaning : One Hebrew (*Jewish*) girl cast a spell on the hair of Muhammadh Saahib and tied eleven knots. One knot opened out every century. This way, in the 11th century, effulgent Muhammadh, *Shri Praan-naathji*, showed the path of self abode, Paramdhaam, to Brahmshrishtis.

Import : This is a real incident of a girl of Hebrew origin, who came

with the intent of cleaning the hair of Muhammadh Saahib. She had evil intention in her mind. She took a broken hair while combing and kept it under the weight of a stone in a well after tying eleven knots on it. She was trying to harm Muhammadh Saahib through witchcraft. Muhammadh Saahib became aware of the act through Jibraail and, he sent Ali to bring out the hair. Hajrath (*a title given to great people*) Ali brought out the hair from underneath the stone in the well and opened out all the knots. This ended the ill effects of the witchcraft.

The real inner essence of this incident is that, just as the ill effects of the witchcraft was ended with the opening out of the eleven knots, the manifestation of Shri Praan-naathji in the 11th century ended the ill effects of the Kaliyugi form of ignorance and, all took to the path of eternal Paramdhaam away from the death-well form of ocean of existence.

"Ae aayath dhekhyaa chaahe, thaa'ae dhekhaaoun besak.
Inmen jo sak lyaavaheen, so jalsee aag dhojak." ***(45)***

Meaning : Whoever has the desire to see this aayath of Kuraan, I am definitely willing to show it. Anyone, who doubts the meaning of this aayath, shall definitely burn in the fire of repentance.

Import : In paaraas of Kuraan –

1, sipaara 28, soorah 59, aayath 18

2, sipaara 17, samarah 22, aayath 47

3, sipaara 22, soorah 30, aayath 29, 30

4, sipaara 07, soorah 03, aayath 36

5, sipaara 16, soorah 19, aayath 7, have description of this episode. According the contentions therein, the appearance of Aakhrool Imaam (*Shri Praan-naathji*) in the 11th century, gets established. Whoever is not able to bring faith on this contention, is definitely ordained to burn in the fire of repentance (*dhoiak*).

"Jab thamaam sadhee agyaaraheen, ae mahanmadh umath aakeen.
Jabraa'eel musaaf le aa'ae, aur barkath dhuniyaan dheen." ***(46)***

Meaning : At the end of 11th century, Aakhri Muhammadh Shri Praan-naathji, instilled the faith of Paramdhaam in Brahmshrishtis. Jibraail brought the power of Kuraan, the saviour of Dhharm (*dheen*) and people (*dhuniyaan*), to Hindhusthaan.

Import : Eleventh century ended in vikram samvath 1745. At that time, Shri Ji was having his sojourn at Panna ji. The compositions of

Khilwath, Parikrama, Saagar and Shringaar had manifested by that time and, Sundharsaath had acquired full faith in Paramdhaam by their inner or aatmic awakening. The real purport of saying, Jibraail brought Kuraan to Hindhusthaan, is not the physical shifting of Kuraan but, the coming of the power, of the faith in one Allah-thaalaa emphasized through Kuraan, from Arab to Hindhusthaan. The progress and prosperity of Dhharm and people happen only there, where there is full faith and trust towards Aksharaatheeth. Now the entire glory has been granted to Bhaarathvarsh (*Hindhusthaan*).

"Ae theenon uttaa'ae dhunee se, jabraa'eel le aayaa apne makaan.
Khadaa kiyaa jhandaa dheen kaa, lyaa'ae laakhon khalak I'maan." (47)

Meaning : Jibraail brought the asset of Kuraan and the welfare of Dheen and people from Arab to Shri Panna ji (*Hindhusthaan*) and, unfurled the effulgent flag of Thaarthamic Wisdom of the Shri Nijaanandh sect (*Dheen*). Under the illumination of Thaarthamic wisdom, countless number of people bore immense faith at the feet of Aksharaatheeth.

"Vaseeyath name saahedhee, aa'ae likhe badee dhargaah.
So milaa'ae dhiae se, mahaamath hukam khudhaa'ae." ***(48)***

Meaning : The testaments coming from Mecca-Madheena clearly bear attestation to the fact that, Archangel Jibraail has brought Kuraan as well as the progress and prosperity of Dheen and people to Aakhrool Imaam (*Shri Praan-naathji*) in Hindhusthaan. Under the command of the Opulent Lord Aksharaatheeth, Shri Mahaamathiji also gave clarification, about matters pertaining to manifestation of Aakhrool Imaam Mahdhi and Kiyaamath, from Kuraan.

Episode [108] Verses (1621).

Raag Shree

"Maasook me're ruh chaahe sifath karoon, so mei jaa'ae na kahee.
Jab dhekhyaa bevraa kar, thab thaamen urajh rahee." ***(1)***

Meaning : Shri Mahaamathiji says, O'my maashook (*beloved*) Shri Raaj Ji! My Aatma wants to sing glory of yours but is not able to. When I describe your grace and infinite greatness, I get totally involved and entangled in it.

"Sab thhen badee mujhe karee, aesee aur na dhoojee koae.
Jo meher karee mujh oopar, so sifath jubaan kyon hoae." (2)

Meaning : O'my Opulent Lord! You have accorded to me the greatest glory of all Sundharsaath. Such great glory has never been accorded to anyone else. I am unable to describe with my mouth the great glory that has been bestowed onto me by you.

"Kin vidhh mei thumko kaheen, kyon kar dhil dhharun.
Le aehesaan thumaare dhil me'n, mei gujraan kyon karun." (3)

Meaning : What shall l say to you about the boundless grace of yours? How can I keep myself happy without telling; meaning, I am not happy without telling anything about your grace? When I think of your mercies, I wonder why I could not dedicate myself on to you and, how I shall spend my life-time now.

"Mei chalthe dhekhe majhab, aur sabke parmeswar.
So saare beech phanaa mi'ne, noor bakaa na kaahoo najar." (4)

Meaning : I have seen and heard about the various Paramaatmaas (*divinities*) advocated under the belief systems of various faiths and

philosophies in vogue in this world. Ultimately, I came to the conclusion that, the wisdom of all these faiths and philosophies, is never beyond the Niraakaar destined to undergo dissolution at the time of Mahaapralay. Their attention has never been focussed towards the eternal Akshar Brahm.

"Phanaa chhod in parmeswaron, noor bakaa na paayaa kin.
Thin par noor bilandh, so kiyaa thum meraa vathan." ***(5)***

Meaning : The people of the world had never so far got any inkling of Akshar Brahm, leaving aside the divinities of Baikuntt-Niraakaar. Paramdhaam, my abode, is of that Aksharaatheeth, the one, who is even beyond Akshar Brahm. This has been told to me by you only.

Import : Behadh and Paramdhaam are the abodes of the sport of Akshar Brahm and Aksharaatheeth respectively. Akshar Brahm has his abode within Paramdhaam in Akshardhaam and, the mention here of not knowing Akshar Brahm, is with reference to his original form. At present, the original forms of Aksharaatheeth and his damsel companions are in Mool-milaawa within the Rangh Mahal, the awareness of which, is not in the reach of anyone without the knowledge of Thaarthamic Wisdom.

"Khel kiyaa mere kaarane, dhuniyaan chaudhe thabak.
Me're haathh thinkee haiyaathee, bhisth paa'ee muthalak." ***(6)***

Meaning : For my sake only, you have made the sport of this world of 14 tiers. Definitely, you have also ordained eternal salvation to all creatures of this world through me.

"Khel kar mohe baittaa'ee maahen, mujh par bhejyaa phurmaan.
Maahen likhee hakeekath maarphath, mujh binaa na kaahoon pehechaan."
(7)

Meaning : After creating this illusory sport, you have directed my surtha into this sport. To give testimony to all, you send Kuraan and Bhaagwath to me. There is information about Hakeekath and Maariphath in these but, none other than me knows their secrets.

"Kunjee dha'ee mujhko, aur mere si'r khithaab.
Saasthr choudhe thabak ke, sab mei hee kholon kithaab." ***(8)***

Meaning : The Opulent Lord gave the key of Thaarthamic Wisdom to me as well as the glory of unravelling the hidden mystic secrets of all

the scriptures of this world. This way, with the grace of Lord, 'I only shall reveal all the unsolved mysteries of all scriptures'.

"Raah dhekhaaoun saban ko, aeso bal dhiyo khasam.
Sab ko phanaa se bachaa'ae ke, lagaa'ae thumaare kadham." ***(9)***

Meaning : O'the beloved of my soul! You have gifted me such power of Thaarthamic Wisdom, that enables me to direct all to the path of Paramdhaam. I shall deliver all to your divine feet, freeing them from the shackles bonding them to the perishable Baikuntt and Niraakaar.

"Khel banaayaa mere vaasthe, mohe bhej ke aa'ae aap.
Pat khol ilam samjhaa'e'yaa, moson neeke kiyo milaap." ***(10)***

Meaning : You have created this sport only for my sake. After sending me to this world, you, yourself, descended into the abode of the heart of Sadguru Dhhani Shri Devchandraji. Unravelling the mysteries of spiritual texts, you gave me the awareness of the non-dual singular sport Paramdhaam, the one beyond Niraakar. To fulfil my desire, you also gave me clear divine vision of yourself while in the prison at Jaamnagar.

Import : A question that arises in this context is that, while Ishq-rabdh (*dialogue of love*) had taken place between Shri Raaj-Shyaamaaji and all Sundharsaath, then how come, Shri Mahaamathij says repeatedly that, this sport was created specifically for me? Further, it is said elsewhere that, **'Ae khel hu'aa mahanmadh vaasthe, mahanmadh aayaa vaasthe ruhan'** meaning, this sport was made for the sake of Shyaamaaji. Why such contradiction then?

To be precise, expression of love and pain of separation is personal rather than being collective. Paramdhaam is the ground of Waahidhath, where there is no problem of one or many. In this Brahmaand of Kaal-maaya, such personal expressions are made in the context of love and separation, for emphasis.

"Bakaa na choudhe thabak me'n, na paayaa threilokee threigun.
Seherag se najeek dhekhaa'e'yaa, aesaa ith ilmen kiyaa rosan. (11)

Meaning : There is no eternal place in any of the 14 tiers. None from the 14 tiers (*three main tiers*) including Brahma, Vishnu and Shiv, has ever got the knowledge of Paramdhaam. The Opulent Lord has spread such brightness of Thaarthamic Wisdom that, it appears as though Paramdhaam is even closer than the air tube (*trachea*).

"Aesaa besak choudhe thabak me'n, koee na hu'aa kaboon kith.
In nukthe sab besak huae, aesee besakee aa'ee ith." (12)

Meaning : None from this Brahmaand of 14 tiers has ever been doubt free about the knowledge of the abode, form and sport of Parr Brahm. One drop (*words of Thaartham*) from the ocean of wisdom situated in the heart of Lord has rendered all doubt free. The hearts of all have become bereft of doubt regarding Paar Brahm.

"Ae bhee badaa'ee mujh ko dha'ee, jo sabon dhekhyaa noor paar.
Sabon seherag se najeek, kunji'aen dhekhaayaa nirdhhaar." (13)

Under the illumination of Thaarthamic Wisdom, all realized Aksharaatheeth, the one even beyond Akshar, from very close quarters. The Opulent Lord gave me the sole credit of leading all to such state.

"Ae dhil kee baathen kaason kahoon, ruh kee jaano sab.
Bolan kee kachhoo na rahee, jo kaho so karoon mei ab." (14)

Meaning : O'my Lord! Whom shall I tell all that is dear to my heart? You very well know all about my inner conscience. There is therefore

no need to tell you about anything. Now, I shall do whatever you tell me.

"Mohe karee sabon oopar, aesee naa karee dhoojee koae.
Ajoon ruh maangyaa chaahe, ae thum kaisee banaa'ee soae." ***(15)***

Meaning : You gave me the greatest glory of all Brahmshrishtis. Till to date, no, Aatma has got such glory. I do not know, what leela is this of yours that, my Aatma wants to ask you of something.

Import : In Braj, Raas and Arab, Lord enacted His leela through the Aatma of Akshar Brahm. He played His sport within Shyaamaaji in the mortal body of Shri Devchandraji and now, leela is manifesting through Indhraavathiji. The Brahmaand of Braj and the leela thereat was in a fully slumberous state. The Brahmaand of Raas and its leela was in part slumberous and part awakened state. The form of Arab is likened to a second day moon while, that of Sadguru Dhhani Shri Devchandraji to a full moon and that of Indhraavathiji to a midnoon sun. In the words of Kalas Hindhusthaani :-

"Aek sukh supan ke, dhooje jaagthe jyon hoae.
Theen leelaa pehelee ae chouthhee, pharak aethaa in dhoae."

One joy is of dream, which is not for real. The second one is of awakened state, which is true for real. In this context, the leelaas of Braj, Raas and the one manifesting through Shri Devchanmdraji, are like in a dream while, the Jaagni leela manifesting through the form of Shri Praan-naathji, is of real joy and happiness.

A pertinent doubt in this context could be of how to brand the leela of Sadguru Dhhani Shri Devchandraji as that of dream when, he actually manifested the stream of Yamunaaji from Paramdhaam in which, all bathed and, Shri Raaj Ji used to enact leela manifesting as Shri Krishnji.

In this behest, only this much can be said: **'Braj raas aur dhhaam kee, par jaagnee kee sudhh naanhe.'** No doubt, certain veiled leelaas did occur through Sadguru Dhhani Shri Devchandraji but, there was no awakening. Even those 313 Aatmaas, who had availed the Thaarthamic wisdom, slipped back into slumber. Without the manifestation of Khilwath, Parikrama, Saagar and Shringaar, awakening of any of the Aatmaas is highly improbable. Sadguru Dhhani Shri Devchandraji did want to do jaagni but, due to the non-manifestation of Vaani, the credit of jaagni was not available to anybody.

"So lachh lyaa'ae avval ko ruh allaa, par na thhaa aakhiree ilam pooran."

It is very clear that, without the enshrinement of the Dual Form in the heart, the claims of Jaagni are hollow. Actual Jaagni leela commenced only after v.s.1735.

"Baittaa'ee aap jaisee kar, so khol dhekhaa'ee najar.
Ajoon maangath mere dhhanee, aur aese thum kaadhar." (16)

Meaning : O'my Lord, Aksharaatheeth! You made me as you are (*Aksharaatheeth*) in this world and, gave me recognition of all your sports by enriching my Aatmic vision. Even after all this, I am still seeking from you and, you are ever competent in granting me.

"Jo thum bade kare khel me'n, thaakee dhunee kare sifath.
So bade giro ke paanoun kee, khaak bhee na paavath." (17)

Meaning : In this sport of illusion, you have accorded greatness to Brahma, Vishnu and Shiv. The people of this world also sing glories of them but, these three Godheads are not able to get even the dust of the feet of Brahmshrishtis; meaning, are insignificant in front of Brahmshrishtis.

Explanation : Humbleness is the best advertisement of greatness. No doubt, the glory of Sundharsaath is great but, to consider as inferior or to make wry comments about the triumvirate Godheads, is very much contrary to their great glory.

"Thin giro me'n sirdhaaree, the'n mujhe dha'ee me're khasam.
Aesee badee karee mohe khel me'n, ab ith urajh rahyaa meraa dham." (18)

Meaning : O'my Beloved! You made me the foremost amongst such Brahmshrishtis. You have given me such great glory in this illusory sport that, my Jeev is getting more and more entangled in it. .

"Dhunee sifath pohonche malkooth lo, so pharisthe khaak bhee paavath naahen.
Thin giron me'n bujrak, mohe aesee karee khel maahen." (19)

Meaning : The people of this false illusory world sing praises of Gods and Goddesses of Baikuntt and these divinities do not even attain the feet of Brahmshrishtis. You have made me the greatest among such Brahmshrishtis.

"Mei bhatkee beech dhunee ke, ghar ghar maangee bheekh.
Loukik dha'ee mohe saahebee, anthar me'n apnee sareekh." ***(20)***

Meaning : I kept wandering around in this world for awakening the Brahmshrishtis. The food that I got as alms from one house or other became the basis of my daily sustenance. As against this, you gave me the glory of Aksharaatheeth from within and made me as you are.

Import : At Mandhsaur, Shri Ji along with all Sundharsaath had to sub serve on alms for nearly eight months. Other than this, even on the way from Aurangabad to Raamnagar, He had to depend on alms. Only a few could recognize the ensconced Aksharaatheeth within Shri Mihir-raaj Ji.

"Nar naaree boodaa baalak, jin ilam liyaa meraa boojh.
Thin saaheb kar poojiyaa, ars kaa aehee gujh." ***(21)***

Meaning : If any one, be it man, woman, young or old, has understood the divinity of this Mukh Vaani, has worshipped me knowing as the form of Aksharaatheeth only. This is a highly secretive matter of Paramdhaam; meaning, if Shri Raaj Ji is enthroned in His effulgent form at Paramdhaam, He is ensconced within the penta-elemental

body of mine in the form of His Exalted Power.

"Jab haken mohe ilam dhiyaa, thab moson kahee nisbath.
So nisbath bakaa hak kee, thaakee hoae naa ith sifath." ***(22)***

Meaning : When the Opulent Lord manifested Brahm Vaani through me, I was given awareness of the original connection (*Nisbath*). My original connection to Lord is of Paramdhaam only; the glory of it is indescribable in the words of this world.

"Jin bandhagee meree karee, liyaa nisbath hissaa thin.
Paan'un khaak maangee bujarkon, ae so'ee fakeer momin." ***(23)***

Meaning : Whosoever, worshipped me with love and devotion considering me as the form of Aksharaatheeth, also established connection with Shri Raaj Ji, meaning, they also got attached to the lotus feet of Lord. These are the mendicants, who had the glory of being known as Brahm-munis in this world, whose feet have been desired and sought even by the triumvirate Godheads.

Import : If all those Jeevs, who subjugated themselves to the Form of Braj, are entitled for the fifth Bahisth (*created levels of salvation in*

Yogmaaya), those, who could bring to bear love in the Form of Raas, for the fourth Bahisth and those, who sacrificed themselves for the Form at Arab for the third Bahisth then, the Jeevs, who appeased Shri Praan-naathji considering Him as the Form of Aksharaatheeth, are entitled for the first Bahisth of Sath-swaroop. Glimpses of the love-filled sport of Paramdhaam shall permeate this first Bahisth. Lord Himself has said in Kalas Hindhusthaani:-

"Jin jeeven sangh kiyaa, thaako karoon na melaa bhangh.
Range ramaadoon vaasanaa, vaasanaa sath ko angh."

Meaning: Even those Jeevs, who would seek closeness to my Exalted Power Form (*the form of Shri Ji*) or my Original Form, through love, service and submission, shall not be kept away from my protective umbrella. They shall also deserve some part of the Aatmic bliss that the Brahmshrishtis enjoy.

"Ae budhh naa choudhe thabak me'n, so apnee dha'ee akal.
Samjhee sab mei ars kee, jo sifath theree asal." ***(24)***

Meaning : O'Lord! You gave me your Nij Bud'dhhi (*Supreme Intellect that gives full awareness of all the blissful sports of the Supreme Lord*), which is not there anywhere in the 14 tiers of this world. It is only

through this, I have understood your actual glory of Paramdhaam; meaning, understood the secrets of Vaahidhath (*oneness*), Khilwath (*blissful sports*) and Nisbath (*original connection*) of Hakeekath and Maariphath.

"Mei baathoon thumaaree samjhee, thum apnaa dhiyaa ilam.
Ab ith kehenaa kachhoo naa rahyaa, hose ars me'n aagoon khasam." (25)

Meaning : You gave me your supreme wisdom (*Ilam*) by which, I became privy to all mystic secrets of your heart. Now I don't have anything to say to you in this world. Whatever I have to say, I shall say it at Paramdhaam only.

"Aesee badaa'ee kethee kahoon, jo karee alekhe apaar.
So nek kahee mei giro samajhne, samjhegee ruh sirdhaar." (26)

Meaning : I am unable to express in words the infinite grace that you have showered on me. How far shall I recount of those? I have said a little bit of it for the education of Brahmshrishtis. Only the leading Brahm-munis would grasp it.

"Mahaamath kahe meheboob jee, mohe khel dhekhaayaa bujrak.
Karo meettee baathen mujhse, me're meette khasam hak." (27)

Meaning : Shri Mahaamthiji says, O'the infinite ocean of sweetness! Lord of my soul! You have shown me a highly mystic sport of secrets. It is my desire that, you keep conversing with me in your love-filled sweet ways.

Episode [109] Verses (1648).

Raag Shree

This episode has origin at the time of departure from Udaipur to Mandhsaur, when all Sundharsaath and Shri Baai Ji and Shri Ji had adorned the outfit of recluses. True recluse is one, in whom there are no traces of the cravings and desires of worldly pleasures and, the Aatma remains engrossed solely in the love of Beloved Aksharaatheeth. True love towards Beloved Paar Brahm alone, finds description in this episode as 'black blanket' (*kaaree kaamree*).

"Kaaree kaamree re, moko pyaaree laagee thoon.
Sab singaar ko sobhaa dhevai, meraa dhil baandhhyaa thujh so'n." (1)

Meaning : Shri Mahaamathiji says, O'love form of black blanket! You are very lovely and dear to me. Wisdom, relinquishment, faith, submission, service, contentment etc decorate Aatma but, the glory of all these is due to you; meaning, the glory of all these come to naught if the heart is bereft of love. My heart is bound to you only.

"Thoon naam nirgun kahaavaheen, sab sargun ke si're.
Sab nangh moothee the're thale, ko'ee naaheen thujh pa're." ***(2)***

Meaning : Your name is nirgun (*without qualities*). You are beyond all sagun (*possessed of qualities*) entities. The lustre of all jewels and pearls also pales into insignificance in comparison to you. There is no jewel costlier than you.

Import : All the materials or objects of this world are possessed of qualities like sound, sensitivity, form or beauty, flavour, smell etc. Even this mortal body is possessed of five qualities but, the real form of love is pure and unadulterated, without qualities and the three attributes and, beyond the body possessed of qualities and the Brahmaand made of five types of matter. To be specific, love is not an aspect of body but of Aatma. Priceless gems or pearls like modesty, happiness, pardon, kindness, knowledge and discretion or rationality

can decorate Aatma, Jeev and heart but, the glitter and glory of love is way up above all these. Nothing in this Brahmaand can equal or stand in competition with love.

"Kaamree peheree brajvadhhoo, aur sundharvar syaam.
Bhee peheree mahanmadh ne, aur peheree Imaam." (3)

Meaning : This love form of black blanket was adorned by the milkmaids and Shri Krishnji in Braj leela. Muhammadh Saahib and Imaam Mahdhi also adorned this black blanket.

Import : Even though under ordinary parlance of people of the word, 'Shyaam Sundhar' or 'Shyaam' is used for Shri Krishnji, in Mukh Vaani, this word is extensively used for Shri Raaj Ji in the context of Jaagni Brahmaand; as for example:-

'Shree syaam sundharvar chhod ke, sansaar so kiyo saneh.' Pra. Hin.22/9.

'Sathgur meraa syaam jee' Kir. 52/1.

'Kripaa nidhh sundharvar syaamaa, bhale bhale sundharvar syaam.' Kir.57/1.

The word, 'Shyaam' is indicative or, reflective of beauty and charm. In this sense, Seethaaji is also addressed as 'Shyaamaa'. In Vaalmiki Raamaayan, it is very clearly said by Hanumaanji as: **'Saa shyaamaa**

dhhruvamev aagamishyathi'.

As per situations, the meaning of 'Sundharvar Shyaam' at places is Shri Krishn while at other places, it is Shri Raaj Ji. In the context of Braj and Raas, the address is for Shri Krishn; like –

'Ith khelath syaam gopiyaan, ae jo kiyaa ars ruhon vilaas.'
Sanandhh 38/13.

'Syaamaa jee syaam ke sangh, juvathee athi jor jangh,'
kiranthan 123/1.

From the above judicious consideration, it becomes clear that, the usage of words/expressions like 'Shyaamaa – Shyaam' is essentially in the context of situation or context, sport (*leela*) and, fervour or ardour. There is no place or scope for limited or narrow minded applications.

"Mol naheen in kaamree ko, yaako le na sake koae.
Momin kahe so levaheen, jo ruh ars kee hoae." (4)

Meaning : This black blanket is invaluable. Nobody in this Brahmaand is competent to procure it. Only a Brahmshrishti of Paramdhaam can afford to purchase such a love form of blanket.

Import : Love is bereft of the three attributes. Creatures of this world shackled and bonded to Sathv, Raj and Tham are not able to own this black blanket. Only the Brahmshrishtis are able to tread the path of love bereft of the three attributes.

"Govardhhan ko ddaanpiyaa, aek boondh na hu'aa dhakhal.
Aag lohaa paanee prale ke, sos liyaa sab jal." ***(5)***

Meaning : In the love-filled leela of Braj, Shri Raaj Ji lifted the mountain of Govardhhan on His finger to protect Braj from the anger of Indhr. It was the mountain of Govardhhan only that absorbed the great deluge of water due to heavy downpour and the flashes of lightning. Not even a single drop of water could enter Braj.

Import : It is mythological contention that, under the command of Opulent Lord, the force of the rotating wheel of Sudharshan of Godhead Vishnu atop the mountain of Govardhhan dried out all water persistently.

"Aheer kiae dhhann dhhann, aur aarab kurens.
Maaroo bhee dhhann dhhann huae, hai so'ee hamaaraa bhes." ***(6)***

Meaning : In Braj, Aksharaatheeth manifested in love-filled form amongst the Yadhu dynasty and, blessed, blessed became the Yadhu dynasty. Later, after the Raas leela, the same form manifested within Muhammadh Musthafaa among the family of Kurensh in Arab and, blessed, blessed were the Kurensh family. The Aatma of Shri Shyaamaaji manifested within Shri Devchandraji, son of Mat'thu Mehtha of the village of Umarkot in Maarwaad and, in whom, Lord played His sport. This way, the land of Maarwaad was also blessed. Shri Mahaamathiji says that, love alone is the attire and adornment of ours.

"Ruh allaa peheree andhar, hu'ee naheen jaaher.
Dhuniyaan hirdhe andhhlee, so dhekhe najar baaher." ***(7)***

Meaning : Shri Shyaamaaji adorned this love form of black blanket in a hidden form within and, was not evident outwardly. The vision or outlook of the people of the world is superficial or extrospective and, due to the lack of introspective or Aatmic vision, are usually blind only.

Import : Prior to the divine vision at the temple of Shyaam Ji, Sadguru Dhhani Shri Devchandraji had adopted, ritualism (*karmakaand or shariyath*), worship or devotion (*upaasana or*

thareekath) and the path of love but, the people of the world could only understand his paths of karmakaand and upaasana like – preparing offerings by self, washing vessels, to protect the offerings from even the shadow of others, and engaging diligently in listening to Bhaagwath recitation, offering prayers and indulging in penances and spiritual endeavours etc. Alongside all these, he also used to indulge in meditational concentration of Beloved Lord in isolation free of all feelings and emotions, which was not known to many. Therefore, this verse says that 'Shri Shyaamaaji wore the love form of black blanket from within and due to which, it remained hidden. In the second body, the blanket of love was fully revealed when, the grief stricken tears of love and separation of Shri Indhraavathiji compelled the Lord to give His divine vision in the prison.

"Pat peher khaa'ae cheeknaa, he'n'm javer singaar.
Hak lajjath aa'ee mominon, thin dhunee karee murdhaar." ***(8)***

Meaning : People of the world are given to wearing good clothes, to savour sweet food items prepared of clarified butter (*ghee*) and, bedeck the body with ornaments made of gold and precious stones. Opposite to this, Brahmshrishtis gain happiness only in the love of Beloved. They have relinquished the world considering it as senseless or

without essence.

"Sohaag dhiyaa saaheb ne, kaamree sohaagin.
Aagoon bole bujrak, saraahee saadhhoo jan." ***(9)***

Meaning : Opulent Lord Aksharaatheeth has given the love form of black blanket as an identity of wedlock to the Brahmshrishtis, known as the wedded ones. Some famous and great scholars and, saints and sages have sung the glory of this love form of black blanket even before this Jaagni leela.

Import : Talk of beaded neckband and mark on the forehead as marks of wedlock of Brahm-munis is merely an aspect of karmakaand and there is no mention of such in Vedhaas. The single-minded love towards Lord alone is their mark of wedlock, the glory of which, are sung by people from the beginning of creation itself. Just as, no other colour can absorb on to black, so do the cover of love form of black blanket prevent absorption of the colour of maaya on to any one.

"Hamaare thaale mi'ne, likhe allaa kalaam.
Mahaamath kahe sab dhunee ko, pyaaree hose thamaam." ***(10)***

Meaning : Shri Mahaamathiji says that, we, the Sundharsaath are fortunate to avail of the Vaani of Beloved Aksharaatheeth, which has manifested to awaken all. In the illumination of this Brahm Vaani, all the people of the world would find the love form of blanket very lovely; meaning, any one and every one, who assimilates this Brahm Vaani, shall definitely adopt (*or take to*) the path of love.

Episode [110] Verses (1658).

Raag Shree

This episode gives encouragement for Aatmic (*inner*) awakening.

"Pharebee liae jaa'ae, meree ruh thoon aankhen khol.
Beech bakaa ke bait ke, the'n kinson kiyaa kaul." ***(1)***

Meaning : Shri Mahaamathiji says, O'my Aatma! Now please beware. So far, you have remained trapped in this deceptive and deceitful Maaya. Do you not remember the promise that you made in front of our Lord at Paramdhaam of not getting trapped in maaya?

"Ars kee khilwath me'n, hak kee vaahedhath.
Baitt ke baathen jo karee, so kahaan ga'ee maarfath." ***(2)***

Meaning : What happened to those dialogues that you had in front of the oneness (*Vaahidhath*) form of Brahmshrishtis at Mool-milaawa in Paramdhaam, regarding the recognition (*Maarifath*) of Lord? Have you forgotten them?

Import : The heart of Aashik (*lover*) is in itself the Khilwath (*playhouse or the place of sports*), which has the glory of Maashook (*beloved* or *loved*) enshrined. At Paramdhaam, all are Aashik of each other. Therefore in an introspective sense, the heart of all, is the khilwath. Only in an extrospective sense, Shyaamaaji is considered as the form of Khilwath but, seen from an inner (*Aatmic*) sense, companions, plants and trees, birds and animals and all appease Lord and so, the heart of all is khilwath. It cannot be tied to the precincts of Mool-milaawa alone.

Similarly, though Roohs represent the form of Vaahidhath, in an introspective or inner sense, every morsel or particulate matter of Paramdhaam represents the form of Vaahidhath, which would include, Shyaamaaji and all companions, Mahaalakshmi, plants and trees, birds and animals and all. In this way, both Khilwath and Vaahidhath

are completely mixed up or soaked in each other. Maarifath of both is the heart of Aksharaatheeth.

At the time of Ishq-Rabdh (*dialogue of love*) at Paramdhaam, companion Aatmaas had told Shri Raaj Ji, O'Lord! Even if you try us a hundred times, we shall not forget you because, we are your bit forms. In that non-dual self sportive Paramdhaam, all have the same form. The heart of Aksharaatheeth in itself is the divine form of Maarifath, whose manifested Hakeekath form, are the 25 aspects of Paramdhaam, Akshar Brahm, Shyaamaaji, damsel companions, Mahaalakshmi etc. At the time of Ishq-Rabdh, the companions (*Brahmshrihtis*) were hinting at these entities only and, it is in this context, the verse enquires of 'where have the talks of that Maarifath gone, which you have forgotten under the spell of Maaya?

"Haken kahyaa ruhan ko, jin thum jaa'ao bhool.
Isk I'maan lyaa'e'yo, mei bhejengaa rasool." ***(3)***

Meaning : Shri Raaj Ji told Aatmaas not to forget Him after going into the sports of Maaya. Please keep maintaining your love and faith towards me. I shall send Rasool (*Muhammadh Saahib*) with testimonies for you.

"Utharthe arvaahon so'n, kahyaa alastho be-rab-ku'n'm.
Mei likhoongaa ramooje, so jin bhoolo thum." ***(4)***

Meaning : At the time of coming from Paramdhaam to this sport of illusion, Shri Raaj Ji had enquired of His companions 'whether He was their Lord (*husband*) or not'. On being assured by Roohs that, there can be none other than Him as their Beloved, Shri Raaj Ji told them 'not to forget Him'. To give you evidences I shall send in writing hints about everything.

"Saahedh kiae hai sab ko, jethee ars arvaahen.
Aap bhee huae saahedh, apnee aap jubaa'aen." ***(5)***

Meaning : All the Aatmaas of Paramdhaam have been made my witness and, I bear witness even by my Vaani.

"Mei bhejee ruh apnee, sab dhil kee baathen le.
Thumen ajoon yaadh na aavaheen, haa'ae haa'ae kaisee pharebee ae."
(6)

Meaning : I have sent all my emotions and sentiments (*matters of heart*) to you through Shyaamaaji. Curse the power of wicked Maaya that, even today you do not have even a semblance of remembrance of anything (*Ishq-Rabdh and Paramdhaam*)

"Sab baathen me're dhil kee, aur sab ruhon ke dhil.
So sab bhejee thum ko, jo kariyaan aapan mil." ***(7)***

Meaning : I have sent through Shyaamaaji all that we discussed together at the time of Ishq-Rabdh. It has everything pertaining to my heart as well as yours.

Import : Kuraan has more detailed information about shariyath and thareekath only. There is only scattered information on Hakeekath and so, it is not possible to have details of the episode of Ishq-Rabdh of Paramdhaam. Shri Shyaamaaji is considered as tongue of Mukh Vaani. Detailed descriptions of Ishq-Rabdh are in the holy compilation of Khilwath and, the beginning of it can be seen in the end episode of Khulaasaa. The present verse is in the context of the Brahm Vaani that the Opulent Lord manifested through Shri Indhraavathiji, the second body of Shri Shyaamaaji.

"Phurmaan lyaa'ae mahanmadh, kin kholee na isaarath.
Thab ruhen aa'ee na thhee, tho peechhe pher karee sarath." ***(8)***

Meaning : Muhammadh Saahib brought Kuraan but, no one unravelled the mystic secrets within it. The Aatmaas of Paramdhaam had not manifested at that time and hence, Muhammadh Saahib said that, he shall come again along with Imaam Mahdhi at the time of Kiyaamath and that, the deeply mystic meanings of Kuraan shall be unravelled at that time.

"Kahe mahanmadh masee aavasee, le kunjee laahooth se.
Aek dheen sab karasee, sab kaayam hose kunjiae." ***(9)***

Meaning : Muhammadh Saahib said that, Shyaamaaji from Paramdhaam shall come with the Thaarthamic Wisdom. Through the second body, she shall unite all faiths with the Thaarthamic Wisdom and the entire world shall attain eternal salvation by recognizing the one and only one Paar Brahm.

"Bakaa oopar bandhagee, karaavasee imaam.
Hak giro ham aa'ae ke, Karen kajaa thamaam." ***(10)***

Meaning : Imaam Mahdhi shall commit all to the salutation (*through meditational concentration*) of eternal Paramdhaam. At that time, along with Brahmshrishtis and, Imaam Mahdhi the form of Khudha, I shall also be there with Him and, Imaam Mahdhi shall sit on judgement on the entire world.

"Aagoon aa'ae jaaher kiyaa, aavne ko I'maan.
Khaasee giro ke vaasthe, ka'ee kahe nisaan." ***(11)***

Meaning : It is only to bring faith of all on the form of Shri Praannaathji that, Muhammadh Saahib had talked about everything 1100 years in advance. He said many things regarding Brahmashrihtis in the form of subtle hints

"Ae baathen sab ars kee, jab yaadh aave thum.
Thab isk thumen aavasee, ud jaasee thilsam." ***(12)***

Meaning : The Opulent Lord says that, "the darkness of Maaya taken root in your heart shall dissipate and, love for me kindle in it, when remembrance starts dawning in you regarding matters pertaining to Paramdhaam".

"Kaun hai theraa maasook, kinson hai nisbath.
Dhekh apnaa vathan, ab thoon aa'ee kith." ***(13)***

Meaning : Shri Mahaamathiji says, O' my Aatma! Please reflect on, who your Maashook (*Beloved*) is? With whom do you have your eternal connection? Try to envision that original abode of yours and think aloud as to, why have you come to this world?

"Haken ruhon ko dha'ee, apnee jo nyaamath.
In naasoothen bhulaa'ae dha'ee, hak kee hakeekath." ***(14)***

Meaning : Shri Raaj Ji gave as donation, the Vaani of Paramdhaam to the Brahmashrishtis. However, the spell of the Maaya of this mortal world is such that, it made Sundharsaath forget all about the Hakeekath of Shri Raaj Ji; meaning, all about Shyaamaaji, companion Aatmaas, 25 aspects of Paramdhaam as well as the sports of eight quarters.

"Mool milaawaa khilwath kaa, ajoon na aave yaadh.
Ae jhoottee jimee jo dhojakh, ith kahaa lagyo thohe swaadh." ***(15)***

Meaning : O' my Aatma! This false world is as painful as hell. What happiness and joy are you getting from this illusory world that bewitches you not to remember anything about Mool-milaawa and Khilwathkhaanaa (*place of blissful sport*)?

Import : Such contention is only for giving a lesson to Sundharsaarth. This verse is never ever applicable to Shri Mahaamathiji.

"Maasooken ith aa'ae ke, kaisaa dhiyaa ilam.
Sak thohe ko'ee naa rahee, ajoon yaadh na aave khasam." ***(16)***

Meaning : O' my Aatma! The Opulent Lord has given such a Brahm Vaani after coming to this world that, no doubt of any sort can remain in your mind any more. However, the powerful influence of Maaya is such that, you don't have any remembrance of Beloved at all.

"Mahaamath kahen ae mominon, aesee kyon chaahiae ruhan.
Ae meher dhekho meheboob kee, ars jinon vathan." ***(17)***

Meaning : Shri Mahaamathiji says, O' Sundharsaathji! Please recognize and realize the eternal grace of Beloved Aksharaatheeth. The Brahmshrishtis, whose abode is Paramdhaam, should not show

their back to Lord, soaked in Maaya.

Episode [111] verses (1675).

Raag Sindhhudaa

The recitations of episodes 111 – 117 originated at Shri 5 – Padmaavathipuri abode and, these detail the divine glory of Shri Raaj Ji including the discussions on the knowledge of Maarifath.

"Saroop sundhar sankool sakomal, ruh dhekh nainaa khol noor Jamaal.
Pher pher meheboob, aavath hirdhe, kiyaa kin'ne theraa kaul ae haal." (1)

Meaning : Shri Mahaamathiji says, O' my Aatma! Open your eyes and try to realize your Beloved, whose divine form is very beautiful, delightful and tender. Please reflect on, who has influenced your sayings, deeds and conductance such that, the image of your Beloved is getting registered in your heart?

"Jaamaa jadaav judyaa angh jugthen, chaar haaron karee anmar jhalkaar.
Jagmage paag ae joth javer jyon, meette much nainon par jaaoun balihaar." (2)

Meaning : The robe worn by Shri Raaj Ji is so closely fitting his body parts that it appears by itself as the parts. His chest is adorned by four bejewelled necklaces and garlands, whose gleam and glitter light up the sky. The dazzling light of headwear is as glorious as the dazzling light of precious gems and jewels. I get mesmerized by the glory of His charmingly sweet and pleasant face and eyes.

Import : 'Jaamaa' is a type of royal attire whose lower part is meanderingly wide and frilled. Whereas there is description of five necklaces/garlands in one part and of six necklaces/garlands at another par of the compilation of Saagar scripture, in the present verse, mention is about four necklaces/garlands. The headwear is so much bedecked with gems and jewels that, there is no difference between the dazzling brightness of jewels or the headwear.

"Laal adhhur hansath much harvatee, naasikaa thilak nilvat bhauhen kes. Shravan bhookhan much dhanth meettee rasnaa, ae dhekh dharsan aave jos aakes." ***(3)***

Meaning : Lips of Shri Raaj Ji are cherry red. His lotus face (lovely or handsome face) and chin are ever marked by divinely captivatingly pleasant and sweet smile. His nostrils, mark on the forehead, black

eyebrows and curly hair are all divinely beautiful and graceful. Ears are glorified by the hanging ear ornament. The glory of the teeth on the captivatingly beautiful face is like that of the seeds of Pomegranate. His tongue is exquisite and blemishlessly beautiful. A glimpse of the glory and beauty of this countenance of Shri Raaj Ji through inner or Aatmic eyes, creates a vehement fervour for repeated vision and, at times, one also gets the bliss of being possessed by the exalted power of Lord.

Import : On seeing the most alluring and captivating glory of Shri Raaj Ji, such rapturous enthusiasm arise in my mind that, I keep receiving the glorious divine vision of Lord every now and then and that, I may not be deprived of this divine grace even for a moment. The expression 'josh' in the verse essentially addresses this sentiment. In whose-so-ever mind the glory of Lord gets imprinted, feels as though the Opulent Lord in person has taken residence within the heart. This sentiment is conveyed in the verse by the expression 'aavesh ka aanaa' (*coming of aavesh – the exalted Lord*). Sometimes this leela (sport) may even become practically perceptible. Whenever the Exalted Power manifested within, apart from the outpouring of Vaani, Shri Mahaamathiji was also blessed by the divine vision of the Dual Form. Even Dhhaaraa bhai had the fortune of enjoying this leela for a

number of days. He has clearly said, **'thahaan aave moko aavesh'** *in Beethak*.

"Baahen choodee baajoo bandhh sohe phumak, pohonchee kaandon
kadee hasth kamal mundharee.
Nakh kaa noor ch'eer chaddyaa, aasmaan me'n jyon hak chalvan
Karen sab anguree." (4)

Meaning : The puckers on the sleeves of the long coat (robe) of Shri Raaj Ji are very beautiful and graceful. Armlets tied on both the upper arms appear glamorously elegant with the hanging decorative thread. Both the wrists are adorned by bracelets along with glittering bangles. All the eight fingers are embellished with beautiful rings. When the Opulent Lord moves his fingers, the dazzling brightness of His finger nails sweeps across the sky.

Import : Bracelet (*pahunchee*) is an ornament worn on the wrist. Related to it are armlets and bangles.

"Rosanee patuke karee avkaas me'n, charan bhookhan jaamen ijaar jhaan'ee.
Kahen mahaamathee momin ruh dhil ko, maasook khainchen thohe ars maaheen." (5)

Meaning : The brightness and shine of the waist stole tied around the waist spreads all around the sky. The top coat or long robe (***jaamen***-*traditional long jibba*) and the bottom wear (***ijaar***-*typical narrow pyjama)* with the ankle region adorned with various ornamental wears like Jhaanjhari (*thin or thick chain like made of silver or gold with small beaded bells*), ghunghri (*a flat belt studded with beaded bells worn usually by dancers)*, kaambi (*a thin metallic ring*) and kadla (*a thicker metallic ring*) are all leaving a mesmerizingly shining reflection. Shri Mahaamthiji says that, such unworldly glory and glitter of maashooq (*Beloved or the loved*) Shri Raaj ji, draw the hearts of all Brahmshrishtis towards Paramdhaam.

Import : The original bodies of Brahmshrishtis are in Paramdhaam and the glory of Shri Raaj Ji is enshrined within the hearts of their Surthaas. It is said clearly in the compilation of Saagar as **'Thaathhen hirdhe aatham ke leejiae, beech saathh saroop jugal.'** The third part of the present verse **'kahen mahaamathi**

momin ruh dhil ko' is essentially based on this principle.

Note:- It should be clear that, Shri Raaj JI (Paramaatma, Paar Brahm, Aksharaatheeth, Allah, Christ of Christ or Supreme Truth God is realizable in any traditional eastern or western attires and adornments as one desires and that, He is ever-changeable in His appearance. The traditional western Indian attires and adornments finding description here and in Mukh Vaani in general is only to appeal to the populace of that region as the Exalted Powert descended and this part of the pronouncements of Mukh Vaani appeared in that part of the world. Apparently, any messenger who appears in this world, would adorn the attires and adornments of that part of the world where he manifests and would also speak in the local dialect, as Jesus Christ and Prophet Muhamaadh did.

Episode [112] Verses 1680.

"Chathur chaukas chethan athi chopson, koovath kar sab angh kamar kase.
Sundhar sejyaa sankool tha'n rooh rachee, maasook dhil momin mohol maahen base." (1)

Meaning : In the sport of love (*leela of ishq*), every part of Raaj Ji, the aashiq, is skilfully swift, alert, sentient and fully filled with excessive enthusiasm. He presents himself with ever readiness as an epitome of beauty and grace for the divine sport of love. In order to instil maashooq, Shri Raaj Ji in their hearts, the Brahmshrishtis have prepared very beautiful beds in the abode of the heart of their bodies. Maashooq shri Raaj Ji inhabits only in the citadel form of heart of Brahmshrishtis (*momins*).

Import : 'Kamar kase' (*kamar kasna*) in the verse, is a metaphoric expression, the meaning of which is, to get ready. Every part of Shri Raaj Ji (*meaning , the whole of Shri Raaj Ji*) is ever ready for the divine sport of love.

"Ma'n tha'n joban chaddthaa nauthan, aayaa amradh aasik isk ganj le. Adhhur amrith mukh dhanth rasnaa ras, nith na'ae sundhar sab dhekhe chaddthe." ***(2)***

Meaning : The body, mind and youth of Shri Raaj Ji are ever fresh and novel. The adolescent form of Shri Raaj Ji, a repository of divine love, has enshrined within the abode of the heart of Brahmshrishtis. His lips, as beautiful as the ambrosia, teeth, as beautiful as the grains

of Pomegranate and, tongue, imbued with ecstasy of love, are all eternal and appearing increasingly beautiful from time to time.

"Nilvat banke nain naasikaa shravan, kaul haal nith navle dhekhaa'ae.
Ruh bhee rangh ras chanchal chapel gath, mohan mohee mohanee
mah ho jaa'ae." ***(3)***

Meaning : The forehead of Raaj Ji is very beautiful. The beauty of His slanted eyes, nose and ears are beyond description. His words, love-filled sports and blissful state are all, eternal and ever original and, refreshingly new. To drown in the ecstatic love and bliss of Lord, the Aatmaas are ever in nimble and swift playful state. All of them merge into one form, charmed by the stupefying sports of the hypnotist, Shri Raaj Ji.

"Bhaakhthee mahaamathee ars ruhen umthee, pooran kar preeth
premen pohonchaa'ee.
Ars vaahedhath khilwath khasam kee, jujjath nisbath liae ith aa'ee." (4)

Meaning : Shri Mahaamathiji says, O' the Aatmaas of Paramdhaam! Please love your Opulent Lord, by virtue of being Brahmshrishtis. You

can realize Paramdhaam only through selfless divine love for Lord. You are a form of the vaahidath (*oneness*) of Paramdhaam. Your original form is in Mool-milaawa of Shri Raaj Ji and, you came to this world only by the reason of your claim of eternal relation with Lord.

Episode [113] Verses (1684).

Ordinarily, people take 'noor' (*brightness*) as glow, flame or light. It is natural to have the curiosity in an enquiring mind of whether the divine form of Shri Raaj Ji is like the brightness of Sun or moon or even like the spark of light of electricity.

If reflected in the context of Thaarthamic wisdom, it would become clear that, 'Noor' finding mention in Mukh Vaani, is distinctly different from the natural glow, flame or light seen in, or understood by, this world.

"Noor naam rosan kaa, dhunee jaanath yon kar.

So tho rosanee jidh andhher kee, dhunee kyaa jaane ladhunnee bigar."

Saagar 1/54

'Noor' is an Arabic word, the meaning of which is, unworldly or divine. Paar Brahm is free of the three attributes. The flames, glow or light visible in this world are all endowed with the three attributes and are

perishable. Percievably, the tri-attribute less glow would have a different form. The meaning of the Arabic expression 'Noor Jalaal' is, one endowed with unworldly form; similarly, the meaning of 'Noor Jamaal' is, unworldly, divine or tri-attribute less splendour, brilliance, lustre etc.

In soorah 24 (*Noor*), paarah 18, aayath 35 of Kuraan, it is spelt out clearly that, the meaning of 'Noor' is not with reference to the worldly brightness or flame.

Similarly, the expression- 'shukr'- finds mention instead of noor in Vedh. ***'Shukr jyothishch chithr jyothishch sathy jyothishch jyothishmaanshch shukrashch rithpaashchaathyamahaa'*** *Yajur Vedh 17/80.*

In this hymn, the form of Brahm finds expression as of divine lustrous one, stupendously lustrous one, true lustrous one and tri-attribute less lustrous one. Even the expression 'Bhargaha' appearing in the Hymn of Gaayathri, has meaning synonymous to 'Noor'.

The same sentiment finds expression in Upanishadhs as ***'Thadheva shukram thadham brahm thadheva amritham uchyathe'.***

Now, what needs clarification is the meaning of the expression of

'Noor' in

Mukh Vaani. One speaks out whatever is in the heart, is a general understanding and, following is the contention in this context in Mukh Vaani.

'Jo gu'n hak ke dhil me'n, so mukh me'n dhekhaa'ee dheth.
So dhekhen arvaahen ars kee, jo ith hu'ee hoae saavcheth.' *30/34.*

'Mukh bhole peeche paa'e'ae, jo dhil andhar ke gu'n.
Par mukh dhekhe paayaa chaahe, jo andhar gujh rosan.' *20/35.*

'Jo gu'n hirdhe andhar, so mukh dhekhe jaane jaa'ae.
Oopar saagarthaa pooran, thaathhen dhil kee sab dhekhaa'ae.' *20/36.*

The heart of Aksharaatheeth is an ocean of Maarifath (*absolute love*). All those manifestedly visible as the 25 aspects of Paramdhaam, Shyaamaaji, companion Aatmaas, Akshar Brahm and Mahaalakshmi, are the manifested original forms of Absolute Truth (*hakeekath*), which have all emanated perpetually from Maarifath (*Absolute Love*). In the same vein, all those present in the eight oceans, are also the forms of Hakeekath and, all seen in the form of Hakeekath, are representative of Noor. In the elaboration of 'Noor', usage of following type of language is pertinent.

"Noor alone is the eternal supreme love, bliss, beauty and life". It is, the elation, joyous delight and benignity of the heart of Aksharaatheeth; the charm and appeal of His eyes; beauty and brilliance, splendour or lustre, glow or halo, brightness, radiance, purity and limpidness and brightness of His face.

Specific elaboration of 'Noor' can be found in episodes 35 – 37 of the compilation of Parikrama and, the first episode of the compilation of Saagar.

Recalled here, are some parts of it.

'Badee ruh ruhen noor me'n, le ars noor aaraam.
Noor Jamaal ke noor me'n, noor magan aatton jaam.' *Parikrama 35/1.*
'Noor khaanaa noor peevnaa, noor mukh mujkoor.
Isk angh sab noor ke, sab noor poor noor.' *Parikrama 34/15.*
'Kahen hak noor bait naasooth me'n, Karen noor laahooth ke kaam.
Noor ruhen jimee dhukh me'n, leven noor laahoothee aaraam.' *Par. 35/23.*
'Hoth noor thhen dhoojaa bolthe, dhoojaa noor binaa kachhoo naahen.
Aek vaahedhath noor hai, sab hak noor ke maa'nhen.' *Par. 35/30.*
'Noor kahe mahaamath ruhen, dhekho najron noor ilam.
Vaahedhath aap noor hoae ke, pakdon noor Jamaal kadham.' *Par. 35/31.*

'Noor dwaar noor oopar, noor bade baittak noor bhar.
Kar dheedhaar noor Jamaal kaa, pher aa'ae noor kaadhar.' *Par. 37/35.*
'Noor khelath noor dhekhath, aur noorai noor barsath.
Ruhen aa'e'yaan jo ith noor se, so noor noorai ko dharsath.' *Par. 37/48.*
'Aagoon noor makaan kee kankaree, dhekhath na kot soor.
Thin jimee nangh rosanee, so kaiso hosee noor.'
'Ruhen bade ruh noor se, noor hak ke sadhaa khusaal.
Hak noor nisdhin barsath, noor aras paras noor Jamaal.' *Saagar 1/26,50.*

If the meaning of 'Noor' is heat, flame or brightness, a natural curiosity that comes to mind is, 'why then the mention repeatedly in Mukh Vaani of the brightness of crores (*one crore = ten million*) of Sun being hidden in one miniscule particle of 'Noor'? similarly, a statement of 'the brightness of crores of Sun being paler compared to the brightness of shri Raaj-shyaamaaji. The only meaningful explanation in this context is that, heat/warmth, flame, brightness, illumination etc are all there in the effulgent form but the form is also true, real, sentient, blissful, fragrant, self -conscious and full of tenderness. Though the effulgent form embodies the heat and light of countless number of Suns, it also embodies the coolness of countless number of moons. It is fully tri-attribute less, timeless, blemish less and truly Brahmic form

personified while, the illumination of sun, moon or electricity and, heat or flame are all perishable, insentient, tormenting and not free of the three attributes. From the above it becomes clear that, 'Noor' represents the form of Sath-Chith-Aanandh Paar Brahm, distinct from all the forms of nature.

"Noor ko rup sarup anoop hai, noor nainaa nilvat naasikaa noor.
Noor shravan gaal laal noor jhalkath, noor mukh harvatee noor adhhoor." ***(1)***

Meaning : The divine form of Shri Raaj Ji is incomparably effulgent. His eyes, forehead and nostrils, are all elegantly and beautifully featured. His beautiful ears and red cheeks ever radiate effulgence. His lotus face, chin and red lips are also effulgent.

"Noor mukh chauk maandnee athi noor me'n, noor vasthar noor bhookhan jahoor.
Noor jovan rosan noor nauthan, noor sab anghon udhhyoth noor poo'r." ***(2)***

Meaning : The contours of the fulsome lotus face of Shri Raaj Ji

emanate brilliant effulgence. His attires and ornaments also glisten with lustrous effulgence. His youth, filled with excessively rapturous enthusiasm, remains ever fresh. The whole of His body imbues with effulgent brightness.

"Noor charan kamal noor hasthak, noor sobhaa sabe noor singaar.
Noor si'r paag noor kalangee dhugdhugee, noor hiye haar noor ganj anbaar." ***(3)***

Meaning : The lotus feet of Shri Raaj Ji are effulgent and, His soft and tender hands are full of effulgence. The headwear of Shri Raaj Ji is effulgent and, the crest on it as well as the ornament of the neck is of effulgence. The effulgent necklaces that overhang His chest radiate immeasurable brilliance of effulgence.

"Noor hak sahoor majkoor noor mahaamath, noor ugyaa bakaa noor kaa soor.
Sab noor ruhen noor haadhee noor me'n, noor noor me'n khainch la'ee haken hajoor." ***(4)***

Meaning : Shri Mahaamathiji says that, the inner introspection and,

all that are talked about with reference to the effulgence personified Shri Raaj Ji, are also fully effulgent. The sun like Thaarthamic Wisdom of effulgent Paramdhaam has now risen. The forms of all the twenty-five aspects of Paramdhaam as well as of Shri Shyaamaaji and companion Aatmaas are also, effulgent. The glorious effulgent form of Shri Raaj Ji has made the forms of effulgent companion Aatmaas alike Him by drawing them towards Him.

Episode [114] Verses 1388.

"Hoob meheboob kee aasik pyaas le, chaahe saaf saraab suraa'ee sakaa.
Peevathe peevathe pi'u ke pyaale so'n, hu'ee haal me'n laal pee
masth bakaa." ***(1)***

Meaning : The thirsty rooh of mine, eagerly awaiting communion with my beloved, beseeches that, Raj Ji Himself, should give me the intoxicating drink of pure and divine love. After drinking the glass full nectar of love given by Lord, my Aatma not only finds itself drowned in eternal bliss but has also become the real embodiment of love.

Import : The alcoholic drink that finds expression in this verse is not the foul smelling intoxicant of this perishable world that incites the

qualities of the lower plane (*like laziness, passion, anger, greed etc.*), but the nectar of love of Paramdhaam which gives eternal bliss. "Turning red after drinking the nectar of love" as said by a pious and devotee poet has a subtle meaning that becomes clear from the following verse.

"Laalee me're laal kee, jith dekhoon thith laal.
Laalee dhekhan mein gayee, ho gayee laalai laal."

Meaning: "merging with the form of beloved", is aid as becoming red.

"Dhil paras saras bhayo ars ilaahee, dho'ou chubh rahe dhil so'n dhil mil.
Nyaaree naa hoae pyaaree aap maaree, chal vichal naa hoae
vaahedhath asal." ***(2)***

Meaning : By the mere touch of the nectar of His love, my heart has been drenched with the syrup of love and, has become the eternal abode of my beloved. Now that, my heart and the heart of my Lord have met with each other, has assumed one form. My rooh, the darling of my beloved, immersed in His love is inseparable from Him. The eternal oneness (*Vaahidhath*) of Paramdhaam can never be that fickle or shaky.

Import : With the kindling of shri Raaj Ji's love in the heart of Aatma, His glorious form imprints itself within (*or His form manifests within*). In this condition, the heart of Aatma is called 'Arsh' meaning Abode of Raaj Ji (*Paramdhaam*). No doubt that the form of Aatma is imprinted in the heart of beloved Shri Raaj Ji as, He is always in a wakeful state or in a vibrant and active state but, when Aatma also houses the glory of His form, it means to be present in each other. This also finds expression as oneness. The Aatma starts to get the taste or feel of the eternal oneness of Paramdhaam while in this world itself, the moment its heart becomes the abode of Lord.

"Lagee so lagee aatham andhar lagee, yon anthar aatham jagee
judhee na hoae.
Sarbhar bha'ee par aatham yon kar, yon thehe dhilee milee
chhod sake na koae." (3)

Meaning : Such a fountain of love erupted in my Aatma that she (*Aatma*) installed the splendorous form of beloved Shri Raaj Ji within and came awake fully. Now she can never separate herself from beloved Shri Raaj Ji. By this, the state of both Aatma and Paraatma has become alike and, they can never have separate states of existence

anymore.

Import : The divine form of Shri Raaj Ji remains eternally imprinted in the hearts of Paraatama in Paramdhaam. When the same happens in the hearts of Aatma as well in this world, they assume oneness of form. In Saagar granth (*divine compilation of Mukh Vaani called Saagar*), the same sentiment finds mention as thus:-

"Anthaskaran aatham ke, jab ae rahyo samaa'ae.
Thab aatham paraatham ke, rahe na kachhu antharaa'ae."

When Aatma starts realizing and registering the splendour of any part of Shri Raaj Ji in her heart, that part of Aatma undergoes awakening. By gradually realizing and registering different aspects of Shri Raaj Ji, a time comes when the entire form of Shri Raaj Ji gets registered or imprinted in the heart of Aatma and she comes fully awake in all parts. In this state, Aatma exists in a form similar to that of Paraatama. Once Aatma acquires this awakened state, as is the state of Paraatama, she remains in the fully awakened state thereafter. In this state, both Aatma and Paraatama are said to be existing in identical form (*only in terms of awakening but, the bodies are different and are of different worlds; whereas Paraatma has a divine form of its own in Paramdham, Aatma resides as a guest in the*

worldly body of a Jeev). Put in another way, it means that the subject (*Paraatama*) and its reflection or image (*Aatma*) are in a state of identity and hence described as indistinguishable.

"Mahaamath dham kadham na chhoote in khasam ke, huaa mohol
maasook kaa me're dhil maanheen.
Ek avval beech aa'ee so ek hu'ee, aakhir aek kaa aek
mohol beech aur naaheen." (4)

Meaning : Mahaamathiji says that, now I cannot remain separate from the Lotus Feet of my Lord, as my heart has become the abode of my beloved shri Raaj Ji. In the eternal oneness of Paramdhaam, both of us had the same form. First during Raas (*played in the eternal divine plane of Akshardhaam*) when playing the sport of love I became one with Raj Ji and now in this illusory world, where I descended to, I have again become one with Shri Raaj Ji by installing the form of my beloved in my heart. As in love, when you add one with one, only one remains, so have me and shri Raaj Ji also becomes one form. Hence, there remains nothing (*meaning the illusory veil of Maaya of this world*) between us anymore.

Episode [115] Verses (1692).

"Noor nagan chethan bhookhan rache, angh sangh dhekhe sab chaddthe rosan.
Yon khainch khadee karee ilam khasam ke, la'ee jos pharaamos se hos vathan." (1)

Meaning : The decorative ornaments of Shri Raaj Ji as well as the gems or jewels embedded in them are both sentient and effulgent. Their glory appears to be alike that of the body of Shri Raaj Ji, meaning, the ornaments and the bedecked jewels do not appear to be separate from the body. The glory of all seems to be increasing every moment or, manifests as new with time. The Thaarthamic wisdom of Lord has put the Aatmaas up on the pedestal of faith by weaning them away from the forgetful oblivion of Maaya. Now, the Aatma has imbued within it the exalted power of love and directed its gaze towards Paramdhaam by shaking itself off from the forgetful oblivion.

"Sab angh aasik ke isk so'n ras base, baddath baddath beech aa'ae bakaa.
Yon aa'ee umath isk bharee ars me'n, peeve saaf suraa'ee saan'ee haathh sakaa." (2)

Meaning : Every inch of the body of aashiq Roohs is fully soaked with love for the Lord. The more and more love started welling up in their hearts, so did their inner vision also started focussing more and more on Paramdhaam. This way, the love-filled Brahmshrishtis reached Paramdhaam through meditational concentration. The heart of Aksharaatheeth is in itself that goblet that is full with the unfathomable ocean of love. Like a sweetheart, He quenches the thirst of Roohs through His elixir of love. Now the Brahmshrishtis are drinking the elixir of love from the dispassionate heart form of goblet of Aksharaatheeth.

"Haken ab liae pher andhher se in ber, ruhen momin pohonchiyaan
ars maahen tha'n.
Brij raas jaagnee theenon sukh dhey ke, momin tha'n kiae dhha'nn
dhha'nn." (3)

Meaning : The Opulent Lord has prized out Brahmshrishtis from the darkness of Maaya in this Brahmaand of Jaagni and, the Brahmshrishtis have started recognizing their original bodies at Paramdhaam. Beloved of souls, Aksharaatheeth has given full joy and happiness to Aatmaas in Braj, Raas and in this Brahmaand of Jaagni

and, has made their bodies blessed-blessed by ensconcing within their hearts.

Import : All the surthaas shall reach their original bodies at the same time only as per the contention of Mukh Vaani – **'Paudde bhele jaagasee mele.'** The essence of the pronounced second part of the present verse, **'ruhen momin pohonchiyaan ars maanhen tha'n',** is that, sundharsaath have glimpsed their original bodies seated at Mool-milaawa through their inner vision.

"Bhanath mahaamathee hak dhil maarfath kee, pohonchaa'ee in nyaamathen umath khilwath.
Kyon kahoon sifath barkath vaaheedath kee, lajjath aa'ee i'maamath kayaamath." ***(4)***

Meaning : Shri Mahaamathiji is telling about matters related to the wisdom of Maariphath in the heart of shri Raaj Ji. The wisdom of Maariphath alone has allowed Sundharsaath (*Brahmshrishtis*) to reach Mool-milaawa. How can I elaborate on the greatness of the grace of Brahmshrishtis, who experience the flavour of oneness (*vaahidhath*) even in this Brahmaand? This is so because, it is

through them only all have availed the opportunity to taste the elixir of Thaarthamic Wisdom, the eternalizing knowledge of Aakhrool I'maam Mahdhi, Shri Praan-naathji.

Episode [116] Verses (1696).

This episode narrates the state subsequent to realization of Beloved.

"Milee maasook ke mohol me'n maananee, aasik angh na maahen angh.
Jaanoon jaamnee beech judhee huthee hak jaath se'n, pehechaan
hu'ee praath huae pi'u sangh." ***(1)***

Meaning : The heart of aashiq (*Rooh*) is the citadel of maashooq Shri Raaj Ji. Shri Mahaamathiji says that, she met with her Beloved in the citadel of her heart. There is no limit to the sense of bliss in my heart. I feel that I had separated from my Beloved and Sundharsaath in the dark night of Maaya and that now, it is day- break under the illumination of Thaarthamic Wisdom by which, I have enshrined my Lord by recognizing Him.

Import : Even though one focuses on Mool-milaawa during chithwani, due to reasons of original connection, realization or vision occurs only in the citadel of heart.

"Ma'n sukan tha'n bha'ae sab aekai, aekai jaath sifaath sab baath.
Aek angh sangh rangh sab aekai, sab aek mathaa ars bakaa bisaath." (2)

Meaning : My mind, words and body have all become one since the realization of Lord; meaning, with the motivation of Lord, I only speak out what comes to my mind and, my body responds accordingly. All my attention remains focussed on the glory of Brahmshrishtis as all of us Sundharsaath are the parts of Lord. He is with us every moment and the same divine love pervades all of us. All have the same opinion regarding the glory and sport of Paramdhaam.

"Naaheen judhaa kaanhee jaanhee ars maanheen, mile ruh bhele dhil aek huae.
Tho kaloob kiblaa bhayaa makbool allaah kahyaa, avval aakhir mile aek huae na juae." (3)

Meaning : There is no sense of separation anywhere within the self sportive non-dual Paramdhaam. When my Aatma had the vision of Lord, both of our hearts merged to attain the form of oneness. My heart became a blessed place with the enthroning of my Lord in my heart. The Opulent Lord being enseated within me accepted my heart

for his divine sport. Both, the Lord and me were one for times immemorial at Paramdhaam. Even in this Jaagni Brahmaand, both of us merged to become one form. This way, there is no sense of separation at any time between us.

Import : An element of doubt that arises in this context is that, the state of Shri Mahaamathiji, in Braj leela (*for 52 days*), in Raas leela (*disappearance act*) and in this Jaagni Brahmaand (*at the time of imprisonment or prior to the relinquishment of the mortal body by Shri Devchandraji*), was not as described in this verse. Do not the above constitute a state of separation? No doubt, a state of separation is apparent in these incidents in an overt sense and, *the* idiomatic expression, "All's well that ends well" aptly applies well here. When Shri Indhraavathhiji attained the state of oneness with Lord in this Jaagni Brahmaand, in actuality it is apt to surmise that, there had never been any separation at all.

"Hak ars paras saras sab aek ras, waahedath kilwath nisbath nyaamath. Mahaamath almasth hoae aaven umath liae, peevath aavath hak haathh sarbath." ***(4)***

Meaning : All the Brahm-munis coming under the illuminating spell

of Thaarthamic Wisdom have all united and attained a single flavour in the blissful divine love. After the mutual communion with the Opulent Lord, their hearts have become drenched in the blissful flavour. Even in this world, the Opulent Lord is according them the full pleasure of His oneness, sport and connection. After drinking the elixir of love from the hands of Beloved Aksharaatheeth, Shri Mahaamathiji is basking in divine bliss and, is leading the Brahmshrishtis towards Paramdhaam.

Import : The essence of saying 'leading Brahmshrishtis towards Paramdhaam' is, to commit all sundharsaath to the path of Paramdhaam by Shri Mahaamathiji, after helping them to realize or, gain divine vision of, the Dual Form and Paramdhaam.

Episode [117] Verses (1700).

Raag Shree

This episode manifested at the abode of 5 – Padmaavathipuri, Panaa. This is in the context of a letter written by Raajaaraam bhai from Medtha to Mahaaraaja Chhathrasaalji, in which the desire to come to Shri Panna Ji had been expressed.

"Momin likhe momin ko, kaho tho aaven ith.
Ae achraj dhekho mominon, kaisaa samayaa hu'aa sakhath." ***(1)***

Meaning : Shri Mahaamathiji says, O' Sundharsaathji! Please think, how bad a time has come? Is it not a matter of consternation that, one Sundharsaath (*Raajaaraam Bhai*) is seeking permission to come to Panna to be at the service of Lord through a letter addressed to another Sundharsaath (*Chhathrasaalji*)?

Dham dhil tha'n aekai, bichhur ke bhoolee vathan.
Jaanoo ke sohobath kaboon na huthee, tho yon kahaaven sukan." ***(2)***

Meaning : At Paramdhaam, the hearts of all are alike, bodies are alike and even the words spoken are alike. They have forgotten each other under the spell of Maaya since coming from Paramdhaam to the extent that, it appears as though there is neither any acquaintance nor friendly intimacy. After all, that is the reason why they are writing such letters to each other as though aliens.

Illustration : Even though the meaning of the word 'dham' is, life breath (*life animus*), soul or life, such expressions have no relevance in the context of Paramdhaam due to the absence of the process of birth

and death.

"Momin rakhe momin so'n, jo tha'n ma'n apnaa maal.
So arvaa naheen ars kee, na thi'n si'r noor Jamaal." ***(3)***

Meaning : If any Sundharsaath erects a wall of discrimination against another Sundharsaath based on body, mind or wealth, then it is to be understood that, there is neither an Aatma of Paramdhaam within him nor, the grace of the Opulent Lord.

Import : To have the same type of thought in the mind of all is great but, to use others' body and wealth for one's selfish satisfaction is an unpardonable guilt. The intent of saying, *'to have a sense of oneness towards body and wealth'* is that, one should strive to relieve the bodily pain of another as though one's own and, should put in efforts to protect the wealth of others considering the loss of others wealth as though one's own. We should always remember the proclamation of the culture of Bhaarath (*India*) **'maathrvath pardhaareshu par dhravyeshu loshttvath'**, meaning, one should view another's wife as mother and treat another's wealth as dust from the point of view of greed and desire.

"Mathaa momin kaa kaafar, le na sake kyon'ae kar.
Dhil momin kaa ars kahyaa, dhil kaafar ablees ghar." ***(4)***

Meaning : The non-believers can never grasp the knowledge of the ultimate truth of spiritual world of Momins (*Aatmaas or Brahmshrishtis or Roohs*). Whereas the heart of Momins represents the abode of Lord, the heart of kaafirs (*non-believers*) is the seat of Satan.

Import : The meaning conveyed here by the expression 'Satan' is, Kaliyug or the demon of ignorance. To relate it with any bodily form will be a travesty of truth.

"Jab melaa hosee mominon, thab dhekhasee sab koae.
Aur na ko'ee kar sake, jo mominon se hoae." ***(5)***

Meaning : All shall recognize the glory of Brahmshrishtis after their coming awake. The path of love and faith towards Lord adopted by Brahmshrishtis can never be traversed by Jeevs.

"Jab lag bhoolee vathan, thab lag naaheen dhos.
Jab jaagee hak ilmen, thab bhoolee si'r afsos." ***(6)***

Meaning : Any mistakes or follies committed by Brahshrishtis as long as they remain forgetful of Paramdhaam due to being deprived of the Thaarthamic Wisdom, are pardonable. However, any wrongdoing after being awakened by the Thaarthamic Wisdom (*from the point of view of wisdom or knowledge*) is unpardonable and has to face the punishment of atonement or repentance.

"Haken jagaa'ae momin, apnee jaan nisbath.
Ars kiyaa dhil momin, baittaa'ae beech khilwath." ***(7)***

Meaning : The Opulent Lord is awakening the Brahmshrishtis only due to their original connection of Paramdhaam. He has taken abode in their hearts and, guided their Surthaas to Mool-milaawa in Paramdhaam.

"Jaakee tharaf na paa'ee kinahoon, in maahen chaudhe thabak.
Thaako le baitte dhil me'n, kiyaa aisaa apne hak." ***(8)***

Meaning : None in this world of 14 tiers (*Rishi – anchorite or recluse, Muni – sage or hermit, Goddess , God etc*) to-date has ever had any inkling of the knowledge of Paramdhaam or spoken about. The Opulent Lord has showered such mercy on Sundharsaath that, the

Brahm-munis have housed the eternal Paramdhaam in their subtle hearts despite being in this mortal world.

"Aur dhunee ke dhil par, kiyaa ablees paathsaah.
So gum huae beech raath ke, kyon ae na paaven raah." ***(9)***

Meaning : The Opulent Lord has imposed the reign or rule of Iblees or Satan (*demon of ignorance*) over the Jeevs of this world. This is the reason for the Jeevs of this world for remaining lost in the darkness of ignorance and not being able to find the true path to Paramdhaam.

Import : From this verse, a doubt that can arise is, how can there be a discrimination in the justice of Aksharaatheeth Paar Brahm? From the apparent indication of imposing the reign of ignorant form of Satan on Jeevs and manifestation of gospel Vaani of Paramdhaam for the sake of taking out Brahmshrishtis from the clutches of Maaya, it appears as though the throne of justice is not standing on the ground of impartiality or fairness.

It is to be understood that, there is not even an iota of discrimination in the justice of Sath-Chith-Aanandh Paar Brahm, the ocean of love, bliss and benevolence. The rays of Sun can fall on a lens, stone and

even on mud and slush. A fire can be ignited by the Sun light falling on a lens while the Sun light falling on a stone can only get it heated but no fire can be ignited. Similarly, Sun light can only dry the mud or slush.

In all the above three acts, the same Sun light falls on all the three objects but, the visible effects are different. What is the fault of Sun if no fire comes out of slush by the fall of Sun's rays on it? The Sun is showering its rays impartially or without discrimination on all the three to the same degree. The same way, the mercy of Akshraatheeth is for all. **'Meher sab par mehboob kee, par paaven karnee maafak'** meaning, the mercy of Beloved is on all but the benefits are as per the deeds. The Brahmshrishtis are always away from Maaya being like the inherent parts of Aksharaatheeth. They break off their bonds with the world, the moment they get the illuminating knowledge of Vaani.

As against this, the origin of Jeevs is from Aadhi Naaraayan, who himself manifests in the ocean of illusion (*Moh-saagar*). How is it possible then that, the fishes of salt water (*Jeevs*) would discard the ocean of salt water (*Mahaamaaya*)? So, in this behest, no finger can be raised against the justice of Aksharaatheeth in this sport.

"Aisaa haken jaaher kiyaa, oopar ruhon meher muthlak.
Ka'ee bidhh bathaa'ee rasoolen, par kyaa kare havaa'ee khalak. (10)

Meaning : This way, the Opulent Lord has definitely showered His mercy on Brahmshrishtis. Rasool Muhammadh Saahib had tried to convey this in many ways but how could the Jeevs of Niraakaar ever understand it?

Import : Just as a pot with hole cannot hold rainwater, even the Jeevs cannot adopt the path of knowledge, faith and love if the heart is not pure and serene. In such a situation, they become ineligible for the full mercy of Lord. The Brahmshrishtis carry the divine love in their hearts due to their original connection and hence they have the full right for the mercy of Lord.

"Momin sukan su'n jaagsee, jaako ars vathan.
Jab noor jhandaa khadaa hu'aa, peechhe rahen na ruhen ars tha'n. (11)

Meaning : The Brahm-munis whose abode is Paramdhaam itself, shall definitely awaken after hearing the pronouncements of Brahm Vaani. When the effulgent flag of Thaarthamic Wisdom was hoisted in

Hindhusthaan, the Brahmshrishtis shall not waste any moment in coming to the lotus feet of Lord as, their original bodies are seated at the feet of Beloved in Mool-milaawa.

"Aeh kithaabath padd ke, ruhen rehe na sake aek khin.
Jhoottee so'n lag na rahe, jo ruh hoae momin." ***(12)***

Meaning : The Brahmshrishti of Paramdhaam cannot remain in Maaya even for a moment after reading this Brahm Vaani. Whoever has the germ of Brahmshrishti within shall not remain trapped in this false Maaya under any circumstances.

"Sakhath bakhath aisaa hu'aa, i'maan chhodyaa saban.
Thab arvaahen Karen kurbaaniyaan, mah hoven momin." ***(13)***

Meaning : Under the vicious spell of Maaya, such a difficult time has come that, the trust or faith of Jeevs and people in general towards Dhharm or Paar Brahm, has eroded. In this scenario, the Brahmshrishtis of Paramdhaam shall declare their pre-eminence by sacrificing themselves on Lord.

"Jeev dhethe naa sakuchen, momin raah hak par.
Dhuniyaan jeev naa dhe sake, ars ruhon bigar." ***(14)***

Meaning : The Brahmshrishtis of Paramdhaam shall not hesitate at all in relinquishing self on the path of the Opulent Lord. Unlike these Brahm-munis, the Jeevs of this world will never be able to bring themselves to sacrifice.

Import : The expression of 'jeev dhethe' (*to end life*) in this verse, does not mean literal ending of life but, the inability of all the pleasures of this world to ensnare in the form of desires and wants, by drowning self in the love of Beloved. Attaining such a state, is in itself, like being dead despite being alive. If it be taken that the present verse goads for ending of life to sacrifice oneself on Lord, then the question is, what mode be adopted to end life? To end life forcibly is tantamount to suicide that is as sinful as murder. No acceptance for this is there in Mukh Vaani nor can be found in any other spiritual texts.

Even if the example of the verse in the compilation of Khaayaamath-naama is given,

"Sunath bichhohaa haadhee kaa, peechhe saabith raakhe pind.
Dhhik dhhik pado thin aklen, vah naaheen vathanee akhand."

the essential sentiment here is to portray the depth of pangs of separation from Lord. There is no sin if the body gets relinquished naturally by the pain of separation and love for Lord but, to end life agonizingly by deprivation of food or to end life by any means that inflict pain to body is not appropriate.

"Ars tha'n ruh momin, lobh na jhoottaa thaa'ae.
Momin judhaagee na sahen, jyon dhoodhh misree mil jaa'ae." ***(15)***

Meaning : The original bodies of Brahmshrishtis are at Paramdhaam. They never succumb to the temptations of this false world. The Brahm-munis can never bear separation from their Lord even for a moment. Just as a mixture of milk and sugar mix to constitute an inseparable unitary form, the Brahmshrishtis and Lord also assume one single form.

"Likhee phakeeree thaale mi'ne, apne haadhee ke.
Kadham par kadham dhharen, momin kahiae ae." ***(16)***

Meaning : Ascetism seems to be clearly destined in the luck of Haadhi (*one who shows the path or guides*) Shri Mahaamathiji, the one who shows the correct and true path to all. True Brahmshrishti is one,

who relies or keeps trust on the path shown by Shri Mahaamathiji.

"Aek hak binaa kachhoo na rakhen, dhunee karee murdhaar.
Ars kiyaa dhil momin, pohonche noor ke paar." ***(17)***

Meaning : Brahm-munis enshrine none else other than Shri Raaj Ji in their hearts. The entire world appears to them to be transient and perishable. The Opulent Lord houses Himself in the heart of Brahm-munis making it His abode. Their inner vision reaches Paramdhaam, even beyond Akshar.

"Mahaamath kahen ae mominon, ae hai apnee gath.
Jhoott vaasthe judhe naa paden, momin ars vaahedhath." ***(18)***

Meaning : Shri Mahaamathiji says, O'Sundharsaathji! You are the residents of oneness of Paramdhaam. Therefore, your conduct should be such that, you never separate from Lord or Sundharsaath under the sapell of the false and illusory Maaya.

"In mahanmadh ke dheen me'n, jo lyaavegaa i'maan.
Chhathrasaal thin oopar, tha'n ma'n dhhan kurbaan." ***(19)***

Meaning : Shri Chhathrasaalji says that, I shall consecrate myself with my body, mind and wealth on those Sundharsaath, who would bring faith on the righteous path shown by Shri Praan-naathji (*Aakhrool Imaam Muhammadh Mahdhi Saahibbujmaam*).

Episode [118] Verses (1719).

Raag Shree Paraj

Lalitha was the daughter of Raajaa-raam bhai of Medtha. She had a hunchback and dark skin. Alas! Who would have married such a woman? The Lord showers His grace even on one, shunned by all. Shri Ji had come to Medtha, for the awakening of Sundharsaath. One day, while taking bath, he sprinkled some water on Lalitha. And behold! Lalitha had turned into a beautiful woman. She realized that, the one who sprinkled water on her is neither a mortal being nor a God but the Beloved of her Aatma. What to say, Lalitha consecrated herself fully at the lotus feet of Shri Ji. The present recitation originated in this context from the body of Shri Mahaamathiji in the name of 'Lalitha'.

"Vaaree re vaaree me're pyaare, vaaree re vaaree.
Too'k too'k kar daaron yaa tha'n, oopar kunj bihaaree." ***(1)***

Meaning : O' the Beloved of my soul, the one who plays with gay abandon in the groves and bowers of Paramdhaam! I dedicate myself again and again on you. I sacrifice myself on to you by breaking this body of mine into pieces.

"Sundhar sarup syaam syaamaajee ko, pher pher jaa'oun balihaaree.
In dho'u sarupon dhayaa karee, mujh par najar thumaaree." ***(2)***

Meaning : The Dual Form of Shri Raaj – Shyaamaaji is very beautiful. I sacrifice myself on you again and again. Both these Forms have showered so much grace on me out of mercy. O' Lord! Your merciful grace has been on me always due to our original connection.

Import : A doubt that arises in the present context is about the address of Dual Form. Is it the Dual Form enthroned at Paramdhaam or the Dual Form enshrined within the abode of the heart of Shri Mahaamathiji or, for Shri Baa'ee joo raaj and Shri Ji?

It is only in the context of the oneness that His highness Chhathrasaalji had accepted Shri Baa'ee Ji as Shyaamaaji and had performed the ceremonial adoration (*to pay homage*) by seating her along with Shri Ji. The Aatma of Amlaavathi was within Baa'ee ji. Shyaamaaji had ensconced within the abode of the heart of Shri Mahaamathiji. The Dual Form finding mention here by Lalithaaji is not Shri Ji and Baa'ee ji but the Dual Form enthroned at Paramdhaam and the one enshrined within the abode of the heart of Shri Mahaamathiji.

"In jeher jimee se ko'ee naa nikasyaa, amal chaddyo athi bhaaree.
Mujh dhekhthe saiyal meree, kaiyon jeeth ke baajee haaree." ***(3)***

Meaning : Nobody had ever been able to get out of this ocean of existence full of poisonous evils of Maaya. All are high with the intoxication of Maaya. Many Sundharsaath had lost the winning battle of attrition with Maaya; meaning, they could bring to bear faith on Lord through the Thaarthamic Knowledge but were unable to enshrine Lord within their hearts due to lack of emotional bonding. The end-result was that, Maaya gained dominance on them and lost a winning battle.

"Kaaree kumath koob kuchal, aisee kattin kattor hoon naaree.
Aatham meree nirmal karke, sehejen paar uthaaree." (4)

Meaning : O' Lord! I was dark complexioned, of low intellect, hunchbacked and deformed. Along with these, I was also a difficult and heard hearted woman but, with your mercy, you have turned me into an all-beautiful woman. You have cured my hunchback and made me fair complexioned. Now my heart has become tender and pure with the elixir of love. By making my Aatma pure and serene, you have enabled me to transgress the illusory ocean of existence with great ease.

Import : Aatma being the focused vision of Paaraatma, is by itself pure and serene. It is only due to the co-existence with the inner self of Jeev, that it feels itself trapped in Maaya. In an Aatmic sense, with the establishment of connection or relation with Paramdhaam, it tends to become pure and serene.

"Sundhar saroop subhag athi ut'tham, mujh par kripaa thumaaree.
Kot ber lalithaa kurbaanee, me're dhhanee jee kaayam sukhkaaree." (5)

Meaning : O' my Beloved! Your divine form is very beautiful, grand and, one that gives succor and happiness. I (*Lalitha*) dedicate and sacrifice myself a million times on you.

Episode [119] Verses (1724).

Raag Maaroo

This recitation originated at the abode of 5 – Padmaavathipuri essentially to educate Sundharsaath. There was a sense of feeling in the minds of Sundharsaath that, it would have been better had they not deserted their home, family and friends due to the sufferings and hardships they had to undergo during the Jaagni campaign. This recitation is in the context of this sense of despair.

Saathh jee aisee mei thumaaree gunhegaar. |Tek|

"Kar kar baanee sunaa'ee thum ko, kiae khalak khu'aar.
Anek pakh dhekhaa'ae thum ko, chhodaa'ae ke pravaar." ***(1)***

Meaning : Shri Mahaamathiji says, O' Sundharsaathji! I am a great culprit and offender of you all. What to say, it seems that I have made

the whole world miserable and sad by making all hear the Brahm Vaani of Paramdhaam. I have shown various other aspects of life by separating you all from your near and dear ones.

Import : Happiness – sorrow, respect – insult, loss – gain, union – separation etc are all the different aspects of life. Often, all human beings have to essentially pass through these aspects during their lifetime.

"Kutam kabeele maahen apne, baitte hathe karaar.
Saakh dhe dhe bhaane so'ee, dhiae dhukh apaar." ***(2)***

Meaning : You were all staying happily with your family and near and dear ones. Declaring the world as impermanent and perishable by citing testimonies from scriptures, I have separated you all from your family and relations. Further, I have given you immense sorrow by separating you from your home and family.

"Anek avgun mei kiae thumson, jinko naaheen sumaar.
Ghar ghar ke kiae mei thumko, chhudaa'ae phiraa'ae raaj dhwaar." (3)

Meaning : O' comrades! There is no limit to the offences committed by

me against you. I made you beg for alms from house to house at Mandhsaur and other places and made you take rounds of palatial houses of royalty.

Import : For nearly eight months, Sundharsaath had to beg for alms at Mandhsaur and had to go to King Jaswanth Singh, King of Khadkaari, King Bhaav Singh etc for the purpose of Jaagni. This finds mention as taking rounds of Palatial houses of royalty.

"Judhe pahaadon rulaa'ae raljhalaa'ae, dhe dhe sabdhon kaa maar.
Kar upraajan khaathe apnee, hoae ghar me'n sirdhaar." (4)

Meaning : Previously, you were all the heads of your families. Attending to your duties, you were all enjoying your food and drinks. I made you desert your house and family by discourses and discussions on Vaani. By accompanying me or, staying with me, you had to loiter around the mountains or hills by bearing varieties of sorrow and difficulties.

"Sukh seethal so'n apne ghar me'n, ka'ee bhaanthon karthe pyaar.
So saare kar dhiae dhusman, jaason nis dhin karthe vihaar." (5)

Meaning : Previously, you were wiling away your life, by enjoying the cool comforts of your houses and, lost in the sweet love of your relations. After listening to my discourses, you felt the whole world to be false and left all your near and dear ones taking them to be the enemies of your aatmic or inner welfare. You were enjoying the sweet love of these very relatives for years.

Import : In this entire episode, Shri Ji has given a very love-filled slap to those Sundharsaath, who used to reminisce about their home and relations even after their relinquishment. Those who recognized the form of Shri Ji as that of Aksharaatheeth, considered themselves to be unlucky to be separated from the Lord even for a moment but, the mind set of Sundharsaath with the germ of Jeevshrishti, remained connected with the past desires and pleasures. This episode originated essentially to tutor such Sundharsaath.

"Baal gopaal maahen khoobee khulaalee, karthe mil nar naar.
So jeher samaan kar dhiae thumko, chhodaa'ae meetto rojgaar." ***(6)***

Meaning : All of you Sundharsaath, wedded as man and woman used to live happily with your young children. My guilt is that, I separated you from the sweet interactions with Maaya by my discourses and

discussions on Vaani; meaning, the same family and children started appearing to be as distasteful as poison.

"Vidhh vidhh jeeth karath maaya me'n, so ae dhevaa'ee sab daar.
Ka'ee dhrishtaanth dhe dhe kaadde, kar na sake vichaar." ***(7)***

Meaning : You used to score many victories in your worldly life (*Maaya*) but, I made you leave all of them. I took you out of the bindings' of home and family by making you realize of the impermanency and purposelessness of the world through many examples during my discussions on Vaani. You never got any opportunity or time to reflect on my words.

"Meettee maaya vallab jeev kee, so chhodaayo kutam parivaar.
Bade gharaane sab ko'ee jaane, uttavthe thinkaa bhaar." ***(8)***

Meaning : Family and relations are such enticing bindings of Maaya that appeal and feel dear to all Jeevs. I separated you from these bindings as well. You used to bear the responsibility of such big and famous houses whose standing and reputation were known all over but alas! I separated you from them also.

"Aise sukh kahoon mei kethe, ghar bade bado visthaar.
So saare agin hoae laage, jab mei kahe sabdh dhoae chaar." (9)

Meaning : How can I fully describe the great happiness that you derive from such great houses? You started feeling your houses and everything including near and dear ones to be as difficult and painful as a burning fire.

"Le badaa'ee baitte thhe apnee, so chhodaa'ae dhiae hathhiyaar.
Tteek kaahoon na lagne dheoun, jaako kachhuk ankoor sudhh saar." (10)

Meaning : You were considering prestige and status as everything in your worldly life. I disassociated you from this weapon of Maaya. I did not allow this world to appeal as great and good in any way to those who developed recognition of even a bit of their germ.

Import : The prestige and standing of Chinthaamani, Bheem Bhai and Laaldhaas ji were known to all. To be trapped in the desire for stature is a great obstacle in the path of spiritual pursuit. This world appears meaningless when the Aatma takes even a few steps in the path of Jaagni.

"Yon ka'ee chhal mool kahoon mei kethe, me're to'ne hee ko aakaar.
Ae maaya amal uthaare mahaamath, thaako ranchak na rahe khumaar."

(11)

Meaning : Shri Mahaamathiji says that, there are many deceptions of Maaya and that, it is difficult to narrate all of them. I have cast a spell on my form; meaning, despite being Aksharaatheeth, none can recognize my divine form without my telling as I am ensconced in such a mortal body. I free all from the intoxication of Maaya, by showing the path of Thaarthamic Wisdom and of divine love, by which the even a wee bit of drowsiness and languor of ignorance does not remain.

Episode [120] Verses 1735).

"Sifath tho saaree sabdh me'n, choudhe thabak ke maahen.
Kalaam allaa nyaaraa saban se, so kyon kahoon sifath jubaan'ae." (1)

Meaning : Shri Mahaamathiji says that, the glory of Sath-Chith-Aanandh Paar Brahm has been sung in the scriptures of this world of 14 tiers. Amongst these scriptures, Kuraan, said as 'the promises of Allah', is distinctly different. The greatness of it is not expressible in

words.

Import : Certain doubts that can arise in this context are that, just as Kuraan is said as the 'vaani of Allaah', Bible is also considered as the 'words of God'. Similarly, Vedhaas are taken to be unworldly, meaning, a knowledge given by Brahm. It is clearly said in Vedhaas that –

Thasmaath yajnaath sarvahuthaha r'ch saamaani jajnire.
Chhandhaasi ha jajnire thasmaath yaju thasmaadhjaayath. *Yajur 31/7.*

Meaning: From that imperishable Brahm only, Rigvedh, Saamvedh and Athharv-vedh have manifested. In this behest, is it not improper to project Kuraan as the greatest when, in fact the fire of terrorism is being fanned as a holy war in the name of Kuraan?

Actually, whatever is written in the New Testament of Bible is only a compilation of all that were spoken by Jesus Christ in the name of his disciples. The Old Testament has the thoughts and ideas of many worldly individuals incorporated into it. The fountain of knowledge from the lower planes of the inner self of Akshar Brahm first manifested at the beginning of creation within four anchorites or recluses – Agni, Vaayu, Aadhithy and Angira and, there is not even an iota of doubt on this. The knowledge of Vedhaas is literal, universal

and eternal truth but its principle subject matter is with regard to Yog-maaya and Akshar Brahm. Of course, some passing mention on Aksharaatheeth and Paramdhaam is definitely there.

As against these, Kuraan is a dialogue between Akshar (*Muhammadh*) and Aksharaatheeth which was of 90000 words. On different occasions, this dialogue manifested from the body of Muhammadh Saahib under the motivation of Jibrail. The importance of Kuraan is considered the foremost as, its subject matter is Aksharaatheeth. Unfortunately, the correct meaning of Kuraan has not been presented appropriately. It was only after the relinquishment of the mortal body by Muhammadh Saahib that, the penning down of Kuraan was started and, the wicked Yajeedh Bin Muvaa'eyaa tried to make changes in the text. Just as Saayan Maheedhhar, Uvvat and others had made distorted and incorrect interpretations of Vedhaas, the aayaths of Kuraan have also been so misinterpreted and misrepresented that, it has either fomented turbulent riots or given sanction to prosecute and massacre believers of other faiths (*if Islaam is not accepted*). Without doubt, it is only through Thaarthamic Wisdom, the true meaning and contentions of Vedh and Kuraan can be known. Without the Thaarthamic Wisdom, Kuraan cannot take one beyond Shariyath and Thareekath.

Thaamen sifath sofee mahanmadh kee, yaakee gareeb giro kee sifath.
So karsee kaayam threilok ko, aehee khaavandh aakhirath." (2)

Meaning : This Kuraan encodes praises of Shri Praan-naathji (*the last Muhammadh as the knower of Brahm*) and his most humble Brahm-munis (*Momins*). He shall be the form of Paramaatma of all at the time of Kiyaamath and, He only shall grant eternal salvation to this Brahmaand.

"So vachan likhe hain isaarathon, paa'e'ae khule hakeekath.
Upale maa'aene na paa'e'ae, jo anek dhoudaa'ao ma'th." (3)

Meaning : These are found mentioned in Kuraan in the form of hints. The reality dawns only on the revelation of the hidden secrets. It is never possible to realize the implications of Kuraan through overt meanings, how-so-ever hard one may try to exercise one's intellect.

"Gos kuthab paigan'mar, auliae ambiae ka'ee naam.
Thaa'ae ka'ee bidhh dha'ee bujarkiyaan, saaheb ke samaan." (4)

Meaning : The scholars of Kuraan and many Sufi saints have sung

praises in many ways of names like Gos, Prophet Khuthab, Auliae, Ambiae etc and, had taken their glory to be equal to that of Khudha.

Import : Under the Sufi faith in Islaam, there are many sub-faiths like Chisthi, kaadhiri, Nakshbandhi, Suharaavardhi etc. Their spiritual endeavour, principally under non-dualism, involves love-filled worship, which essentially pays emphasis on the sentiment of Aashiq – Maashooq (*lover and loved or Beloved*) and, this path is attainable only by pleasing Sadhguru. Through this path one can get engrossed in the blissful pinnacle of spiritualism. Only those who follow this path are known as 'Phakirs' (*Muslim mendicants*) and, many of their orders are categorized as Gous, Kuthub, Auliyaa, Ambiyaa, Paigan'mar etc.

It is the clear contention of Vedh that **'na thvaavaan anyo'** meaning, there is none equal to Paramaatma. Similarly, it is the contention of Kuraan that, none else other than Allah is worth worship able or adorable.

However, just as an iron heated in fire also glows like the fire, even the one who attains Brahm is considered to be of Brahmic form. This state alone finds mention in Upanishadhs and the scriptures of Braahman as **'brahmvidho brahmev bhavathi'** (*Thaithariyopanishadh*) and as **'aham brahmaasmi'** (*Shathpathh*). Same way, under the Sufi

tradition, it is said as **'anhalak'** as, in the love between Aashiq and Maashooq, they attain oneness.

"So sifath sab mahanmadh kee, so mahanmadh kahyaa jo syaam.
Avval aakhir dho'u dheen me'n, aehee bujrak mahanmadh naam." (5)

Meaning : All the glory described in the above verse is of Shri Praan-naathji (*Aakhiree Muhammadh*). This is the same Muhammadh who has been addressed as 'Shyaam'. Glory has been sung of first Muhammadh in Islaamic faith and of Shri Praan-naathji (*last Muhammadh*) in Hindu scriptures.

Import : The Raas Bihaari Shyaam finding description in Hindu scriptures is the Saam of Kuraan, whose boat finds description in paara 19, soora 26, aayath 119, 120 and paara 29, soora 69, aayath 7 of Kuraan. There is mention of this even in Guru Granth Saahib.

"Yaahee bidhh giroh kee, naam likhe anek.
Judhe judhe naamon par sifath, par giro aek kee aek." (6)

Meaning : In the same way, even the glory of Brahmshrishtis has been described in very many ways. The congregation of

Brahmshrishtis (*Roohs*) is only one but has been named differently.

Import : In Kuraan, Brahmshrishtis have been described as Ankoor, Ishwarishrishtis as Khethi and Jeevshrishtis as Ghaas-Paath. This description can be found in sipaara 30, soora Kadhr 97 and sipaara 3, soora Aale 3 of Kuraan. They also find mention as Roohs, Pharishthe and creation of Ku'n.

"Thinkee bhee hai thafseer, suniyo giro momin.
Maarfath dharvaajaa kholiyaa, dhil dheejo najar vathan." ***(7)***

Meaning : O' Sundharsaathji! There are descriptions of others as well, other than that of Brahmshrishtis, in Kuraan and please pay ear to it. Now, the Lord has opened out the door to the knowledge of Maarifath. Therefore apply your mind to the meditational concentration of Paramdhaam.

"Giro aek bujrak kahee, ruh allaa aaye thi'n par.
Ith jaadhe paigan'mar dho bha'ae, aek naslee aur najar." ***(8)***

Meaning : There is description of one great creation in Kuraan, in whom Rooh Allah (*Shyaamaaji*) descended. There were two sons of

this great creation: 1. Biological son, Bihaariji and 2. adopted son, Shri Mihir-raaj.

"Thinse raah judhee hu'ee, giro dhoae hu'ee jhagar.
Aek urjhe dheen jahoodh ke, uthree kithaaben dhooje par." ***(9)***

Meaning : Dispute between them, led to divergence into two groups. The Biological Son, Bihaariji got entangled in Hindu ritualism and concept of descent by lineage while, form the body of the adopted Son, Shri Mihir-raaj Ji, Brahm Vaani emanated.

"So bhaa'ee na mane kithaab ko, rosnaa'ee ddaampe pher pher.
Thab aayaa dhooje par mahanmadh, sab kithaaben le kar." ***(10)***

Meaning : Bihaariji did not accept the compilations (*Raas, Prakaash, Khatr'thu and Kalash*) that manifested through Shri Mihir-raaj ji and in fact created hurdles in the spread of the revealed wisdom. At that time, Shri Shyaamaaji (*Muhammad*h) manifested within Shri Mihir-raaj ji with the compilation containing knowledge of Paramdhaam (*Khilwath, Parikrama, Saagar and Shringaar*).

Import : The word 'Muhammadh' in this verse is used for

Shyaamaaji, as said in the compilation of Kalash – **'ae khel hu'aa mahan'madh vaasthe, mahan'madh aayaa vaasthe ruhan'.** The compilation of Kalash had fully manifested at Surat. In v.s. 1735, the 40 year reign of Shri Shyaamaaji was completed. Compilations of Prakaash Hindhusthaani, Kalash Hindhusthaani and sanandhh could manifest only after v.s. 1735. Even the compilations of Khulaasa, Sindhhi, Maarifath Saagar and Kayaamath-naama were possible only after 1735. It is exactly for this reason, the present verse says that, Shri Shyaamaaji brought these compilations. Apparently, ensconcement of Shri Shyaamaji within the abode of the heart of Shri Indhraavathiji was possible only after relinquishment of the mortal body by Shri Devchandraji.

"Aehee phirkaa naajee kahyaa, saahedhee phurmaan.
Aek naajee naaree bahat'thar, aehee naajee kee pehechaan." ***(11)***

Meaning : There is testimony in Kuraan that this 'phirka' (*class*) will be 'naaji' (*treading the path of eternal abode*) and the remaining 72 classes shall be 'dhojakki' (*treading the path of hell*). The identity of Naaji is that, they shall be the ones who tread the path guided by Shri Ji.

Import : There is mention in Kuraan that, there shall be 73 classes or groups of Muhammadh Saahib, of which only one shall take to the right path and the rest 72 shall be misguided. True Naaji phirka is that, which recognizes one Aksharaatheeth based on the Thaarthamic Wisdom and sets on the path of Hakeekath and Maarifath.

"Aehee giro khaasee kahee, Jinmen mahan'madh paigan'mar.
Hakeekath maarfath khel ke, jaaher karee aakhir." ***(12)***

Meaning : This Naaji phirka is only said as the congregation of 'Khaasal Khaas Momins (*Brahm-munis*) amongst whom, Shri Praannaathji manifested. By giving the knowledge of Hakeekath and Maarifath, He declared the coming of the time of Kiyaamath.

"Jab khulee hakeekath maarfath, thab majhab huae sab aek.
Thab sabke dhil dhhokhaa mityaa, huae rosan paa'ae vivek." ***(13)***

Meaning : When the knowledge of Hakeekath and Maarifath manifested, all the faiths of the world adopted the one path of Absolute Truth abandoning the methods of Shariyath and Thareekath. All of their hearts became illuminated by the light of Thaarthamic Wisdom and, their rational vision also got opened out. The misconception that

was there in their minds due to ignorance also got evaporated.

Import : All the faiths and sects of the world can have realization of the absolute truth only under the illumination of the Thaarthamic wisdom. The whole world can be brought under the one flag of 'Truth' only by the knowledge of Hakeekath and Maarifath. However, it is only due to their inability to understand this contention of Kuraan that, Muslims given to overt knowledge and understanding try to impose Shariyath in the entire world through terror and intimidation. Under the threat of violence and intimidation, neither can change of heart be brought about in anyone nor can it make others take to the true path of spiritualism.

"Aethee baathen kuraan me'n, bidhh bidhh karee rosan.
Ka'ee naam dhhar dha'ee bujarkiyaan, so bal mahanmadh aur momin."

(14)

Meaning : This way, many things have been told in Kuraan in different ways. The glory of Shri Praan-naathji and Sundharsaath has been described under different names and in different contexts.

"Kahe mahaamath musaaf umath kee, sifath na aave jubaan.
Theenon ars ajeem ke, i'se kiae bayaan." ***(15)***

Meaning : Shri Mahaamathiji says that, the glory of Brahmshrishtis finding description in Kuraan is not expressible in words. Shyaamaaji has said that, all three, she herself (*Rooh Allah*), Shri Praan-naathji (*Imaam Mahdhi*) and Sundharsaath (*Momin*) have come from Paramdhaam.

Episode [121] Verses (1750).

"Brahmshrisht beech dhhaam ke, ae dhekhen khel supan.
Mohe syaamajiaen yon kahyaa, jo aa'ae dhhaam se aapan." ***(1)***

Meaning : Shri Mahaamathiji says that, the Brahmshrishtis are viewing this sport of Maaya seated at Mool-milaawa in Paramdhaam. Shyaamaaji told me that, all of us have come to witness this sport of Maaya.

"Thhe ham dho'ou bandhe syaamaajeey ke, aek naslee aur najree.
Jhagad dho'ou judhe huae, dhene khabar paigan'maree." ***(2)***

Meaning : I and Bihaariji, were both devotee disciples (*bandhe*) of Shri Devchandraji. Both of us had the desire to propagate the divine knowledge. To attain this objective, we fought on ideals and parted ways.

Import : The meaning of 'bandhagi' is worship or devotion. This way, the sentiment of the expression 'bandha' is, one who serves with devotion as son, disciple or servant.

"Thab kethik giro udhhar bha'ee, aur kethik me're saathh.
Dha'ee jaaher masnandh nasliaen, dhoojee baathoon me're haathh." (3)

Meaning : Then, some Sundharsaath went with Bihaariji and some sided with me. The Opulent Lord gifted the overt spiritual seat of Chaakla temple to Bihaariji and entrusted the covert spiritual seat to me; meaning, seated me on the real throne of the spiritual world by the enshrinement of the Dual Form within the abode of my heart.

"Utharee kithaaben ham pe, giro naslee naq mane soae.
Thab aayaa paigan'mar ham'men, ab kahyaa mahan'madh kaa hoae."(4)

Meaning : The entire Vaani of Paramdhaam manifested through me

in person but the followers of Bihaariji did not accept it. Then Shyaamaaji came and enshrined herself within me. Now, everything shall happen as she desires or wills.

Import : It was said in the previous episode that, Muhammadh, meaning Shyaamaaji manifested within Shri Mihir-raaj Ji and, in this episode it is mentioned that Paigambar manifested. The indication herein by the expression 'Paigambar' (*messenger or prophet*) is towards Shyaamaaji and not the Rasool of Arab as, she is revealing all that are in the heart of Shri Raaj Ji through Vaani. This Vaani represents the tongue of Shyaamaaji. Whereas the purpose of the ensconcement of Shyaamaji (*Muhammadh*) mentioned in the previous verse is the manifestation of books or compilations, the purport of the coming of Shyaamaaji finding mention in this verse is for giving direction or guidance. The present context is not in relation to Rasool Saahib.

"So hakeekath sab kuraan me'n, ka'ee ttauron likhee saakh.
Jo gavaahee likhee aap saaheben, kahoon kethee hajaaron laakh." ***(5)***

Meaning : Evidence for this entire sequence of events can be found at many places in Kuraan. The Opulent Lord has thus incorporated very many (*thousands and lakhs – 'hajaaron laakh'*) evidences or proofs in

Kuraan and, how much of it can I describe?

Import : Description of thousands and lakhs of evidences is not possible in Kuraan as, the total number of harrofs (*words*) of Kuraan is itself less than a lakh. Apparently, a highly exaggerated figurative expression is made here.

"Ham dho'ou bandhe ruhallah ke, dho'ou giro judhee bha'ee.
Theesree srisht jo jaaheree, sab majkoor inkee kahee." ***(6)***

Meaning : I and Bihaariji were both devotee disciples of Sadguru Dhhani Shri Devchandraji. Both of our congregations became separate. Brahmshrishtis and Ishwarishrishtis became part of my congregation and, the Jeevshrishti which gives primary importance to the worldly throne of spiritual position got themselves attached to Bihaariji. Full description of this can be found in Kuraan.

"Ttaur ttaur dha'ee badaa'e'yaan, mi'ne sab hamaaree baath.
Kethee kahoon meherbaangee, me're dhhanee karee saakhyaath." ***(7)***

Meaning : How much can I tell of the real grace showered on me by my Opulent Lord? Descriptions about us can be found at different

places in Kuraan in story like narration. At every such place, our glory has been sung.

"Mahaamath kahen ko'ee dhil dhe, ae dhekhegaa majkoor.
Thin ruh par imaam kaa, barse vathanee noor." ***(8)***

Meaning : Shri Mahaamathiji says that, any Sundharsaath who would reflect with a clear mind on this aspect or episode, shall be blessed with the fountain of knowledge of Paramdhaam with the mercy or grace of Imaam Mahdhi Shri Praan-naathji.

Episode [122] Verses (1758).

Charcharee chhandh

This recitation is in relation to the sport of Raas and originated at Medtha.

"Syaamaajee syaam ke sangh, juvathee athi jor jangh.
Karthee pooran rangh, paraatham pare." ***(1)***

Meaning : Very beautiful and youthful Shyaamaaji is doing Raas leela with Beloved Shri Raaj Ji very enthusiastically. She is fully

enjoying the blissful elixir with Shri Raaj Ji, who is beyond her Paraatma.

Import : Just as Aksharaatheeth is beyond Akshar, so is the divine form Shri Raaj Ji beyond the Aanandh aspect Shyaamaaji and her companions. In this context, it is said so in Mukh Vaani – **'kehenee leelaa achharaatheeth kee, jo paraatham ke paar' .** It becomes clear from this that, the expressed 'paraatham pare' in the fourth part of the present verse, is for Shri Raaj Ji only.

"Angh angh uchhrangh, sakhee ma'n umangh.
Albelee athi abhangh, bhaamnee ras bhare." ***(2)***

Meaning : Every single part of the body of all damsel companions permeates with enthusiasm in Raas leela and, their minds are full of excessive and rapturous joy. The hearts of all companions filled with love are playing the sport imbued with incurable intoxication.

"Chhatke chhel kantt me'l, haans khel rangh re'l.
Bandhh be'l ttamke tte'l, kaamnee keli kare." ***(3)***

Meaning : During the sport, while some companion Aatmaas are

moving away from Beloved, others wrap themselves around Him. They indulge in the fun and frolic filled play laughing and making merry. Just as a climber twines around a tree, so do the companion Aatmaas entwine themselves intimately around the Opulent Lord. Sometimes they also engage in pushing each other around with love by their toddling strutty movement. This way, they enjoy the full bliss of the love-filled sport.

"Kantt haar saje singaar, nain samaar sobhe mukhaar.
Sangh aadhhaar kare vihaar, mahaamathee kaaj sare." ***(4)***

Meaning : Shri Mahaamathiji says that glittering chains adorn the necks of companions. Bedecked with all types of decorations, their eyes stand beautified with collyrium. Their beautiful lotus face is oozing glory and grace. They engage in divine play with the beloved of their souls, shri Raaj Ji, and quench their thirst for divine love.

Episode [123] Verses (1762).

Raag Shree Kaalero

Even though this recitation manifested through Shri Mahaaamthiji, a Sundharsaath named 'Jasiya' was given the credit.

Ham chadee sakhee sangh re, rudaa raaj so'n raakho rangh, sakhee re ham chadee.|Tek|

"Sathgur maaro shree vaalojee, theh thanen paa'ae lagoon.
Mool sagaa'ee jaan'nee maaraa vaalaa, akhand sukhdaa maangoon." (1)

Meaning : O'sistren companions! There is great desire in our hearts to enact the sport of divine love and bliss with our dear Shri Raaj Ji. My Sadguru is Shri Raaj Ji (*Vaalaaji*) and I pay obeisance at His lotus feet. I seek of the eternal joy and happiness from Him only after realizing our original connection with Lord at Paramdhaam.

"Suk jee naa vachan sunaavee kaane, thathkhin keedhho ajvaas.
Aatlaa dhivas konen nav jaanyoon, ha've pragat thhayo prakaas." (2)

Meaning : My Beloved ensured the dawn of knowledge within me by recounting the words of Shukdhev ji. Nobody had until now known Aksharaatheeth Paar Brahm but, His identity is known to all by the

advent of the transcendental Thaarthamic Wisdom.

"Aankadiyo maahen chhe vismee, jheenee gunthhan jaalee.
Jeno kaagal je par hutho, thene ghoontee sarve taalee." ***(3)***

Meaning : The Vaani (*Shrimad Bhaagwath*) of Shukdhev ji has many complex knots of mystic secrets, which is like a fine mesh. The Brahmshrishtis (*for whom this scripture of Bhaagwath came*) only undid the knots of riddles.

Illustration : Present popular belief holds that Shrimad Bhaagwath as the compilation or creation of Shukdhev ji or the veridical son Vedh Vyaasji. It is in keeping with this popular belief the name of Shukdhev ji appears in Mukh Vaani.

"Have jene ae nidhh pragat keedhhee, bhalee th'e budhh prakaasee.
Dheesantho aakaar ja dheese, pan vehadh purnon vaasee." ***(4)***

Meaning : Now please look at the one who has manifested the wealth of higher awakening intellect (*Jaagrith Bud'dhhi*) of Thaarthamic Wisdom! Even though he looks like an ordinary mortal, he is the resident of the non-dual self sportive Paramdhaam.

"Thaartham la'ee Shree Raaj padhharyaa, thhayoon th'e sarv ne jaan.
Sakhiyon kahe ame'n aavee ne malsoon, maliyaa th'e mool aedhhaan." (5)

Meaning : Shri Raaj Ji Himself has come personally with the illuminating Thaarthamic Wisdom, which has enabled all to have awareness of Paramdhaam. We have been able to meet with the Opulent Lord, Shri Praan-naathji ,only because of our original relationship of Paramdhaam. The companion Aatmaas are saying that, we shall all meet coming to His lotus feet.

"Sakhiyon sarve aavee jujvee, aek beejeene khole.
Aa leelaa kem chhaanee rehese, sakhiyo malee sahoo tole." (6)

Meaning : The companion Aatmaas came separately into this world and are now seeking out each other. Now the group of Sundharsaath is coming bounded together. Alas! How can the awakening sport (*Jaagni leela*) now remain hidden?

"Raas rachyo ramsoon rudee bhaanthe, pragatiyaa parmaan.
Ae sukh sobhaa aan'nee jibhyaa'aen, kem karee karoon vakhaan." (7)

Meaning : This sport of Jaagni Raas has been enacted only for

playing it well. The Opulent Lord, Shri Praan-naathji has also manifested Himself for the sake of this leela. Alas! How can I ever fully and truly describe the glory and joy of the Jaagni Raas with my tongue?

"Pehelee vrindhaavan maa'n raamath, valee th'e aan'hee uthpan.
Aa leelaa'aone pragat karse, sukjee tharne vachan." ***(8)***

Meaning : The same Raas leela that was enacted earlier at eternal Virndhaavan in Yog-maaya has re-manifested in the form of Jaagni leela. Evidence for both the leelaas can be had from the contentions of Shukdhev ji.

Import : There is vivid illustration of Raas leela in the five chapters of Raas in Shrimad Bhaagwath and it is also mentioned in the context of Devaapi and Maru that, a state of Sath-yug shall be considered manifest in Kali-yug when Paar Brahm shall play His sport through the bodies adorned by these two. In fact this in itself is Jaagni Raas.

"Vraj raas aan'hee thehaj leelaa, th'e vaalo th'e dhin.
Theh ghadee ne thehaj pal, vairaat thhaase dhhan'n dhhan'n." ***(9)***

Meaning : In the Jaagni leela to occur in this Brahmaand, the sports

of Braj and Raas are enacted again. It is the same Vaalaaji (*Beloved*) and the same day. It is also the same hour and even the same moment. Blessed-blessed shall this Brahmaand be now by becoming eternal.

Import : The essence of saying the re-occurrence of the sports of Braj and Raas in this Jaagni leela is that, the eternalized sports of Braj and Raas in Yog-maaya can be seen with the inner eyes by meditational concentration. Put in another way, it can be said that, to remain immersed in a state of ecstatic divine love for Lord (*as in the sport of Braj*) simultaneous to discharge of worldly duties after being awakened by the illuminating Thaarthamic Wisdom, is in itself the savouring of the blissful Braj leela. Similarly, inner vision of the glory of Lord and, immersing self in the sports enacted at the fifth and sixth floors of Rangh Mahal (*10 storied dwelling palace of Shri Raaj Ji*), also constitute the savouring of Raas leela.

"Ame'n maangee raamath raaj kanen, th'e thaan pehelee dhaan dhekhaadee.
Kaa'e'k manorathh rahyo ma'n maan'hen, th'e rangh bhar aaheen ramaadee." (10)

Meaning : Shri Raaj Ji showed us the sport of Maaya that we had sought for the first time at Braj itself, even though, some degree of desire remained in the mind still. That unfulfilled desire was fully satisfied by showing us the sport in this Jaagni Brahmaand.

"Shree shree jee ne charan pasaa'ae, jasiyaa hamchee gaa'ae.
Thhodaa dhinmaan choudhe loken, aa nidhh pragat thhaa'ae." (11)

Meaning : Singing with gay abandon and enthusiasm, a Sundharsaath named 'Jasiya says that, with the grace of Aksharaartheeth Shri Ji, the Thaarthamic knowledge shall spread over all the 14 tiers of this Brahmaand in a few days.

Episode [124] Verses (1773).

Raag Maaroo

This recitation that manifested between v.s. 1712 and 1715 originated in the name of Mehraaj (*Mihir-raaj*). Through these verses, the bitter truth of the spiritual world stands exposed.

"Vrithhaa kaan nigamo re, paamee padhaasthh chaar.
Ut'tham maankho khand bharathhnon, srisht kulee sirdhaar." ***(1)***

Meaning : Shri Mihir-raaj ji says, O' the people of the world! The four priceless aspects of this world are 1. coveted human body, 2. to be born in the part of the world called Bhaarath, 3. 28th Kaliyug and 4. proximity to the Brahmshrishtis and Beloved Aksharaatheeth. Even after having acquired all four, why are you wiling away your time aimlessly?

Import : Even though the human class of birth is the greatest of all the 84 lakh classes, the purport of mention of 'coveted human body' in this verse is that, even after being born in the human class, the significance is of getting a body that has spiritual culture. A wicked, alcoholic or violent person bereft of wisdom, culture and moral values, cannot take advantage of the human body. His existence is no better than an animal. The *Import*ance of 28th Kaliyug, is the ordained manifestation of Shri Vijayaabhinandh Bud'dhh Nishkalank form at this time.

"Setten thamne saaree sanandhhe, sonpyoon chhe dhhan saar.
Anek javer jathan karee, thamen laavyaa chho aanee vaar." ***(2)***

Meaning : The Paar Brahm has gifted you these four priceless wealth. It is the depository of good deeds, like that of jewels and gems, that has fetched you this human form.

"Sath vohoreene sath grahjo, raakhjo rudee prakaar.
Aanee bhomen rakhe bhoolthaan, pachhe sett thano vehevaar." ***(3)***

Meaning : You should purchase only the truth form of wealth from this world and, should grasp or assimilate only Paar Brahm, the absolute apostle of truth. Guard and preserve safely this wealth of truth and, do not forget the Beloved Paar Brahm in this illusory world as, at the end you have to go to Him only.

"Anek vaar tharphadee mareene, dhukh dhekhee aavyaa chho paar.
Laakh choraasee bhameene aavyaa, aaheen madhhy dhes vepaar." ***(4)***

Meaning : Dying many a miserable and painful death, you have come in this human body to witness sorrow and unhappiness. After having wandered around through 84 lakh classes of creatures, you have come to this mortal earth to ultimately transcend this world.

Import : In other classes of birth, one has to simply experience the

pains and sorrows but, in the human class of birth, one can impartially view the worldly sorrows and unhappiness by the use of human endowments of intellect and rationalism and, can also think or plan out a solution to escape or free from it. In other classes of birth, such a possibility or the competence to think of such things is not within the realm of possibility.

"Haat peett raliyaamanaa, chautaa choraasee baajaar.
Ma'n chithvee vasth aan'hee ma'le, pa'n kharaa jo'e'ae khareedhaar." (5)

Meaning : There are very many beautiful small market places, big markets and sheltered abodes of different faiths and sects in this world, where they profess to help achieve either of the four salvations – Saaloky (*to be in Vaikuntt*), Saameepy (*nearness or proximity to God-Vishnu*), Saaroopy (*to attain a divine form like God*) and Saaujy (*communion with God*). At the same time, the doors are also open to go to the 84 lakh classes. The choicest and most coveted item is available here but, the purchaser has to be rational and competent.

"Aenee baajaare kood kapat, chhal chhe bhedh apaar.
Chaudh bhavan nee khareedh aan'heenoon, maan'hen ko'ee chhe saahookaar." (6)

Meaning : In this market of Maaya, there are infinite falsehood, fraud, hypocrisy, duplicity, deceit and discrimination. Purchases of all the 14 tiers are mostly of these only. Only a few amongst them are moneyed.

Import : Earth is said as the place of purchase of all 14 tiers because, as based on the deeds or actions of humans here, so shall they go to the 14 tiers either to enjoy happiness or to suffer sorrow and pain. 'Saahookaar' (*moneyed*) finding mention in this verse applies to some of those, who practice righteousness (*Dhharm*) throughout and have great strength of righteous deeds. These are the customers of truth.

"Chaudh lok kamaayoon khaay aaheen'noo, nathhee beejo ko'ee ttaam.
Adhhkhin vaaro aan'heen paamiae, ae dhhan mool amaan." (7)

Meaning : The ground for experiencing happiness or sorrow and suffering in the 14 tiers is laid on the mortal land (*earth*) only. There is no other land of action other than this; *meaning*, all the other 13 tiers are places of experience. You have only got a small life span here (*half a moment 'adhhkhin vaaro'*). To achieve eternal bliss, this moment is of inestimable value or is priceless.

"Kharee vasth aan'heen gop chhe, jo jo choutaa peett haat.
Vohorjo paarkhoon karee, aavee kulee betto chhe paat." ***(8)***

Meaning : The knowledge of real truth is highly hidden at all cross roads, periodical markets and seats of learning over here. The owners of all shops here are Kaliyug only and so, should make purchases carefully with lots of scrutiny and discrimination.

Import : The said 'choutaa' or chauraahe, *meaning* cross roads in the verse, is used for those holy centres, which can also be given the denomination of 'spiritual abodes" and from where claims for attainment of the four types of salvation (*saaloky, saameepy, saaroopy and saayujy*) are made. 'Peett' or spiritual seat, is said of those great cities or towns of various faiths and sects, where the follower occupants of the seat of descent enjoy great authority or power. Slightly lesser centres are called 'Haat' or minor spiritual or Dhharmic centres.

"Aa bhom andhheree maan'hen aamlaa, aankadiyon kohedaa ananth.
Vasth kharee maan'hen akhand chhe, thamen jo jo javeree budhhvanth."
(9)

Meaning : The darkness of ignorance permeates the inner self in this world. The scriptural texts are covered by a thick fog of complex riddles. The knowledge of eternal is present hidden in these scriptures. You are after all a very competent jeweller intelligent enough to discriminate or scrutinize the jewels. Purchase only with utmost rationalism and logic.

"Aa bhom vismee sath maate, vasth aadee chhe paal.
Anek rakhopaa karee vasthnaa, veetyaachhe jamjaal." ***(10)***

Meaning : The search for truth within this world is extremely difficult. A veil of ignorance is always present in front of truth. Truth has been kept hidden in many ways. The trap net of Yamraaj is woven all over.

Import : It is so said in the 40th chapter of Yajur Vedh that, **'hiranyamayen sathyasy apihitham mukham'. 'thath thvam pooshan upaavrishaa sathy dhharmaay dhrishtye'** *Meaning*, the face (*form*) of truth is hidden by this world shining like gold. For the true recognition of truth, O' Paar Brahm! Please unmask the veiled face. This very sentiment of Vedh finds clear expression in this verse of Mukh Vaani.

"Kharo khojee hase jaan javeree, th'e jose dhridd ma'n dhheer.
Vasth akhand ne thehaj lese, je hose vachikhin veer." ***(11)***

Meaning : Eligibility for acquisition of eternal wisdom rests only on one, who is of exceptional valour, one with firmness of mind and fortitude, a true seeker of reality of truth and one with logical and rational outlook, like a jeweller who has the ability of recognizing an original jewel like truth.

"Ae dhhan vohorse th'e gop rehese, thene karse sahujan haans.
Vasth la'ee jyaare thhaase veglaa, thyaare sahu ko'ee kehese syaavaas."
(12)

Meaning : If the buyer of this eternal wealth remains hidden, then all the ritualistic people would mock at but, when the buyer after acquiring the eternal wealth (*the Brahmic bliss*) moves ahead of them, all shall say blessed blessed.

"Vedh vairaat ban'ne kohedaa, phare chhe avlaa pher.
Pragat kahe mukh paadhhroon, pan thohe na jaay andhher." ***(13)***

Meaning : There is the haze of fog, in the universe and in the scriptural books of the world and, it is like the wheel of darkness that always turns in the opposite direction. Outwardly, they say that their path is straight but still, the darkness of ignorance does not dissipate.

Import : The word 'Vedh' expressed in this verse does not stand for the original texts but is used with reference to other mystic mythological texts, which trap people in the misguided darkness of ignorance by promoting polytheism (bahudhev-vaad *; by weaning people away from the worship of one Paar Brahm*), worship of insentient ones (*jad pooja*), false ritualism of annual offering in the name of deceased relatives (*mrithak shraadhh*) etc. All those who follow these also remain trapped in the darkness of ignorance. It is for this reason, both, the world and the scriptural texts, have been shown as haze of fog in the verse. It becomes clear from **'sath vaanee chhe vedh thane, jo ko'ee juae vichaaro'** that the original Vedhic texts are true in entirety.

"Saadhh kohedo aene thohaj kahe chhe, jo savle avalun bhaase.
Sath vasth ko'ee dhekhe naheen, asath ne sahu prakaase." ***(14)***

Meaning : Saadhhus (*those whose heart is very clean and pure and*

kind hearted) and Mahaatmaas (*those who have attained spiritual heights by meditation*) talk of the world and the religious texts as foggy because, even the straight path to Paar Brahm appears tortuous to the followers of these texts. Nobody craves for the path of truth and all promote the growth and expansion of falsehood.

Import : Even though the original objective of all scriptures is to show the path of truth, due to the lack of the illuminating Thaarthamic Wisdom, the world fails to extract the real truth from the scriptures. As a result, a web of ritualism and blind traditions gets established and, ultimately, those who follow these blind traditions and, practice ritualism are forced to accept non-truth helplessly.

"Ko'ee sath vohore ko'ee asath vohore, ko'ee bandhhaay bandhh.
Vepaar aenee pere kare vehevaariyaa, ae chauto aenee sanandhh." (15)

Meaning : In this world, if some are customers of truth, others are of non-truth. Some prefer to remain bound to the bindings of Maaya. In a way, the people of the world are ever engaged in a business of truth and falsehood. This is the reality of even great spiritual centres.

"Aene andhher kohede anek baandhhyaa, vasth kharee nav ju'ae.
Bandhh bandhhaavee baajaar maahen, pachhe vaaro vachhoote ghanoo ru'ae." ***(16)***

Meaning : Many get stuck or tied down in this thick darkness of Maaya. No one is able to acquire the illuminating truth. All get trapped in this market place of Maaya and repent and cry a lot on having lost out on the priceless opportunity afforded by the human body.

"Ko'eek kare hajaar ganaan, kehene th'e moolgaan jaay.
Ko'ee bandhhaa'ee pade phandh maahen, ko'ee kotee dhhajaa kehevaay." ***(17)***

Meaning : Some in this world strive to increase the sacredness of good deeds a thousand fold while, some lose even their original wealth, *meaning*, they accumulate more of the sin of bad deeds than the sacredness of good deeds. Some get miserably lost in the snare (*noose*) of Maaya while, some become known as a great warrior of Dhhaarmic field by transgressing the snares of Maaya.

"Ko'ee vohore sath vasth ne, raas javer kharchaay.
Akhand dhhan thene ananth aavyoon, th'e choudh bhavan dhhanee thhaay." ***(18)***

Meaning : Some only are the buyers of truth. In buying it, they gladly spend precious stones like, hours of self study, penance and asceticism, austere devotion and worship etc by which they attain the endless and boundless wealth of Vaikuntt. This way they become eligible for ownership of Vaikuntt.

Import : In the first part of the seventh verse of this episode, it was said: **'choudh lok kamaayoon khaay aaheen'noo'**. So it becomes clear that, the joys and pleasures of the fourteenth tier, Vaikuntt, is not the ultimate. The mention in this verse of the happiness of Vaikuntt as endless and boundless is in mere comparison to that of the mortal earth. In fact, Vaikuntt is of dreamy nature and this becomes clear from: **'kot raaj baikuntt ke, na aaven ith khinke samaan'.** The essence of saying 'to become the owner of 14 tiers' is only in the context of eligibility of indulgence there and not by right of rule as in the case of God Vishnu.

"Beejo phero ae syaa ne kare, thhayaa th'e sett sareekh.
Talee vaanothar dhhanee thhayo, th'e akhand sukh lese anthreekh."(19)

Meaning : After reaching Vaikuntt, they become a co-form with God Vishnu and, in this state, there is no question of their being reborn. They become the claimant of the pleasures of Vaikuntt freeing themselves of the trade of, action – consequence or, deed – fruit of the world. As a consequence, they continue reaping the joys and comforts of Vaikuntt and Niraakaar eternally till Mahaa-praly.

"Kon phero kare valee, akhand dhhan aave apaar.
Saahukaaree thame karone nehechal, so nidhh paamo nirdhhaar." (20)

Meaning : Alas! If one attains the eternal happiness of Behadh (*Yog-maaya*) beyond Vaikuntt and Niraakaar, how would the vicissitudes of birth and death run? If you shop for the wealth of eternal happiness of the eternal abode, you shall definitely acquire the eternal bliss of Behadh.

Import : The essence of saying, to shop for the wealth of Behadh as a moneyed man is, to have perception of Behadh and to experience it through meditational concentration. The word eternal (*akhand*)

appears even in this verse and it is in reference to Behadh while, the expression of the same in the previous verse is restricted to Vaikuntt – Niraakaar. The purport of saying 'eternal' for the pleasures of Vaikuntt - Niraakaar, even though they are not permanent, is because, these pleasures can be savoured uninterrupted till the intervention of Mahaa-pralay.

"Khotaa saate saachoo jade chhe, aevee malee chhe baajaar.
Laabh alekhe aa pheraa thano, jo raakhee sako vehevaar." ***(21)***

Meaning : We have got such a trading/shopping centre where, eternal happiness in place of false body can be traded for. If you are prepared to strive for the path of Behadh, this human body of yours would be of immense use; *meaning*, shall avail so much of bliss and joy of Behadh, which is not describable in words.

"Aa phero chhe aenee sanandhhno, jo ko'ee rudhe vichaaro.
Saadhh saahukaaro kahoon chhoon pukaaree, thamen jeethee
akhand kaan haaro." ***(22)***

Meaning : If you ever give a serious thought, you will realize that this

human body is of utmost use. O' Saadhus and Sanths (*those with exceptional holiness, virtue and benevolence with high achievement of devotion*), the traders of dhharm! I am crying out to you repeatedly and asking you, 'why are you allowing the winning game of eternal happiness to keep slipping out of your hand?

"Aa bhom nee gath suno re saadhho, pragat kahoon chhoon prakaasee.
Aankhen dhekhee aap bandhhaay, pachhe khaay sahu ja'm phaansee."

(23)

Meaning : O' saadhus and Mahaatmaas! I am describing clearly the actuality of this illusory world, please listen to it. People in this world get tied to the bindings of Maaya right in front of their eyes and have to ultimately get stuck in the noose of death.

Import : People see with their own eyes that, sometime back they were just babies. With the turn of the wheel of time, they pass through childhood, youth and middle age to enter old age. Even after seeing these changes, they do not become wise to develop love towards Beloved Aksharaatheeth foregoing all worldly desires and cravings. This is conveyed in the verse as, ***'aankhen dhekhee aap bandhaay'.***

"Vanje th'e aave sahu aeklaa, aanee bhome aavee kare sangh.
Raas khareedh sarve veesree, pachhe laagee rahe thesoon rangh." (24)

Meaning : All come to trade in this world alone but, then they end up making newer and newer relations. In their quest for acquisition of materials and objects for enjoyment, they blissfully forget all about the awareness, concentration etc of Paar Brahm. They ever remain only committed to, their worldly relations and, in the pursuit of objects of pleasure.

"Aene swaange sansaar baandhhyo, ko'ee kapat kaaran rup.
Beejaa tho aamlaa anek chhe, pa'n aankadee aa adbhooth." (25)

Meaning : This way the entire world is bound to the drama of falsehood and its principal reason is the deceitful Maaya only. Even though there are very many circuitous bindings in this world, the knot of bonding of desire for family and relations is the strangest.

"Aap thane sudhh veesree, ko'ee aolakhaay naheen par.
Themaan sagaa samdhhee thha'ee ne bettaa, kahe aa amaaro ghar." (26)

Meaning : Alas! When one does not have awareness of self, how could

there be recognition of others? By making someone, from amongst strangers from this world, as a near relative, we end up saying that this alone is our home.

"Aapopoon thihaan baandhheene aape, sarvaa anghe dhradd ma'n.
Raath dhivas sevaa kare, aem bandhhaanaan sahu jan." ***(27)***

Meaning : All get tied up to this worldly relation with firmness of mind, inner self and senses and, end up being at service day and night. This way, all the people of the world are bound to the bindings of Maaya.

Import : The essence of saying, tying up with worldly relations with all parts is, to develop emotional attachments with transiently established relations with senses and inner self, which become a cause of binding; like the appeal of beauty of wife to eyes, sweet tongue to ears and softness to skin etc. This very attraction and appeal taking residence in heart serve as the cause of strong binding.

"Cheettee aave chaale thathkhin, jaay th'e karthaa rudhan.
Jhaajhun sevaa jehnee karthaa, th'e dhi'ae chhe haathh agin." ***(28)***

Meaning : As soon as the time of death approaches, the Jeev discards the body the same moment crying. The very son who had served most, lights the funeral pyre and burns the body.

"Maahen tho ko'ee nav aolakhe, aolkhaan ne khoree baale.
Ae sagaa'ee aa bhom thanee, th'e sanmandhh aenee pere palae." ***(29)***

Meaning : No one recognizes the sentience that is present within the body at all. Their recognition is limited to the body, which is burnt by poking and moving with a stick (*khoree*). The relatives of Maaya only maintain this much of relationship. All relations of this illusory world are unreal like this.

"Aanee bhome thamne bhoolavyaa, sudhh ga'ee sareer.
Padyaa th'e phandh andhher maahen, thene chithdoo na aave dhheer."
(30)

Meaning : O' people of the world! You have forgotten yourselves in this illusory world; even to the extent, you are not even aware of your own body and its usefulness in aatmic welfare or inner welfare. You are so lost in the thick darkness of Maaya that, you are bereft of even a

bit of braveness in your conscience.

Import : The body is an object of Dhharm, wealth, desire and salvation. Just as awareness of body is lost while at study, concentration etc, same way, awareness of body does not exist on being lost or trapped in enjoyments and objects of pleasure and also remain oblivious to the fact that, it is going weak day by day. This is the opinion that can be found in the expressed – **'sudhh ga'ee sareer'** in the verse.

"Saathhee hathaa je maahelaa, thene dheettaan aap acheth.
Jenee je jathan karthaan, thene baandhhyaa bandhh visek." ***(31)***

Meaning : You have seen the colleague Jeev within your body become senseless in Maaya. The very false (*unreal*) near and dear ones whom you had been serving continuously, have particularly mired you in the quicksand of Maaya.

Import : A matter of curiosity in relation to this verse would be to know whose colleague is the Jeev present within the body. It will be inappropriate to consider the gross body to be colleague as it is insentient and incapable of acts of thinking and reflection. Actually,

Aatma also cannot be taken as the colleague of Jeev. Here, the inner self finds address and so, Jeev is taken as its colleague because, it is capable of the acts of thoughts, reflections, rationalism and ego. Though inner self is also the causal body (*Kaaran shareer*), due to association with Jeev it acquires sentience. The form of Jeev (*self form*) can be reflected on, through mind and intellect and, the sense of ego creeps in, on those involved in reflection. So it would be appropriate to consider inner self as the colleague of Jeev.

"Ghar mandhir sahu veesaryaa, veesaryaa sett samasthh.
Maal lusaanoon jaa'ae moorkho, thamen kaan nigamo ae grathh." (32)

Meaning : O' people of the world! You have made yourselves to forget about the original abode of Jeev and the all powerful Paramaatma. O' foolish ignorant ones! Your precious wealth (*human body*) is being pillaged. Why are you forfeiting this wealth?

Import : The six enemies (*lust, anger, avarice, desire, pride and jealousy or envy*) do no doubt continuously erode (*or pillage and pilfer*) both body and Jeev but, only ignorance is inherent in their core. The Jeev trapped in ignorance wastes away its invaluable life (*life span or age*).

"Dhhan pothaanoon nav saachvo, loose chhe chor chandaal.
Adhhkhin maate aap bandhhaavo, hamnaan vahee jaase thathkaal." (33)

Meaning : Why are you not careful with your wealth (*human life*)? It is being plundered by thieves and miscreants (*pleasures of senses and ignorance*). For half a moment (*meaning, for only a very short period*) only you have come to this world and got bound to the bindings of Maaya. This impermanent body is liable to be lost any time.

"Baandhhyo sansaar aenee pere, laage naheen ko'ee laag.
Jaay bandhhaanaan sahu jampuree, kehene nathhee talvaano maag." (34)

Meaning : This way, the world is bound to the bindings of Maaya. No one is getting any clue to liberate from it. By being trapped in the bindings of Maaya, everybody is going to Yampuri (*the abode of Yama or the afterworld*) and, none has the solution to avoid it.

"Lekhoon dhese ja'm dhooth ne, je keedhhoon chhe aaheen vepaar.
Saachoon jhoottoon tharath jose, ae dhharamraaj vehevaar." (35)

Meaning : The account of whatever good or bad that humans do here

will be provided by the emissary or agent of Yam. On being taken to Dhharmraaj (*an epithet of Yama, the angel of death*) all acts of truthfulness and falsehood will become clear.

Import : The description of Yamadhooths (*agents of Yama*) given in Garud Puraan is imaginary and untrue. Yam is an epithet of Brahm, the one ruler of all. The recording of the good and bad deeds of all creatures is self maintained in the eternal power or authority of Brahm. There are never any written records or recorders for that matter.

"Vepaar karthaan je banddh baandhhyaa, th'e lekhoon lese sahu thanth.
Aek naa sahasthr ganaan karthaan, maaryaa anek jeev janth." (36)

Meaning : After death, the account of all good and bad deeds of Jeev is reviewed in front of Yamraaj. In trying to multiply your wealth, you have harmed many lives.

"Laanche tho thihaan nav chhootiae, saga na aolkhaan koy.
Maar bhoondaa chhe jamdhooth naa, dhayaa th'e pind ne na hoy." (37)

Meaning : It is not possible to get away with bribe there. You will

also not find any near and dear ones to apply your influence. The beatings of Yamdhooths are very fearsome and they are merciless.

Import : The 84 reservoirs of hell described in Bhaagwath and other Puraans are the 84 lakh claases of birth, in which the Jeevs have to bear varieties of pain and suffering. The contents of this verse are as per the contentions of Bhaagwath. These have no relation with the contentions of Aksharaatheeth. The pains inflicted through Yamdhooths have no sanction in Vedhhas and related scriptures. The next verse is more indicative towards the contentions of Vedhaas.

"Dhharam thanaan sukh bhogvo, paap thanaan lyo dhukh.
Agin choraasee laakh bhogvee, anthe aavyaa manukh." ***(38)***

Meaning : O' the people of the world! By the practice of righteousness, you shall enjoy happiness and, by dealing in bad deeds, you shall experience sorrows and unhappiness. In the end, by experiencing sorrows and miseries of 84 lakh classes of birth due to your bad deeds, you end up getting the human form.

Import : In which class of birth, the Jeev would go depends on its deeds and the intensity of desires and wants on its conscience. It is not

necessary that human form can be attained only after having passed through 84 lakh classes. The classes of birth of creatures are infinite and 84 lakh is only a representative count. In a text called 'Jaathak Kathhaas' (*a Budhhist scripture that gives an account of the past lives of Budhha*) there is narration of more than 500 births of Budhh ji, in which he had the privilege of getting human form many times. In fact, in many recorded incidents of rebirth, human form of birth has been found to be followed immediately by another human birth. The real intent of the mention of passing through 84 lakh classes of birth in the present verse is that, if the good and bad deeds of Jeev are not balanced and is predominated by bad deeds, the Jeev, after experiencing hellish sufferings of 84 lakh classes of birth only, is likely to get the human form for the opportunity of salvation.

"Aeke vohoryaa bhagvaan jee, th'e jaay naheen jampur.
Sangath keedhhee thene saadhh thane, ja'ee baikuntt keedhhaan ghar."

(39)

Meaning : Whoever succeeds in attaining God, does not go to Yampuri. Such a Jeev reaches Vaikuntt, for having been in the company of Seers and Saints and for having treaded the path of

devotion.

"Aenee pere vepaar thhaay, haat peett baajaar.
Aa bhomnee anek aankdee, theno ketlo kahoon visthaar." ***(40)***

Meaning : This way, the business of Dhharm is transacted in this world and the principal centres for it are the small and big spiritual centres. There are many knots of entanglements and riddles of this illusory world and, how far shall I narrate them?

"Jhaajhun kahe dhukh sahune laage, sath vachan naa sehevaay.
Sath sahuae uthhaapiyoon, asath brahmaand na samaay." ***(41)***

Meaning : The words of truth are not bearable and by telling more, all feel miserable. In general, truth has taken leave of hearts and untruth or falsehood has spread so much that, it is becoming impossible to accommodate in this Brahmaand.

"Ha've je heth vaanchhe aapnun, th'e sunjo sath dhridd ma'n.
Vaat lejo vaikuntt thanee, rakhe jaathaa puree jam." ***(42)***

Meaning : Now, whosoever wants their good, should listen to the wisdom of truth with firm and committed mind. By opting for truth, tread on the path to Vaikuntt and retreat from the path of Yampuri.

Import : A serious doubt that this verse can give rise to is, why in this Brahm Vaani of Paramdhaam, suggestion of adopting the path to Vaikuntt is made?

This episode has originated essentially to address the ones, who are without the benefit of Thaarthamic knowledge. Since Vaikuntt is depicted as greater than Yampuri in their mythological fables, contextually, they have been directed to tread the path of Vaikuntt, as otherwise, the main topic of Mukh Vaani is the prime objective of attaining Paramdhaam. The Vaani has depicted all the 14 tiers as wandering in the darkness of ignorance.

"Mool prakrithee moh aham thhe, upje theenon gu'n.
So theenon paanchon me'n pasre, hu'ee andhheree choudhe bhavan."

Shri Mukh Vaani has shown the path of Paramdhaam alone to all. And for Brahmshrishtis –

"Ka'ee kot raaj baikuntt ke, na aave ithke khin samaan'. *Kir. 78/2.*

"Dhukhne saate akhand sukh aave, adhhkhin maahen aaj.
Saahukaaro saadhho vehevaariyo, aem suno kahe meheraaj." ***(43)***

Shri Mihir-raaj ji says, O' Seers and saints, the traders of Dhharm! Please do listen definitely to what I have to say. If some troubles and hardship are borne, for the sake of the love of Sath-Chith-Aanandh Paar Brahm, with the body of only a few moments worth, you shall be blessed of infinite and eternal happiness instead.

Episode [125] Verses (1816).

Kiranthan Puraane

"Thamen jo jo re maaraa saadhh sanghaathee, aa vishw thanee je vaat.
Haar kathaar chaale kedaa bedee, bhavsaagar no'n ghaat." ***(1)***

Meaning : Shri Mihir-raaj ji says, O' my dear Saints! Please look at the reality of the path that is being walked by this world. In this worldly ocean, all the people in blind imitation are walking like a chain of ants or a line of camels.

"Svaathhee maarag chaale sanjampuree, bhaar bharee re alekhe.
Kutam parivaar laadhaa sahu laadhe, aaglee ajaadee ko'ee na dhekhe."

(2)

Meaning : A straight road leads from here to Yampuri and the vehicle running on that road is heavily laden with the weight of family, relations and near and dear ones. Nobody is able to see how uneven and desolate the way further ahead is.

Import : The essence of saying the way to Yampuri to be straight is that, an ordinary mortal leading an ordinary life devoid of wisdom and devotion is unable to attain eternal salvation and becomes a victim of death.

"Dhusthar dhokh na vichaare madh maathaa, ladsadthee chaal chaale.
Unmadh thhakaa abhimaan kare, ane kantt vaanhondiyo ghaale." (3)

Meaning : The people of this world never think of the awful and fearsome sorrows of Yampuri in their egoistic indulgence. By being dead-drunk with Maaya, they walk along unsteadily. By reckless inadvertence and negligence, they take unnecessary pride in

themselves and walk along with their hands around people like them; *meaning*, they keep great and close camaraderie with like minded people.

"Ut'tham aagal vaat dhekhaade, madhham adhham sahu vase.
Bhaar karam noon lekhoon re alekhe, manmaan vichaaree ko'ee nav thraase." ***(4)***

Meaning : The greatest of people of this world show the path of truth to others and, those with lesser intellect follow it. The account of the burden of deeds of all is enormous and yet, no one fears thinking of the punishment for their bad deeds.

Import : All have to face the consequences of both good and bad deeds. In fact, it is so written in all scriptures but, the people due to their indulgence and negligence vacillate in accepting or grasping this infallible truth and, continue perpetrating their bad deeds without any fear or favour.

"Baliyaa beek na aane kehenee, saambhle na kaan'ee dhekhe.
Saachaa ae soor dhheer kahiae, jo ae dhokh ne na lekhe." ***(5)***

Meaning : The ones who set out on the path of Yampuri with bravery or fearlessness, are unafraid of any one's telling anything and never bother about what others feel about them? Those who tread the path to Yampuri are such true brave-hearts that, they never find any fault with themselves.

Import : Such people are like alcoholics or non-vegetarians or depraved persons, who, so engrossed in their habitual practice have no inclination to know of what others think about them? They never like to hear anything bad about them as they are so certain that, they are not doing anything wrong at all. They also do not care for others whatsoever. What Shri Mihir-raaj ji conveys is that, the people who tread the path of birth and death consider themselves as warriors in their field. Indulgence in pleasures of senses and wandering about lost in ignorance are their destined pursuits. They never like to do any self introspection and are neither inclined to take advice of others nor feel embarrassed about any stigma or ignominy.

"Kaayar kem chaale aenee vaate, jene laage th'e ja'm no thraas.
Raath dhivas ruae kalkale, sookaay th'e lohee maans." ***(6)***

Meaning : How can the cowards who fear of death, ever walk on this

path of birth and death? They cry agonizingly day and night for Beloved Paar Brahm, to get them out of this ocean of existence (*Bjhav-saagar*) and keep drying out their blood and flesh indulging in various spiritual endeavours.

"Vaikunttnee pa'n vismee vaat, th'e jem the'm sehvaay.
Sanjampuree naa dhukh ghanoon dhohelaa, th'e jibhyaa'aen na kehevaa'ae." ***(7)***

Meaning : However, the modes of devotion adopted for attainment of Vaikuntt are very hard. These hardships and difficulties can be borne somehow but, the sufferings of Yampuri are very fearsome. Their narration is not possible with this tongue of mine.

"Aa supan thanaansukh sahu ko vaanchhe, aolyaa saakhyaath dhukh ko'ee na jaa'n'ne.
Sanjampuree nee vaat chhe vasthee, th'e maate sahu ko'ee thane." ***(8)***

Meaning : Everyone wants to enjoy the pleasures of Maaya but, none knows that, these enjoyments are followed by untold unhappiness and miseries. There are settlements on the path to Yampuri and hence all

pursue that path.

Import : In order to get out of this ocean of existence, it is necessary to be engrossed in unitary love for Paar Brahm breaking the shackles of desire and attachment for near and dear ones. As against this, the path to Yampuri is to remain trapped in the mesh of sweet attachments with family and near and dear ones showing the back to Beloved Paar Brahm. The extrovert Jeevs give priority to worldly ties only, as a consequence of which only they take to the path of Yampuri.

"Ujjad maarag Vaikuntt kero, th'e maate ko'ee na chaale.
Behethal naheen maahen chor ma'le, dhoothhaa maan pag ko'ee na ghaale." ***(9)***

Meaning : The path to Vaikuntt is desolate and so nobody treads this path. On the path to Vaikuntt one encounters thieves and not settlements and so, none likes to take to this desolate and lonesome path.

Import : The path to Vaikuntt has been said as desolate and lonesome, as one has to forget everyone in that path and be in an all-consuming unitary love with Paramaatma. When the Jeevs take to the

path of worship and devotion, the forces of Maaya attract and lure them away from Paar Brahm. This only is said as the 'thief who abducts the wealth of devotion'. Every person does not have the inner strength to counter or engage Maaya; and so the people of this kind take to the path of least resistance of Yampuri helplessly.

"Vasthee binaa liae chor loosee, aadaa dhokh ghanaan re dhukaal.
Lohee maans na rahe angh maaheen, aadee khaa'eyo parvath paal." (10)

Meaning : Thieves plunder all on the route to Vaikuntt as there is no habitation. A severe state of drought stares up ahead, *Meaning*, with no signs of greenery. Long trudge along the path divests of blood and flesh from all parts of the body. Ahead on this path in the form of sails, are encountered high mountains and steep and deep gorges.

Import : This verse is recited in a very figurative fashion. In having to forego the love and attachment for wife and other worldly relations on the path of devotion to Vaikuntt, a fear that lurks is that, the suppressed emotions and desires of the heart may not erupt like a volcano and commit some mistakes which may be contrary to the accepted social and moral values. Just as there is no surviving greenery in a condition of drought, life appears dull and sad on being

separated from worldly relations. They get deprived of the shrill sounds of joy of children, the sweet voice of wife and the company of brothers. Being ever in a state of devotion, body becomes weaker and weaker. There is fear of falling into the deep gorge of worldly pleasures if diverted from the path of devotion but, if successful in remaining steadfast on the path, one can experience the joy, happiness and honour of both, this world and the other world standing high like a mountain.

"Th'e maate sahu chaale sanjampuree, oovat kon'ne na agmaay.
Sanjampuree na dhokh jaagyaa pachhee, shravanaan'aen na sanbhalaay."

(11)

Meaning : Therefore, very often, all set out on the path of Yampuri. None desires to take to the rough and tumble path of Vaikuntt. Only when awakened, one realizes how fearful and unbearable are the sufferings and sorrows of Yampuri that cannot be even heard with ears.

"Vaikuntt vaat na dhukh jo sahiae, tho aagal sukh akhand.
Vedh puraan bhaagwath kahe chhe, bhaa'ee jihaan lage chhe brahmaand."

(12)

Meaning : Even if some ordeals are to be faced while treading the path to Vaikuntt, it is worth as, the pleasures and joys of Vaikuntt can be enjoyed on an eternal basis as long as the world of 14 tiers exists. So is written in Vedhaas and Puraans like Bhaagwath.

"Pa'n bandhh chhootaa vinaa na chalaay, bhaa'ee ae chhe karam nee kaanee.
Ma'n maahen jaane ame'n sukh bhogavsun, pa'n jaa'ae bandhhaanaan jampuree thaanee." (13)

Meaning : But, without being divested of the bindings of wants and desires, it is not possible tread the path to Vaikuntt. O' brothers! It is a story of deeds; *meaning*, the eligibility to enjoy the pleasures of Vaikuntt, heaven (*swarg*) etc is gained only on a great reserve of good deeds. The people of the world have a conception in their mind that they are enjoying the worldly pleasures but, due to their bad deeds they end up in Yampuri.

"Karam thanaan bandhh chhe re vajr me'n, vedh puraan aem bole.
Dhayaa naheen jeev hinsaa kare, th'e karam chandaal naheen thole."(14)

Meaning : The bonds of deeds are ineffaceable, so says Vedh-Puraan. Those who have no pity in their hearts and slaughter other creatures, are as lowly as the wicked and depraved and yet, they never give a thought to their cruel deeds.

"Valee jo jo re thamen saasthr sanbhaaree, aenee pere bole vaanee.
Kunjar kathhu'aa meru maanas maaheen, sarve aekaj praanee." (15)

Meaning : You please look at the words of scriptures which say thus. A large bodied animal like elephant, a minutest worm, a huge mountain like sumeru, human and all other creatures (*praanee*) have the same sentient force working within them.

Import : It is to be understood that, all in this universe, sentient (*chethan*) or insentient (*jad*), have origin from the same and, the power (*authority or sway*) of the same creator Brahm is manifest in all. Hence the mention of both sentient and insentient under praanee in the verse.

"A'n'n udhak vaa'ae keet pathangmaan, sakal kahe chhe brahm.
Dhekheethaan aandhhlaa thhaay, pachhe baandhhe anek pere karam."(16)

Meaning : The people of the world do believe in the existence of Brahm in grain, air, worm, moth and all but still, remain blind even after seeing all these; *meaning*, when there is the form of Brahm in all these, they should not do any bad deeds. It is only their ignorance that, despite assuming the universe to be of Brahmic form, their bonds of bad deeds are not leaving them.

"Paanch maleene kaayaa parttee, th'e maahen jeev samaano.
Thhaavar jangam sakal vyaapak, aenee pere pathhraano." ***(17)***

Meaning : The amalgamation of five elements is involved in the formation of the body and, a Jeev enters into it. This way, Jeev is present within the body of both static and mobile creatures and the spread of its sentience is all over the body.

"Ha've varan vekh thhayaa jujvaa, aek ut'tham madhham.
Vasth kharee thhee vimukh thhayaa, pachhe chalve th'e adhhmaa adhham." ***(18)***

Meaning : At this time the people of the world have got divided into different classes based on cast and appearance. Among them some are

with pure and high thoughts while others are with moderate thoughts. Those who turned their backs or became indifferent to true knowledge, started indulging in depraved of depraved deeds.

"Hoon re gehelo aevaa vachan thoj kahoon chhoon, pa'n na thhaay
beejaa ko'ee gehelaa.
Vismee vaate chaalee na sake, thene laagse vachan ghanaan dhohelaa."
(19)

Meaning : I am using such harsh words because I am an insane and frenzied lover of my Beloved. Don't you all, also become so insane like me. Those who find it unable to tread on this difficult path of insane love, shall feel my words to be very harsh.

"Aek jeevne aahaar dhevraave, themaan anek jeev sanghaare.
Aenee pere dhaan kare re dhayaason, ae dhharam th'e kaan nav thaare."
(20)

Meaning : To feed one Jeev, many Jeevs are sacrificed. Simultaneously, they also talk of compassionate charity. This type of righteous conduct will not help them to transcend the ocean of

existence.

Import : People inhabiting closer to sea, rivers and water bodies eat fish and other aquatic animals with the consideration of this being their staple food and, say that "we cannot survive without it". In their life time, they end up consuming infinite number of fishes. Same way, exploiting others and giving in charity on compassionate grounds to someone else, also would not benefit in any way. This cannot fetch them salvation.

"Anek sanghvee sanghaj kaadde, dhhan kharche thhaay motaa.
Baandhhee karam karaave jaathraa, jaane karam su'n karse ae khotaa."

(21)

Meaning : The organizers of pilgrimage tours spend huge amounts of money to take large number of people for pilgrimage. By making others to undertake pilgrimage, they trap jeevs in the bonding of deeds and think that, what harm can the bad deeds do to us?

Import : By undertaking pilgrimage the sins of past are not ended. It is the false belief of sins being diluted by undertaking pilgrimage that gives opportunity for people for committing sins.

"Ma'n maahen jaane amen dhharam bhogavasun, pragat paap na dhekhe .
Subh asubh ban'ne bhogavavaa, ae dhharam raaj sarve lekhe." (22)

Meaning : They think to themselves that they are doing righteous act but, never think of their committed sins. The fruits of both good and bad deeds are to be enjoyed separately as happiness or sorrow. There is record of their deeds with Dhharmaraaj.

Import : The contention of settling of accounts of deeds through Dhharmaraaj is simply a mythic mythological(*Puraans*) belief. According to Vedhic contentions, non-dual Paar Brahm alone is the one and all. Being the original form of truth, he is the real form of Dhharm(*Righteousness*) or Dhharmaraaj.

"Theerathh th'e je aek chith keeje, karam na baandhhiae koy.
Ahnis preethe premsoon ramiae, theerathh aenee pere hoy." (23)

Meaning : True pilgrimage is that, in which one's consciousness by unitary concentration tries to appease Sath-Chith-Aanandh Paar-Brahm by love and affection. No binding of deeds is applicable in this and one gets the true gain of pilgrimage.

Import : **'Janaaha yaiha tharanthi theerthhaanei'** *meaning*, pilgrimage is that which helps human to transcend the ocean of existence. The love-filled devotion of Paramaatma alone is the real pilgrimage. To wonder around aimless or to take dips in rivers and circumambulate around insentient objects is not pilgrimage.

"Dhaan kare sahu dhekhaa dhekhee, baandhhe th'e karam anek.
Ma'n thanee aankadee na laadhhe, thenen bandhhay bindhh visek." (24)

Meaning : People do charity imitating each other but, they tie up themselves in the bindings of their different kinds of deeds. They are not able to solve the knotty riddles in their mind; *meaning*, are not able to do away with the worldly desires because of which they remain bound to particularly to their deeds.

Import : It is not the well intended charity but, the charity performed in the hope of a virtuous or a holy reward and in imitation, that is repudiated in this. Charity is an auspicious act and, to enjoy the fruit of happiness in exchange for the virtue accruing out of it, one needs to take birth in the world again. One should definitely offer charity or donation selflessly for the dissemination of Brahmic knowledge and for the welfare of mankind. The appreciation of such charity can be found

at many places in Mukh Vaani and Beethak: **1. sevaa samaan beejo padhaarthh nathhee 2. naheen ko'ee sukh in sevaa samaan, jo dhil sankool kare pahichaan 3. thame prem sevaa'aen paamso paar.** The heads of Rajaaraam and Jhaanjhanbhai are held high only because of the selfless donation of money or wealth.

"Jeev sandhhaarthaa ma'n na vimaase, jaag kare naamnaay.
Karam bandhhaathaan ko'ee nav dhekhe, pa'n lekhoon lese ja'm raay."

(25)

Meaning : Those who do not show any fear or hesitation in their mind while killing Jeevs and organize sacrificial ritual(*Yagna*) for false prestige and status, get trapped in the bindings of their own deeds without their being aware of. The complete record of deeds is in the hands of Yamraaj.

"Anek dheraa parbo ne parvaa, dhhan kharche motaa'ee.
Prasid'dhh pragat thhaay paakhanden, jem maahen bhaand bhavaa'ee."

(26)

Meaning : Many people build temples, water kiosks and hospices and

they invest huge amounts of money for this. Just as clowns in folk drama with music and dance shout and shriek, these people also shout in fraudulence in front of all for popularity.

"Dhaan dhayaa sevaa sarvaa anghe, keeje th'e sarve gop.
Paathr aolkheene keeje archaa, saasthr arthh jo'eae jop." ***(27)***

Meaning : Charity, compassion and service should be extended subtly and with a clear heart. If opinion of scriptures is looked into, it will become clear that, worship should be accorded after ensuring the eligibility or worthiness.

"Aage pragat keedhhoon re janke, dhaadhho pag agin.
Thyaaro ghanee khandanee keedhhee nav jogee, rakhe vrithhaam jaay saadhhan." (28)

Meaning : In the long past, when King Janak in trying to demonstrate his bodiless (*state of being without physical bonds*) state by walking on fire, his foot was burned. The nine Yogis (*rishis*) present there castigated King Janak very severly. It should be taken care of that, your spiritual attainments may not go waste by any form of pride

or vanity.

"Sath vrath dhharanson paaliae, jihaan lage ubhee dheh.
Anek vidhhan pade jo maathhe, thohe na mookiae saneh." ***(29)***

Meaning : As long as the body is there, one should try to uphold true vows by steadfast dedication. Whatever adversities or difficulties be on our head, one should not turn away from one's own commitments.

Import : The meaning of the word, 'vrath' in the verse, does not denote fasting but the practice of the eternal truth that finds acceptance with Vedh and great men of wisdom.

"Bhaagwath vachan jo jo re vichaaree, saar akhar je sath.
Jeevne jagaavo vachan prakaasee, radhe ughaado mat'th." ***(30)***

Meaning : Please reflect on the contentions of Bhaagwath. The crux of the true contention is that, try to open the door to heart by words of wisdom and awaken the Jeev.

"Ae maathhe lese thene kahoon chhoon, beejaa maan karjo dhukh.
Thamen thamaaree maayaa maahen, seheje bhogavjo sukh." ***(31)***

Meaning : I am telling this only to those, who are willing to accept. There is no need fore others to feel saddened. You may remain comfortably engrossed in your sweet Maaya.

"Ko'ee aem maan kehejo je nindhayaa kare chhe, vachane kahoon chhoon dhekhaadee.
Saadhh purukh nee nidhraa bhaaje, aankhadee dheoun re ughaadee." ***(32)***

Meaning : Listening to these words of mine, nobody should say that I am castigating or condemning them. Whatever I tell is in keeping with the scriptures. These words of mine shall help open out the inner eyes of wisdom of Saadhhus (*those whose heart are very clean and pure and kind hearted and taken to spiritual teachings*) and dispose off their inner ignorance.

"Vachan kehethaan ko'ee dhukh maan karso, saambhaljo sahu koy.
Sath kahethaan ko'ee vaankoo vichaarse, tho sarjyoon hase th'e hoy." (33)

Meaning : Nobody should take to heart my critical comments. It is necessary that all should listen to my words carefully. Despite my

telling the truth, if anyone thinks otherwise, so be it. Whatever has to happen will happen and I am not worried about it.

"Vipr thanon vepaar bhaaje chhe, bhaa'ee bhaagwath haat na chaale.
Thoj pharee pharee ne moolgaan, sab vachan ja'ee jhaale." ***(34)***

Meaning : O' brothers! If I tell the truth, the shops of the Braahmins who amass wealth by Bhaagwath recitation shall be shut and their business destroyed. So, from the beginning only, they recite repeatedly the same words of ritualism that plunge one into darkness.

"Vipr kuleemaan thhayaa re joraavar, sath vachan ubekhe.
Paakhande khaay sarve prithhvee, lobh binaa nav dhekhe." ***(35)***

Meaning : In this Kaliyug, the might of the people who call themselves Braahmins merely on the basis of birth has gone up by leaps and bounds. They project even the true contentions of scriptures and, their impostures and hypocrisy have pushed the whole world into the fire of perdition. They can see nothing else but their greed.

"Ae re lobh ghanon dhohelo laagse, pa'n laagyaa svaadhe chith na aave. Neelaa bandhh baandhhthaa sukh upje chhe, pa'n sookyaa pachhee rovraave." ***(36)***

Meaning : This greed for wealth shall be very miserable and painful but nothing else other than this enters the conscience of those Braahmins who have developed taste for it. Just as a wet cloth tied around a wound gives a good feeling initially because of coolness but, becomes the cause of pain after the drying of the cloth, the same way, though accumulation of wealth by trapping others into ritualism gives a good feeling, the same shall nevertheless become the cause of unhappiness later.

"Unmadh ut'tham asaar jaagyaa re maahen thhee, saadhh aapne kahaave. Kukaram maahen kahiae je kukaram, bandhh vajr me'n bandhhaave." ***(37)***

Meaning : Under the pride of their being of an elite class by birth, they consider themselves to be great and pass off in this purposeless world as Saadhhus. They end up undertaking meanest of mean deeds

and tie up themselves in ineffaceable bonding.

"Dhosh vipro ne ko'ee maan dhejo, ae kaljug naa aedhaan'n.
Aagam bhaakhyoon ma'le chhe sarve, vairaat vaanee re pramaan." (38)

Meaning : O' brothers! Don't blame these Braahmans of birth. Their being so is in itself the mark of Kaliyug. It is already foretold in the scriptures of the world that, Braahmans shall be doing such mean deeds in Kaliyug.

Import : It is so described in the narration of the curse given by Rishi Bhaaradwaaj in Maheswar Thanthr that, the conduct and conductance of Braahmins shall be highly tainted.

"Asur thhakee sa'm khaadhhaa bhabheekhane, aagal shree raghunaathh.
Thamsoon kapat karoon tho kulee maahen, braahman thhaa'n'oun aap."
(39)

Meaning : Vibheeshan born in demon community had taken a vow in front of, the noblest of being shree Raam that, "Master! If ever I deceive you or commit any fraudulent act, then I may be born as a Braahmin in Kaliyug as retribution".

"Thyaare vaaryo shree raghupathiraay, aevaa kattan sa'm kaan khaadhhaa.
Thamen chho amaaraa hoon neheche jaanoon, ma'n maan ma dhharjo baadhhaa." (40)

Meaning : Then, God incarnation shri Raam Chandraji, dissuaded Vibheeshan from doing so, and said, "Why are you taking such a harsh vow? I know for sure that you are my devotee and so, please don't harbour any types of doubt in your mind."

"Ae vachan aagam chhe pragat, th'e thaan sahu ko'ee jaane.
Ut'tham kare asuraa'ee th'e maate, ae kulee vyaapak aedhhaane." (41)

Meaning : This is already foretold in scriptures that contain prophesies about future, which is known to all. This is the reason that, despite being born in an elite class of Braahmin, they indulge in demonic acts. This is a clear mark of recognition of Kaliyug.

"Shrothaa jaay saanbhalvaa ne chaalyaa, jaanen aandhhlaa no sangh.
Baahernee phootee kaanen beheraa, radhe thanaan je andhh." (42)

Meaning : One deaf man was going to hear mythological recitation and on the way met with a blind man. One had no external eyes and the other was deaf in ears. This way, both are blind in their heart; meaning, their hearts cannot get the satisfaction of true happiness from the recitation.

Import : The heart gets satisfaction of happiness when seen with eyes and heard with ears. The king of all senses, the mind, is a part of inner self (*heart*). How can the heart experience happiness and satisfaction of anything that is not perceived by senses? This is the reason for opining both as blind from heart. A deaf man represents that group of society which is bereft of knowledge. Same way, a blind man represents the group without devout sincerity. The flavour of spiritualism cannot enter the heart of an individual devoid of sincerity and knowledge.

"Bhat jee kathhaa karvaanen bese, kene aansoon path na aave.
Bhaand thane pere vachan vaankaa kahee, shrothaane hansaave." (43)

Meaning : Bhatt ji, at the time of his recitation of Shrimadh Bhaagwath used to make listeners laugh by telling stories of fiction in a hilarious fashion like a joker or jester. None ever shed tears of

emotional bonding, as pangs of separation, listening to the recitation of Bhatt ji.

"Hansee ramee kathol kareene, shrothaa kivathaa utte.
Manmaan jaanen amen gyaan kathhoon chhoon, pa'n bandhh maahen'naa nav chhoote." ***(44)***

Meaning : Happily enjoying fun and laughter, both the reciter and the audience used to get up from the assembly place. The reciter feels in his mind that, he is delivering pure words of knowledge but, is himself consumed by Maayaa's enticements.

"Dhushte dhusht ma'le madh maathaa, ae kaljugnaa rangh.
Sath pandith kahaave saadhh mandalee, ae karmon'naa bandhh." (45)

Meaning : When an evil minded lost in ego, meets another and develops deep bondage, then it should be understood that, Kaliyug is at its best. Simply by being in the company of Saadhhus or, by being called a true scholar (*learned*), does not free oneself from the bonds of deeds.

"The'm the'm kaamas chaddthee jaay, jem jem jaraabal aave.
Aem karthaan jam kinkar aave, pachhe jeethyoon rathan haraave." (46)

Meaning : As the age advances, the defilements of mind (*psychic or mental illness*) also keep increasing and, remaining in this state the time of death approaches. The end result is that, one has to lose even a jewel already won; meaning, one loses the invaluable human body.

"Charchaa kathhaa thehene kahiae, je aap ruae rovraave.
Dhin dhin thraas vadhhtho jaay, th'e bandhh radhenaa chhodaave." (47)

Meaning : A recitation or discourse on Brahm Gyaan is that, in which the reciter himself cries with emotional involvement and makes the listeners also to cry. Day by day, the fear of death may mount on both and, the bonds of Maaya present in the heart may open out; meaning, no attractions of Maaya may remain in the heart.

"Vasth thha'ee agochar maaheen, jeev chaale aane aachaar.
Aenee chaale jo phal laadhhe, tho paamse sahu sansaar." (48)

Meaning : Sath-chith-Aanandh Paar Brahm is beyond mind and senses. The Jeevs of this world are given to external rituals. If eternal

fruit was attainable by this type of moves, the entire universe would have attained it.

"Saadhh rahyaa panthh jo'ee, pa'n kene na laadhhyo ser.
Anek upaay karee karee thhaakyaa, pa'n na t'ale th'e bhomnon pher." (49)

Meaning : Many saadhhus and Mahaatmaas walked on this route cautiously but, none could get the real true path. They got tired of trying out different solutions but, none got freed of the cycles of birth and death.

Import : The essence of saying 'to walk cautiously on the route of spiritualism' is, to progress gradually and cautiously on the path of spiritual endeavours by continuous introspection. As long as the knowledge of what lies beyond Vaikuntt-Niraakaar and, Paar Brahm is not realised, till then, one is not freed of the cycles of birth and death for infinite time. Attainment of Swarg, Vaikuntt and Niraakaar is not in itself eternal salvation.

"Ae amal thano pher jihaan nav jaay, thihaan phare chhe vikalnaa jem.
Ae atkalen va'n va'n ja'ee valge, th'e phal paanme kem." (50)

Meaning : As long as the intoxication of Maaya is not ended, the Jeev keeps moving around in cycles of birth and death restlessly. How can the Jeev acquire the salvation form of fruit by undertaking spiritual penances in different forests with doubt ridden body?

Import : The realization of true wisdom is necessary for success in meditation and other spiritual endeavours, as otherwise, the contention of Geetha would stand vindicated here - ***'sanshayaatmaa vinashyathi'.***

"Birikh thanee aolkhaan'n na upaje, je ae phalnoon chhe aa va'n.
Kem phal laadhhe sodhh vinaa, jenoon vikal thhayoon chhe ma'n." (51)

Meaning : Full recognition of the worldly form of tree is not possible with conjectures, whose fruit is this body form of forest. This body alone is the medium for the attainment of salvation. How can one, whose mind is restless and distraught, ever gain the salvation form of fruit, without searching for Paramaatma?

Import : Just as fruits originate from a tree, so do human bodies originate in this world. For this reason, the body has been said as the fruit of worldly form of tree in this verse, which is the lone medium for

the attainment of salvation.

"Unmaane phal jovaa jaay, saamaan veete karmaan jaal.
Manmaan jaanen hoon bandhh chhodoon chhoon, pa'n bandhhaa'ee pade thathkaal." ***(52)***

Meaning : The Jeev wants to attain the salvation form of fruit with the help of guesses but, it is enveloped by a net of deeds. It thinks that "I am freeing myself from the bonds of Maaya" but, the modes or means that it adopt for getting liberated from Maaya in themselves become the immediate cause of further bindings

Import : Even if an individual relinquishes his house for discarding Maaya and makes a cottage in a forest for meditation or spiritual penances, somehow or the other, the individual gets bound by one or the other binding. Without having full knowledge and not realising Brahm, every particular thing becomes a cause of binding, may it be two fists full of grains obtained as alms or even the strip of cloth worn around the loins (*langot*).

"Ja'ee ne ju'ae phal ju'aa thha'ene, anek keedhhee unmaan.
Aek maahenthhee choraasee budhhe bolyaa, pa'n paanmayaa naheen paraadhhaan." (53)

Meaning : Some people desired to gain the salvation form of fruit by discarding ritualism while, many imagine it up with the help of guesses. Eighty four scholarly Vaishnavaas within the Vaishnav sect did a judicious evaluation on this topic but yet, even they could not reach the ultimate principle.

Import : There are twenty four perceptors (*theerthhkar*) amongst the jain sect. There is no occasion of mention of eighty four accomplished masters in them. Similarly, there is mention of nine Natth yogis in the Nathh sect. There is popular description of eighty four Vaishnavaas in the Vaishnav sect. In this sect, the number eighty four is very important as in the description of eighty four units in the territory of Braj or of eighty four seats in the Vallabaachaarya sub-sect.

"Ihaan anek budhhe bal keedhhaan, ane anek pharaayaa ma'n.
Phal thhayoon agaadhh agochar, saathh rahyaa jo'ee jo'ee anoo dhin."(54)

Meaning : Many wise people applied their force to attain Paar Brahm

and many tried to separate their mind from Maaya by making it fully impassionate but, the divine vision of Paramaatma or the gain of salvation form of fruit remained distant and unattainable. They could not get any clear perception on this matter and, the people associated with them kept waiting for the appointed day.

Import : Many scholars and ascetics applied all their competence and force for the realization of Paar Brahm but, could not succeed. Their disciples waited for the manifestation of Shree Praan-naathji so that they could gain awareness of the abode, form and sport of Paar Brahm through the Thaarthamic wisdom.

"Valee je saadhh purukh ko'ee kahaave, th'e kaamas taalvaa jaay.
So ma'n saaboo ghasee pachhaade, nirmal thohe nav thhaay." ***(55)***

Meaning : Further, those who are known as the great Saadhhus of this world made efforts to get rid of the defilements of their mind. This mind is itself such that, it does not become pure and clean even after rubbing with hundred 'mans'(a measure of weight) of soap.

Import : 'Rubbing with hundred mans of soap' is an allegorical expression meaning, to put in very great efforts to become pure and

clean. However great the efforts be in deep involvement of ritualism and the culture of nine- fold devotion or worship, the mind can never be made spotlessly pure.

"So re varasanee jataa bandhhaanee, th'e kem chhodee jaay.
Anthkaal surjhaavaa bettaa, le'ee kaankasee haathh maahen." (56)

Meaning : After growing matted and braided hair (*jataa*) for hundred years, it becomes difficult to discard it having developed attachment and love for it. In the end, to disentangle it and keep it in order, help of a comb has to be sought.

"Ae karamanaa bandhh joraavar, chhoote naheen kenee par.
Baliyaa bal karee karee thhaakyaa, nigamiyaa avasar." (57)

Meaning : The bonds of deeds are very powerful and cannot be broken by any means. Even the greatest of valorous warriors of wisdom and worship got tired trying all their wits but, they could not break the shackles of deeds. They lost their invaluable opportunity and time.

Import : Without the realization or attainment of Brahm, it is not

possible to break the bonds of deeds by any other means whatsoever. This is well illustrated by the contention of Mundakop Upanishad: **'kheeyanthe chaasy karmaani'.**

"Bandhh chhode ja'ee aakaar naa, motee ma'th dhhanee je kahaave. Pa'n bandhh bandhhaanaan je arupi, th'e thaan dhushten kehenee na aave." ***(58)***

Meaning : Those who are known as great scholars, disown their attachments with the body but, the subtle form of invisible bonding in their heart is neither seen by anybody's eyes nor are ever heard in words.

Import : This verse indicates towards those detached who have taken up asceticism and become a total renouncer right from childhood itself. They are no doubt, eminent scholars of religious texts. People talk of them as self-realized scholars free from the bindings of Maaya and, consider them as their role models but, the reality is that even these great and evolved magnificent personages are deprived of the realization or divine vision of Brahm. Even in their hearts, Maaya gains entry in the subtlest of hidden form as desire for world welfare or for increasing the number of disciples. In this connection, one poet has

said thus: '**motee maayaa sab thaje, jheenee thajee na jaay**'.

"Gurgam taalee bandhh na chhoote, jo keeje anek upaay.
Jenee bhomen re aap bandhhaanaan, th'e bhom na aolakhee jaay." (59)

Meaning : Whatsoever and howsoever one may try, the bonding of Maaya cannot be broken without the mercy of a Guru (*Master*). The particular binding of Maaya to which one is bound cannot be known without the mercy of a Sadguru at all.

Import : The Guru that finds mention in this verse is not the worldly one who whispers hymn in the ear or the one who gives the dry prosaic wisdom of scriptures but, that Sadguru who can give recognition of that Aksharaatheeth Paar Brahm who is beyond Khsar and Akshar.

"Aap na aolkhe bandhh na soojhe, karam thane je jaalee.
Kholthaan kholthaan je gurgam paanmyo, tho th'e naakhe bandhh baalee." (60)

Meaning : The trap-net of deeds is so dreadful that, it does not allow one to recognize self or the bonds of Maaya. When the mercy of a Sadguru is gained after infinite search, the mighty bonds of Maaya get

broken.

"Kem aodhhariyaa aage jeev, jene hathaa karamnaa jaal.
Gurgam jyaare jehene aavee, th'e chhootyaa thathkaal." (61)

Meaning : How did the deliverance of the Jeev which was under the bondage of deeds happen? The moment the Jeev gained the mercy of Sadguru, it was relieved of all the bonds of Maaya.

Import : The intent of saying 'the mercy of Sadguru' is not the overt meaning of literal physical nearness to him but, the gaining of proper recognition of the abode, form and sport of Aksharaatheeth primarily through his Thaarthamic wisdom. Thereafter, the inner inspirational mercy of Sadguru may ignite such a fire of separation that would burn away the subjects of senses to ashes and, both Jeev and Aatma may awaken. In the dearth of divine wisdom, love and pain of separation, no mercy is real mercy. Despite being the son of sadguru Dhhani shree Devchandraji, Bihaariji could not become eligible for his mercy.

"Aane vachne khare bapore, bodhh thamaare paas.
Bharathh khand maahen janam maankhe, kaan na karo prakaas." (62)

Meaning : You have got an excellent human body in the Indian subcontinent. Fortunately, you have been blessed with the proximity to such a Sadguru, whose wisdom is like the burning mid-noon sun. Why are you not filling your heart with the illuminating brightness of his unambiguously undisputable true wisdom?

"Aa jogvaa'ee saghalee sanandhhe, kaan na karo vasth haathh.
Aavelaa valee naheen aave, jeethee kaan jaa'o re niraas." ***(63)***

Meaning : You have been blessed with all the necessary (*human body, Indian subcontinent, 28th Kaliyug and Brahmic Sadguru*). Why are you not trying to attain that Eternal Principle (*Paar Brahm, abode and salvation*)? Such auspicious time does not present itself again and again. Why do you want to lose a winning battle and become disapponted?

"Thamen jain maheshwaree saahuae sunjo, aadhe dhharam chhe aek.
Rikham dhev chalyaa pachhee maarag, vehechaanaan vivek." ***(64)***

Meaning : Jains and the followers of Maheswar sect! All of you please listen to me. There was only one Dhharm to begin with. After the attainment of Nirvaan (*relinquishment of body*) by Rishabhdhev, this

faith broke into many sects.

Import : The Ultimate Truth alone is Dhharm which was there prior to creation and will be there even after Mahaapralay. From those who assimilated as many pearls of spiritual wisdom from the infinite ocean of Dhharm, arose many beliefs and faiths. This way, the original source of all faiths and beliefs is the one eternal Truth, called Dhharm. In reality, Dhharm is only one but faiths and beliefs are many. The worshippers of Maheswar (*Shiv*) are known as Maheswari. Looking to the antagonism between jains and Shaivs, the present verse has tried to give an inkling of reality setting aside the skirmishes happening in the name of Dhharm.

"Mujhvan vidhh karo chho dhharmnee, maahon maahen agaadhh.
Vasth kholyaa vinaa vimukh thhaa'o chho, la'ee jaay gu'n kahhavo saadhh." ***(65)***

Meaning : It is only the parochial and narrow minded views of yours regarding Dhharm that are the cause for your many fights. Not knowing the Eternal Truth alone, has made you indifferent to (*turn against the*) the real form of Dhharm. Even after so much of disorientation you want to pose as Saadhhus.

"Jeev chandaal kattan aevo kordoo, kaan re karo chho hathyaaro.
Vrithhaa janam karo kaan saadhho, aavo re aakaar kaan maaro." (66)

Meaning : Jeev, by nature is depraved, hard and thorny. Why are you indulging in the act of killing it? O' Saadhhus! By annihilating this body why are you missing out meaninglessly on the opportunity of this birth?

Import : The mention of killing of Jeev and body in this verse is just a poetic aestheticism. As per the contention **'nainam chhindhanthi shaasthraani'** of Geetha, killing of Jeev is impossible. Killing of the body alone is given the popular connotation of killing of Jeev. The sentiment of annihilation of Jeev is that, it will have to wander in the cycles of birth and death if it does not change or adjust its nature to imbibe the qualities of purity, tenderness and overwhelming love. In this state, even the ordinary relinquishment of body is considered as killing. Same way, subjecting the body to unnecessary and untold miseries and hardships is in itself, killing of body. The fact of the matter is that, spotless wisdom and pure and chaste love alone can help realize Brahm and not the mere inflicting of untold hardships on the body through the spiritual penances of Hatt Yog.

"Laakh choraasee hathyaa bes'se, aevo aa janam thamaaro.
Beejee hathyaanon paar nathhee, jo th'e thamen naheen sanbhaaro."(67)

Meaning : If you don't take charge of yourselves, you shall be charged with the sin of the killing of 84 lakhs because, you have been blessed with this human body after wandering around 84 lakh classes of birth. The other killings you have done while wandering around these 84 lakh classes are countless.

Import : By not realizing Brahm in the human birth, one will have to go through the vicissitudes of birth and death. So, the transit through 84 lakh classes is in itself referred to as killing of 84 lakhs.

"Aagal thimar ghor andhhaarun, boodse jeev jal maahen.
Leheraa maare avlaa pachhaade, machh galaagal thaanhen." (68)

Meaning : Ahead is the thick darkness of Moh-saagar (*ocean of existence*) and in that the Jeev will sink or drown. The waves of avarices arising from it will fling the Jeev in the opposite direction. There will be great crocodiles of lust and anger in it, which will savour the Jeevs; meaning, Jeevs will be sunk in the ocean of existence.

Import : The never withering chronic avarice alone is the root cause for the many ills, which makes the Jeev to wander around in 84 lakh classes of birth. The Alligator form of lust, anger, desire, envy and ego push the Jeev into the abysmal depth of degeneration.

"Budhh binaa jeev besudhh thhaase, maathhe padse maar.
Baandhhel bandhh thaa'nse baliyaa, visamse naheen khin vaar." (69)

Meaning : Without the knowledge or awareness of Jaagrith Budhhi (*the Great intellect of Akshar Brahm*), Jeev would end up senseless in the ocean of existence. It shall get beating of death on its head. It would get drawn more and more towards Maaya due to the strong bindings of its own making. It would not get peace even for a moment

"Ae dhustharnon kyaanhen chheh naheen aave, kalkalso karso pukaar.
Thraas paanmee ne jeev kaan na jagvo, aa vismoon ghanun sansaar."
(70)

Meaning : In this Maaya that is transgressable with great difficulty, peace can be found nowhere. You will wail inconsolably stuck in this Maaya. Even after being aware of the great difficulties, why are you

not awakening your Jeev? This world is very difficult, meaning, it is not worth living.

"Dhis aeke naheen soojhe saagar maahen, bhavsaagar ja'm jaal.
Anek vaar thadphadso marso, thohe naheen mooke kaal." ***(71)***

Meaning : This ocean of existence is a stranglehold of death. Jeev is not able to find any way whatsoever to get out of it. You shall die innumerable times in agony and disquietude but still, not be liberated from the clutches of death.

"Thyaare thevaa maahen soon sodhh thhaase, aaj aavyo avsar.
Saadhh purukh thamen jo jo sanbhaaree, beejee nathhee chhootvaa par."
(72)

Meaning : Alas! How can Paramaatma be searched in this state? This time you have got an excellent opportunity. O' Saadhhus! If you ever think about it seriously, you will realize that, there is no other way other than the Thaarthamic Wisdom to transcend this ocean of existence.

"Gurgam taalee ae gaantt na chhoote, keme na thhaay re naram.
Maahenlee kaamas kemen na jaay, jo keeje anek shram." ***(73)***

Meaning : The knotty knot of Maaya cannot be unknotted without the mercy of Sadguru. By no means can it even be loosened. Howsoever you may try but, the inner dirt can never be cleansed.

Import : The outer part of the body can be cleaned with water and the inner parts (*lungs, liver, blood vessels etc*) can be cleansed with Praanaayam and other yogic practices but, how could the causal body (*mind, conscience etc*) be purified? The Chith (*conscience*) is a cultural repository of the desires of the senses. Even if the help of Ashtaangh Yog is taken to clear it, one can attain Nirbeej Samaadhhi after rendering the conscience unaffected or dispassionate but, without entering the Param Guha (*Yog-maaya Brahmaand*), realization of Brahm is not possible at all. It is necessary to gain the mercy of Sadguru and attain the deep state of divine love and submission to enter the Param Guha. Even in the state of Nirbeej Samaadhhi, it is not possible to experience Behadh and Paramdhaam, beyond the Niraakaar. The crux of the matter is that, without taking refuge to Thaarthamic Wisdom, it is impossible to become fully pure and realize Paar Brahm. Taking the wisdom of the five Jewels of Akshar Brahm

as the basis, one might experience the Brahmaand of Yog-maaya but, not Paramdhaam.

"Baaher thhakee gaantt aek chhodiae, thihaan beejee bandhhaay apaar.
Ae vismaa bandhh no'n nathhee re upaay, beejo aanen sansaar." (74)

Meaning : When you unknot one knot from outside, many other knots of the binding of karma or deeds get bound. To be freed of the bindings of deeds in this world, there is no other means other than the mercy of Sadguru.

"Aa aakaar maahen jeev bandhaanon, th'e pa'n nav aolkhaay.
Tho paarbrahm je paar thhayo, th'e kenee pere kholaay." (75)

Meaning : The Jeev in this penta-elemental body is bound by many bindings, of which the Jeev is unable to gain recognition. Alas! How could this world ever have recognition of that Aksharaatheeth Paar Brahm, who is way beyond this impermanent Brahmaand?

"Jeev thhayo maahen niraakaar, th'e kenee pere baandhhyo bandhh.
Roop rangh vaa'ae thej naheen, thamen saadhho ju'o re sanandhh." (76)

Meaning : Jeev has appeared within Niraakaar; meaning, is the apparent likeness of the sentience of Aadhi Naaraayan. Its form and complexion are not even like air and fire. O' Saadhhus! Look at the mystery of how such Jeev has got tied down in bindings?

"Jeev bandhhaanon agnaane, th'e agnaan nidhraa jor.
Jeher chaddyoon ghe'n bhom thanun, th'e padyo thimar maahen ghor."

(77)

Meaning : Jeev has got bound to bindings out of ignorance and, ignorance alone is deep slumber. On whomsoever the poisonous effect of this illusory world takes greater and greater effect, slumps further and further into the thick darkness of ignorance.

Import : Poison is that, which causes death on consumption. The topics of illusory pleasures like cravings, sound, touch, beauty, taste, smell etc and the six defilements, lust, anger, greed, desire, pride and envy, all come under the category of poison. Indulgence in or even thoughts of these partly or fully is like poison that pushes Jeev into cycles of birth and death.

"Aane aakaare jo nav chhooto, th'o chhootso kehee par.
Saadhho saadhh nee sangath karjo, khin khin jaay avsar." ***(78)***

Meaning : O' Saadhhus! Even after gaining this human form if you are not able to free yourself of the bindings of Maaya, when will you liberate yourself? Every moment of this priceless opportunity is ticking away. To free yourself from the mundane bonds you need to take to the company of such a saint, who himself is a perceiver of the Ultimate Principle (*Aksharaatheeth Paar Brahm*).

Import : In this verse, the word 'Saadhhu' has appeared twice but, there is a sea of difference in their intents. One address is for those who are bound to the bindings of Maaya but, truly desire to be free of the bindings and have taken a firm vow to tread the path in this direction. The second address is for those who have unshackled themselves from all the bonds of Maaya by enshrining Beloved Aksharaatheeth in the abode of their hearts and, are non existent despite being existent in the world.

"Saadhh sangathe aa jeher utharse, rudhe th'e karse prakaas.
Ghe'n nidhraa sarv udeene jaase, andhhkaar no'n naas." ***(79)***

Meaning : It is only the company of a true saint, who is the knower of the Brahmic Principle, that can remove the poison of Maaya and, can brighten the heart with illuminating wisdom. The deep slumber of Maaya that makes Jeev to forget its original form also shall be dissipated and, the ignorance that has taken root in the heart shall be annihilated.

"Thyaare jeev ja'ee aap aolakhase, aolakhase aa ttaam.
Ghar pothaanaa dhrishte aavse, thyaare paamse vishraam." ***(80)***

Meaning : Then only, the Jeev shall get true recognition of its own original form and eternal abode. It is only after the realization of own abode and form, the Jeev shall get eternal peace.

Import : The importance of Thaarthamic Wisdom becomes very clear from this verse. None had ever said about the abode, form and sport of Paar Brahm and even of one's own form in the absence of Thaarthamic Wisdom.

"Jyaare jeevnee morchhaa bhaagee, thyaare udee gayoon agnaan.
Karam nee kaamas kem rahe, jyaare bhalyo shree bhagvaan." ***(81)***

Meaning : When the unconsciousness that exists within the Jeev ends, the same moment the ignorance pervading its heart shall also end. When the Jeev gets to meet the Beloved Paramaatma Himself, how can the bindings of deeds ever remain at that time?

Import : Intoxication is the cause of unconsciousness and intoxication is due to consumption of the poison of Maaya. In the unconscious state, ignorance has a stranglehold due to which the Jeev has to bear the hardships and sufferings of eighty four lakh classes of birth. It is only the true realization or gain of divine vision of Beloved that can deliver eternal freedom from the bindings of deeds like ignorance and unconsciousness.

"Bhraanth bharam sarve bhaajee jaase, udee jaase aasank.
Agam agochar sahu sodhh thhaase, ramse maahen vasanth." ***(82)***

Meaning : The true perception of Paramaatma alone drives away the delusions of the heart and, all forms of misconceptions and doubts shall get annihilated. Awareness of all that are beyond mind and intellect and invisible to eyes shall become possible and, the Jeev shall enjoy eternal bliss.

Import : Just as there is existence of pride/vanity in ego and, glory in beauty, in the form of germ/seed, so does illusion exist in delusion. To take a rope as a serpent in the darkness of night is illusion and, the proportion of ignorance in doubt is minimal; as in an example, when one has ninety nine percent certainty of an answer and one percent of uncertainty (*though correct*), there is no firmness of mind due to the one percent uncertainty and, the fear of being wrong lurks in the mind. This is called doubt.

"Dhosh maa dheeje re vairaat vaanee ne, mukh thhee bole sahu sath.
Bolyaa oopar chaalee na sake, thyaare pharee jaay chhe math." (83)

Meaning : O' Saadhhus! Don't blame the spiritual texts of this world. Those who study these texts do speak the truth; nevertheless, they do not bring into practice what they speak. The result is that, their intellect goes astray.

"Moto avthaar shree paras raam jee, thenaa hajee lage bandhh na chhoote.
Kasht kare chhe aaj dhin lage, pa'n thohe th'e thaanaan na throote."(84)

Meaning : Of the twenty four incarnations of Godhead Vishnuji, that of Parshuraamji is one. He is not free of his bindings of deeds even now. Until today, he is in a state of onerous spiritual penance and even then, the ropes of the binding of his deeds are not broken.

"Anek dheh dhamen panch agnee, thohe na bale karam.
Anaadh kaal naa je bandhh baandhhyaa, th'e thhaay naheen jeev naram."

(85)

Meaning : Many people inflict great suffering on their body by the penance of 'panchaagni' (*an ascetic performing penance sitting under the sun surrounded by five fires on all four sides*) and yet, they do not get freed of the bindings of their deeds/karma. It is only due to the burden of the bonds of deeds of infinite times that the heart of the Jeev does not become pure and clean.

Import : In the mythical mythological (*Puraanic*) belief, to sit surrounded by five fires in the hot months of 'vaishaakh-jyeshtt' (*may-june*) and to reside hymns or perform spiritual penances is known as Panchaagni penance. The science of panchaagni finding description in Kattop-Upanishad is contrary to the descriptions in Puraan. To perform five sacred sacrificial offerings with devotion is known as

Panchaagni penance.

Number of questions arise due to the consideration of the bindings of karma of infinite times in the verse.

1. On this basis, Jeev will also be considered as eternal and imperishable.

2. Based on the following contentions of Mukh Vaani, it becomes clear that Jeev is not eternal.

'Upje moh ahamkaar se, so mohe me'n samaay.' *Kir.*

'Brahmaa, vishnu mahesh lo, so bhee paidhaa maayaa moh ahankaar.'
Kir. 30/4.

'Jeev kaa ghar hai neendh me'n, vaasnaa ghar shree dhhaam.'
Kal.Hin. 23/62.

'Ae khvaabee dham sab neendh lon, dham neendhai ke aadhhaar.
Jo kadhee aage bal kare, tho gale neendhai me'n niraadhhaar.'
Sanandhh 5/49.

'Thab Jeev ko ghar kahaan rahyo, kahaan khasam vathan.' *Kir. 21/3.*

'I'shwar phire na rahe thrigun, thrigun chale jeev bhele.' *Kir. 31/5.*

'Prashn kiyo shree joo thabe, thum me'n naheen vichaar.
I'shwar jeev vinaas hi, thumhaare vachan manjhaar.'

Beethak Saaheb 37/ 15.

Why then contradiction in Mukh Vaani, if these verses do not support eternality of Jeev?

3. How could the bindings of karma remain, if all the gathered cultural relics (*impressions in the subtle mind*) also disappear along with the dissolution of intellect when, the causal nature (*kaaran prakrithi or Sath Shoony*) and the cause of causal (*Mahaa-kaaran or Moh-thathv*) undergo dissolution in Mahaa-pralay?

4. When, at the time of Mahaa-pralay Jeev merges with Aadhi Naaraayan and He in turn attains His original place in Sumangala Principle or Purush (*in the cause of causal or Mahaa-kaaran of Avyaakrith*), the question of the existence of Jeev then arises. Would these Jeevs again re-manifest in the new

Brahmaand and bring back along with them all the original mental impressions of the subtle mind that would get linked with the Jeevs as the bindings of karma, as indicated in this verse?

5. Is the inference of the bindings of karma from times immemorial merely figurative or a reality?

In short, only this much can be said that, it is the contention of those scholars of Vedh and scriptures that, neither the five elements, ego, Mahath-thathv etc would exist at the time of Mahaa-pralay. There would be only darkness all around (**'tham aaseeth thamsaa guddamgre'** – *Rigvedh 10/129/3*). At that time, the Jeev is in such a state of very deep slumber (*like very deep sleep*) as though it has no existence at all. It is said in *Rigvedh 10/129/2* in this connection as **'na mrithyuha aaseeth ameitham na'** meaning, there was neither the existence of Jeev nor the elision or obsolescence of life at that time. The opinion of those, who are given to the idea of Jeev being timeless and indestructible, is this only.

On the other hand, if one gives consideration to the revealed principles of Mukh Vaani, it becomes clear that the Jeev is indestructible till Mahaa-pralay. Apparently, it is the reflective image of Aadhi Naaraayan which, in the language of Vedhaanth, is said as

chidhaabhaas. At the time of Mahaa-pralay, all the Jeevs would merge with Aadhi Naaraayan just as an image merges with the object. Then, Aadhi Naaraayan also attains its original form in the cause of causal of Avyaakrith. This way, no Jeev has free existence at the time of Mahaa-pralay.

There can be no objection if it be said that, sentient principle can never undergo annihilation whether it be image or reflective image but can only merge into nothingness and that, it re-emerges back after Mahaa-pralay at the time of new cycle of creation. Just as we say, **'ae maayaa aadhi anaadhi kee'** meaning, the dissoluble beginning less Maaya of eternal Brahm is timeless in its flow, the chidhaabhaas form of Jeev is also timeless in its flow. When the inner self undergoes dissolution at the time of Mahaa-pralay, all the impressions of the subtle mind in chith also undergoes dissolution. At the time of new creation, when the sentient Jeev manifests again, its inner self shall be new and the culture (*impressions of the subtle mind*) in its chith shall also be not of the past. However, definitely, the culture of karmas or, deeds and actions, shall re-start, given the eternal nature of sentience for the act of karma. It is in this behest, the association of karma with Jeev has been considered as timeless; or that, karma is associated with Jeev from times immemorial. The Vaani of Aksharaatheeth is true to

every single letter and, what is required is only ability to adjust and interpret according to contexts which, is possible only with the mercy of Lord.

"Pragat bettaa bandhh chhodvaa, th'e aapan maate thhaay.
Avthaar th'e pan karmen bandhhaanaan, rakhe ko'ee dhekhee bandhhaay." ***(86)***

Meaning : Even now Parshuraamji is trying his best to be freed of the bindings of his karma. Despite being an incarnation of Godhead Vishnuji, when Parshuraamji is also bound by the bindings of karma, it is an abject lesson for us to keep as far away as possible from the bindings of karma.

"Aa brahmaand vikhe ko'ee aem maa keheso, je amne soo'n kare bandhh.
Brahmaand dhhanee pothe aap bandhhaavee, dhekhaade chhe sanandhh." ***(87)***

Meaning : No one in this Brahmaand should utter "what shall the bindings of karma do to us?" The proprietors (*owners*) of this Brahmaand, Brahma, Vishnu and Shiv, are also bound by the bindings

of karma and, are portraying to the world, of the inescapability of the bindings of karma.

"Thej aakaas vaa'ae jal prithhvee, ravi sasi choudhe bhavan.
Ae phare sarv karam naa baandhhyaa, tho beejee tho aehenee uthpan."
(88)

Meaning : When the five types of matter, ether (*sky*), air, fire, water and earth as well as sun, moon and this Brahmaand of 14 tiers are all within the clutches of karma, others have all, after all originated from it. Alas! How could they be free of the bindings of karma?

"Pragat vairaat thhayo je dhaade, aenaa bandhh pehelaa naa bandhhaanaan.
Baalyaa ba'le naheen th'e maate, sahuae th'e jaay thanaanaan." (89)

Meaning : Even before the day this Brahmaand originated, the bindings of karma have been set into motion. Therefore, this karma does not burn even if burnt and, draws all towards it.

Import : The essence of saying the bindings of karma have been set into motion even before the origin of Brahmaand is that, the governing

principles have to be in position even before the place of actions and actions themselves.

"Maankho janam paanmyo bandhh chhodvaa, valee re vasekhe bharathh khand.
Kulee maahen ut'tham aakaar paamee, saamaa baandhhe chhe adhhkaa bandhh." (90)

Meaning : You have got this human body only to free yourself from the bindings of karma. Further, your birth has occurred specifically in this pious Indian subcontinent. Over and above, being blessed with the human form in this 28th Kaliyug, why are you getting bound more and more by the bindings of karma?

"Maahen andhhaaru maahen ajvaaloon, rudhe th'e ko'ee na sanbhaare.
Par vas baandhhyo karam kare, avthaar amolak hare." (91)

Meaning : The darkness of Maaya is resident with the heart only and, the brightness of pure wisdom enters the heart only through self study and love-filled devotion. Nobody is taking care of such a heart. People trap themselves in the bindings of Maaya by being enticed by

cravings and forfeit the excellent opportunity of the blessed human life.

"Ko'ee vedh vichaar na kare, bhaa'ee sahu ko svaadhe laagyun.
Anal aenee pere chaale th'e maate, saanchoo th'e sarve bhaagyoon." (92)

Meaning : None amongst these ritualistic people pay heed to the words of Vedh. All are smitten by the taste of Maaya. Such a wind of falsehood and recklessness is blowing that, everyone wants to escape from accepting the truth.

"Saachoon bolyuoon ga'me naheen kehne, sahune th'e laagse dhukh.
Vedh thanaan vachan vichaaro, je kahe chhe pothe mukh." (93)

Meaning : No one in this world likes to tell the truth. All the people who tread the path of falsehood, feel uncomfortable to hear the truth. All of you, please reflect on the statements of Vedh which say:-

"Vedh kahe maaraa mool aakaasen, saakhaa chhe paathaal.
Thohe na samjhe mooddmathee, ane pharee pharee pade maahen jaal."
(94)

Meaning : Vedh says that our roots are in the sky and branches in the infernal region or hell (*Paathaal*). Even after telling so, people with highly foolish and ignorant intellect fail to recognize the reality and, end up getting bound to the bindings of karma repeatedly.

Import : In chapter 15/1 of Shreemadh Bhagwath Geetha, the world has been likened to a tree whose roots are in the sky and the branches in the nether world (*Paathaal*). This is a figurative description wherein, subtle, the causal (*original*) form of creation, has been shown to be in the sky and, gross, the actions, in the nether world, meaning, in the manifest world.

"Vedh thanoon thaan birikh nathhee, bhaa'ee ae chhe pragat vaanee.
Avlee ke sable vichaaro, ae aankadee na kalaanee." ***(95)***

Meaning : O' brother! Vedh is not a tree after all. It is the stream of wisdom of Avyaakrith that manifested in the hearts of Rishis (*knowers of the meaning of Vedhaas*) through Aadhi Naaraayan. May it be reflected in any way, right or wrong; without the Thaarthamic Wisdom and the mercy of Paar Brahm, it is not possible to unravel its knotty riddles.

"Sath vaanee chhe vedh thane, jo th'e ko'ee juae vichaaree.
Ae kohedo rachiyo raamthano, saghlaa th'e maahen andhhaaree." (96)

Meaning : If ever one thinks seriously, it would be realized that the contents of Vedh are true Vaani. This entire sport of fog like darkness has been created so. This is the reason that all here are wandering around lost in ignorance.

"Ko'ee dhosh maan dhejo re vedh ne, ae tho bole chhe sath.
Vishv padee bhom agnaan maahen, ae bhom pherve chhe ma'th.' (97)

Meaning : Let no one find fault with Vedh. It only speaks the truth for all times. In this world of Maaya, all are wandering around lost in the darkness of ignorance and, the intellect of all in this world of Maaya moves in the reverse gear only.

"Arthh juae sahoo uplee vaatno, maahenlo th'e maahen nav sanbhaare.
Vairaat poor vahe vehevate, dhukh sukh ko'ee na vichaare." (98)

Meaning : People interpret the meanings of Vedh in an overt sense only and, nobody gives a thought to the covert hidden meanings. The whole Brahmaand is flowing under the force of the darkness of

Maaya. None is inclined to reflect on the secrets of happiness and sorrow.

"Vedh vichaar karee karee valyaa, paarbrahm nav laadhhyaa.
Valee valiyaa ultaa thyaare paachhaa, bandhh vishvnaa baandhhyaa." (99)

Meaning : Vedhaas tried their best to know about Aksharaatheeth but could not succeed. Then Vedh turned back and tied down all in the bindings of Maaya.

Import : The description of Vedh trying to search out Paar Brahm is merely a figurative expression. The real purport of it is to show the level to which the stream of wisdom of Vedh reaches. The basic source of understanding of Vedh is Akshar Brahm. There are only a few suggestive indications of Aksharaatheeth and hence said as, 'Vedh could not succeed in searching out Paar Brahm' in the verse.

Sentient principle can never be action-less. Only with thorough or absolute knowledge can, impassionate or, selfless and desire-less action, be performed. Whereas Rigvedh has a flow of stream of wisdom, Yajurvedh has description of how karm is done after the acquisition of real and true wisdom. It is necessary to drown in the

divine love of Beloved Lord to perform impassionate karm. This is the reason that, there is eternal flow of devotion in Saamvedh and of doubt-free knowledge in Athharv-vedh.

The principal purpose of Rigvedh and Saamvedh is to prevent Jeev from being entrapped in the bindings of karma; meaning, to give motivation for impassionate karm. Vedh cannot be blamed if, a person like Raavan, despite being well conversant with Vedh, got trapped in the trap-net of bindings of karma due to being stricken with Thamogun. Vedh educates people to perform impassionate karm to be free from the bindings of karma, an illustrative description of which can be gleaned from the hymn in the 40th chapter of Yajurvedh – **'kurvan ih karmaani.....na karm lipyathe naraha'.** The mention of getting bound to the bindings of karma through Vedhaas in the present verse, is the contention of Shrimadh Bhaagwath, which shall become clear from the next verse.

"Aa thaan vyaas jee no kahyoon kahoon chhoon, thame maanjo saadhho santh.
Na maano th'e ja'ee suk jee ne poochhoo, aa bettaa chhe maahen bhaagwath." (100)

Meaning : I am telling what has been narrated by Vedh Vyaasji. O' Saadhhus! Please believe what I am saying. If what I say is not acceptable to you, then please enquire of that Shri Shukdhevji whose body of veritable knowledge is ever-present in Shrimadh Bhaagwath.

Import : To consider Vedh Vyaasji and Shukdhevji as the authors of Bhaagwath is simply popular belief and not a reality.

"Vedh puraan bhaarathh sahoo baandhhyaa, thyaare dhaajh rudhe
maa samaanee.
Thathkhin aavyaa gur jee paase, bolyaa naaradhjee vaanee." (101)

Meaning : Vedh Vyaasji made interpretation and elaboration of Vedhaas and created Puraans and the text of Mahaabhaarath and still he was stricken with restlessness in his mind. To gain peace of mind, he went ot his Master, Naaradhji and opened out his mind.

Import : The 18 Puraans credited to Vyaasji are the creation of different scholars. Vedh Vyaasji has been said as the originator of these texts in the present verse based solely on the contention of Shrimadh Bhaagwath. Vedh is unworldly and, any Rishi or Muni for that matter can only make interpretation or elaboration but not create

them.

"Ghanee khandnee keedhhee vyaasjee nee, pooree vachnone shravan na dheedhhee.
Vaanee sarven naakhee udaadee, avthaarnee laaj na keedhhee." (102)

Meaning : Naaradhji reprimanded Vedh Vyaasji with very harsh words which was even unbearable to Vyaasji. Vedh Vyaasji comes under the category of incarnations and Naaradhji did not even care about that dignity. Naaradhji declared all the texts of Vyaasji as hopeless.

"Savlaa ros bharaanaan rikhee jee, jo'ee vyaas vachan.
Saasthr sarve baandhheene, th'e volyaa boodthaa jan." (103)

Meaning : Naaradhji got very much angered by seeing the texts of Vyaasji. He told Vedh vyaasji that, "you have pushed the people who drown in the ocean of existence, further deeper into it".

Import : Even though the 18 Puraans are not the creations of Vedh

Vyaasji, they are nevertheless texts that can push people into the ocean of existence rather than liberate them. Certification and propagation of all false mythical acts of worship of nine planets or of, false and imaginary Gods, Goddesses, trees, rivers and stones, annual offerings to spirits of deceased, sacrifice of animals and humans etc are all the gift of these Puraans. Those who follow these or, practice, would doubtless drown in the ocean of existence (*Bhavsaagar*).

Vairaat dhhanee jyaare nav laadhhyo, pyaare kaan naa rahyo thoon gop.
Vishv vigo'ee syaa maate, th'en ultaa vachan kahee phok." (104)

Meaning : Sage God Naaradhji told Vyaasji that, "you should have remained *in cognito,* till the realization of the Lord of this Brahmaand. Why have you pushed people further into darkness by writing such meaningless and untrue things in Puraans.

"Vismaan vachan dhekhee vyaasjeenaa, pooree th'e dhrisht chaddaavee.
Shree Krishn jee vinaa beejoon sarve mithhyaa, aem kahyoon samjhaavee." (105)

Meaning : After seeing the false and hopeless writings of Vyaasji in

these texts that can enmesh the world in confusing conundrum, Naaradhji looked at him with eyes filled with anger. Then he told him instructively that, every thing else other than the Shri Krishn who played the sports of Braj and Raas are false.

Import : From the herein mentioned **'shree krishnjee binaa beejoon sarve mithhyaa'** in the verse, has been taken by some to mean literally the body and name while, others have concentrated on the Exalted Power that played within. Doubtlessly, the recognition of the form of the Exalted Power, is the most important and appropriate. Recognition of the body and the worldly name, drives people into the path of ritualism and ignorant wandering and entrapment. Braj bihaari and Raas bihaari (*given to playful enjoyment*) Shri Krishn is at this moment playing their sports at Yog-maayaa (*Sablik Brahm*). The addressed shri Krishnji in this verse is in their context and not with reference to Aksharaatheeth.

"Vachan thanon ahanmev vyaasjeenon, naakhyo th'e sarv udaadee.
Dhayaa kareene khandnee keedhhee, dheedhhee aankh ughaadee." (106)

Meaning : The pride that Vyaasji had as the creator of the texts was totally punctured by the harsh words of Naaradhji. As a true Master

(*guru*), Naaradhji showed his mercy on him and opened his eyes through the harsh words of reprimand.

Import : False praise of son or disciple/pupil in front of them should not be done and instead, one should not hesitate even a bit in using harsh words of instructive reprimand for their good. Naaradhji had after all followed this policy only.

"Thene samen kahyoon naaradhjeeaen, na vale jimyaa maaree aem.
Kattan vachan kahyaa vyaasjeene, me'n kem kehevaay the'm." (107)

Meaning : How can I say those harsh words that Naaradhji used against Vyaasji? My tongue fails me in repeating them.

"Aatloon pan hoon thoj kahoon chhoon, rakhe kene ajaanyoon jaay.
Aa dhuniyaan bhelaa saadhh thanaay, thyaare soo'n karun mei na rehevaay." (108)

Meaning : Even this much I am telling you, so that, no one is ignorant (*unaware*) of it. What can I do if, even the saints and nobles (*Saadhhus*) along with the world, are getting drawn towards the bindings of karma? I am not able to bear it after witnessing this sad

scenario.

"Haaklee gurgam dheedhhee naaradhjeeaen, ae la'ee vyaas ghar aavyaa.
Saar vachan la'ee granthh saghlaanaa, radhe th'e maahen samaavyaa."
(109)

Meaning : Naaradhji showed immediate mercy on Vyaasji by condemnation. Taking the instructive reprimand of Naaradhji, Vyaasji returned to his house (*hermitage*). There he extracted the crux of all scriptures and kept it in his heart.

"Saar thano vichaar kareene, baandhhyaa dhvaadhas skandhh.
Thyaare uttyo radhe aene vachne, ma'n paamyo aanandh." (110)

Meaning : After that, recalling all the extracted essence, he created Shrimadh Bhaagwath in 12 parts and as a consequence, he got great peace of mind and became very happy and satisfied.

Import : There is description of the sports of Braj and Raas enacted by Aksharaatheeth in Shrimadh Bhaagwath, the assimilation of which can lead to sprout of divine love in the heart, which ultimately opens the door to bliss.

"Udhar sukjee upnaa, ane aanheen upnoon bhaagwath.
Vyaase vachan kahee preechhyaa, grahee parsavyaa santh," ***(111)***

Meaning : Shukdhevji manifested as son of Vedh Vyaasji and through him only the text of Bhaagwath came to light. Vyaasji educated Shukdhevji about the words of Bhaagwath and told him to recite it to saints of this world.

Import : Vedh Vyaasji is no doubt the creator of Bhaagwath but, the essence of it spread in the world only through shukdhevji. This gave rise to the popular belief that Bhaagwath manifested (*spread*) through Shukdhevji.

"Saarnoon saar thhayoon bhagwath, vachan thhayaa vivek.
Valee amrith seenchyoon sukdheve, thene thhayoon re visek." ***(112)***

Meaning : The essence of Vedhaas is described in Upanishadhs and the essence form of Upanishadhs is Bhaagwath as, in it, there is vivid description of the unworldly transcendental love of Aatma and Paramaatma. A rational collection of the words of essence of all texts is Bhaagwath. Later, Shukdhevji irrigated it with the love form of

elixir that generated more special quality in it.

"Sakal saar noo'n saar nipnoon, sahu ko th'e mukhthhee bhaakhe.
Pan vachan bhaaree vichaar na thhaay, thyaare vipr vaanee pehelaa nee dhaakhe." (113)

Meaning : All say that Bhaagwath is the essence of the essence of all texts but, the Braahmin people are not able to understand the profound secrets of it, and so they remain addicted and adhered to their own ritualistic texts.

"Sukjee keraa vachan samjhee, jo ko'ee radhe vichaare.
Saath dhivas maahen pareechhith vaikuntt, vachnen paar uthaaryo."(114)

Meaning : Think of the elixir like words of Shukdhevji after grasping them. By assimilating these words only, king Pariksheeth attained Vaikuntt in seven days.

"Thej vachan vaanchthaa saambhalthaa, jaay ja'm vaaro baandhhyo.
Arthh thane aolkhaan na aave, prem vachan nav laadhhyo." (115)

Meaning : How strange it is that, even after reading and listening to these words, people are not liberating themselves from the clutches of Yamraaj. Only because they are not able to recognize the supreme hidden secrets of Shrimadh Bhaagwath, that the people are not able to attain the path of divine love.

"Ahnis arthh kare samjhaave, kehno rangh na palto thhaay.
Beheraane kaalo sanbhlaave, baandhhyaa th'e maate jaay." ***(116)***

Meaning : The reciters of Bhaagwath make people understand by expounding the meaning day and night but yet, no change comes about in the lives of anyone. Their narration is also such, as if of dumb and deaf and, that is the reason for the people not being able to free themselves of the bindings of karma.

Import : The expressed word 'dumb' in this verse is a symbolic representation of that reciter of Bhaagwath, who is way off from spiritual love and bliss. They literally blurt out the mugged up knowledge of words with no emotional involvement. Hence their recitation becomes dry and prosaic with no impact on listeners. Similarly, a deaf person represents that class of people, who are stuck neck deep in Maaya and, like a slimy pot, spiritual instructions or

sermons have no effect whatsoever.

"Aankadee ko'ee na juae re ukelee, vachan thanaan je vivek.
Gurgam taalee khabar na pade, ae arthh bhaare chhe visek." (117)

Meaning : Nobody unknots the knotty riddles and reflects on the words of Bhaagwath, which awakens rational wisdom in the heart. The secrets of it are so deep and mysterious that, it is not possible for anyone to know them without the mercy of Sadguru.

"Ae re arthh maahen chhe ajvaaloon, je ko'ee jose re vichaaree.
Rudhyaa maanhen thhaase prakaas, jyaare jaagse jeev sanbhaaree."(118)

Meaning : If ever one thinks carefully, it would become clear that, on knowing the secrets of Bhaagwath, illumination of true knowledge shall sweep the mind. When the Jeev would understand the sentiments of the secret contents of Bhaagwath, its heart shall be flooded by the illumination of true knowledge and get awakened in the process.

"Jeev jaagyo thyaare nathhee vasth veglee, aatham paraatham jod.
Thyaare vaanso dha'eene vishvne, sanmukh rehese kar jod." (119)

Meaning : The wealth of the eternal knowledge shall not be away from its grasp when the Jeev awakens. Its Aatma will meet up with its Paramaatma. At that time, the Jeev shall show its back to the world and stand before Sath-Chith-Aanandh Paar Brahm with reverence and folded hands.

"Vidhh saghlee samjhee vairaatnee, maayaa karse sath.
Swaamee sevak thhaase sanjog, thyaare udee jaase asath." (120)

Meaning : The darkness of falsehood shall dissipate from the heart when Jeev realizes Sath-chith-Aanandh Paar Brahm. It shall gain awareness of all realities of this world and, set out on the path of truth despite its bodily existence in Maaya.

"Thhaase sanjog thyaare bandhh chhootaa, karam naheen lavles.
Nihkarm thanaan nisaan ja vaagaa, akhand sukh paanmse vasek." (121)

Meaning : The hold of Maaya shall relax when the Jeev establishes

contact with Paramaatma and, the bindings of karma shall not remain even for namesake. At that time, the sounds of kettledrum of proclamation of unattachment shall be heard from this world and, the Jeev shall certainly attain eternal joy.

"Beejaa kehene dhosh na dheeje re bhaa'ee jee, ae maayaa vikraal.
Karoliyaa jem goonthhee goonthhe, mujhaa'ee ma're maahen jaal." (122)

Meaning : O' brothers! Don't blame anybody. This Maaya is very ominous. Just as a spider weaves its own web and meets its end trapped in its own web, so do the Jeevs of the world create their own entrapment of bindings, from which they are unable to free themselves during their lifetime.

"Je jeev hoy jal thanon, th'e na rahe vinaa jal.
Anek vidhh naa sukh dhekhaado, pan mooke naheen paanee-val." (123)

Meaning : The Jeevs of water (*fishes etc*) cannot live without water. Whatever other happiness be given to them, they would not desert water for even a moment.

"The'm jeev hoy saagar thano, th'e mooke naheen bhavsaagar.
Akhand sukh jo anek dhekhaado, pan mooke naheen pothe ghar." (124)

Meaning : Same way, the Jeevs of Bhavsaagar cannot leave Bhavsaagar. May, they be given as much knowledge of eternal happiness as possible, they are not willing to leave their Bhavsaagar.

"Kharo hase je kharee bhom thanon, aa vachan vichaarse jeh.
Agin jhaalaa dhekheene chhaadse, akhand sukh lese theh." (125)

Meaning : It is only the colleagues (*Ishwari or Brahmshrishti*) of eternal abode (*Behadh or Paramdhaam*) who shall reflect on these words and discard this world considering it as, as painful as the raging flames of a fire. Only such a person rightfully deserves to acquire the eternal happiness.

"Ma'n karam ne ttelse, jethhee pragat thhaay sarvaa angh.
Saathhee bodhh sanghaathee bole, Jeev ma'n aekai rangh." (126)

Meaning : The Jeev which has awakened itself by the gain of eternal wisdom, shall separate its mind from the inclinations of karma. The

consequence of it shall be that, same state shall prevail over even other parts (*senses*) subjugated to mind. When the Jeev would awaken its colleague mind, it would also start to speak the same language as the Jeev and that way, both the Jeev and the mind would paint themselves in the same colour of bliss.

Import : When the Jeev gets the perception of Brahm, even the mind which wanders in the subjects of senses shall not remain untouched. Mind alone is the ruler of senses. The spring of Brahmic bliss releases the mind from the bindings of karma and at that time, both the Jeev and the mind would drown in the elixir of bliss.

"Ha've gop vachan kehevaase gurgam, th'e kem pragat hoy.
Vishnu-sangraam kareene lese, saadhh hase je koy." ***(127)***

Meaning : With the mercy of Sadguru, the hidden deep secrets of spiritualism shall be brought to light from my mind. The only question is, how to manifest the same in front of this world? Any true Saadhhu or great scholar can avail this eternal wealth through spiritual debate.

Import : Just as Godhead Vishnuji establishes Dhharm by confronting demons, so do the valiant warrior class (*kshathriya*)

protect Dhharm by fighting against tyrants and, this is popularly referred to as Vishnu Sangraam (*combat of Vishnu*). The act of dislodging the demon of ignorance through the strength of knowledge by scholars or the learned, is known as Shaasthraarthh (*spiritual debate*).

"Aathaan anumaane baan naakhyaa udaadee, beejaa bhaaree udaadyaa na jaay.
Sanmukh ma'le naheen jihaan sooro, th'e hathhoo kaa vinaa na chodaay." (128)

Meaning : I have by inference only shot a few arrows of words of wisdom so that, the desirous or inquisitive in this world may become aware. The real and powerful arrows of wisdom cannot be shot off, till a colleague of Behadh or Paramdhaam is not encountered. To shoot the arrows of the word form of eternal wisdom without a proper target is not appropriate.

"Saadhh aolkhaase vachne, ane karse samaagam.
Saadhh vaanee saadhh aem ochare, sangath chhe saadhh rathan." (129)

Meaning : These words of mine shall be recognized only by the colleagues of (‘*Saadhh’ – true Saadhhu*) Behadh and, they shall only engage with me in deliberations. It is the averment of Saadhhus and Scholars that, spiritual discourse or deliberation is like an invaluable jewel.

Episode [126] Verses (1945).

This episode has originated in the name of shri Mihir-raaj ji to exhort the people of this world and it has no relation whatsoever with Sundharsaath or Aksharaatheeth.

“Par na aave thole aekne, mukh shree krishn kahanth.
Prasid’dhh pragat paadhharee, kivthaa kiv karanth.” ***(1)***

Meaning : Shri Mihir-raaj ji says that, if you ever take the name of that Shri Krishn, who plays the sports of Braj and Raas in Yog-maaya, there is no other karm in the world that can equal it. Many famous poets have said this very clearly through their poetry.

Import : This episode has sung glory of Shri Krishnji, the reveller of the sports of Braj and Raas in Yog-maaya. To link this episode in any way with the Paramdhaam resident Aksharaatheeth, is unwarranted.

The great poet of Sanskrit and Maharshi (*knower of the meaning of all Vedhaas*) Vedh Vyaasji has averred so, based on the laudatory prayer of Bheeshmji for the great Yogi Shri Krishnji:-

'Aekoapi krishnasy krithaha pranaamaha dhashaashvamedhhaavabhruthhen thulyaha.

Dhashaashvamedhhee punarethi janm krishn pranaamee na punarbhavaay.'

This hymn can be found in *Ank. 47/92* Shaanthiparv of Mahaabhaarath. The inherent meaning is that, the fruit of paying obeisance, even once, to that reveller of Vaikuntt, the great yogi Shri Krishnji, is equal to that of ten 'Ashvamedhh Yajn'. Rebirth of one, who has performed ten Ashvamedhh Yajn, is possible but, not of the one who pays obeisance to Vishnuji form of Yogi of Yogis, shri Krishn. Beautiful and good poems have been penned highlighting the glory of revellers of Vaikuntt, Braj and Raas by Madhhusoodhan, Saraswathi, Meera, Soor, Raskhaan, Rahim and Narasaiya etc.

"Kot karo narmedhh, ashvamedhh ananth.
Anek dhharam dhharaa vikhe, theerathh vaas vasanth." ***(2)***

Meaning : May you undertake thousands of Narmedhh Yajn, countless Ashvamedhh Yajn, comply with the great Dhharms of this

world or stay at famous pilgrimage places, but none of these is equal to taking the name of Shri Krishn.

Import : There is no description whatsoever in Vedhs of human sacrifice in the name of Narmedhh Yajn or of horse, cow and donkey in the name of Ashvamedhh, Gomedhh and Gardhbhejya respectively. Depraved, selfish and evil hearted followers of left handed doctrine, by making false and fallacious interpretations of Vedhic hymns, have paved the way for the killing of innocent animals, which is wholly condemnable.

It is said in 'Shathpathh Braahman' that, **'aajyayam medhhaha'** meaning, performing funeral rites of dead humans is, Narmedhh Yajn. **'raashtr vaa ashvamedhhaha'**: governing the country (*raashtr*) as per Dhharmic principles is in itself 'Ashvamedhh Yajn'. **'annan hi gauha'**: to keep grain, senses, earth, rays etc pure, are Gomedh Yajn'. Eating minimal food like donkey, indulge in self study and to exert self greatly in meditation etc. for maintaining strict celibacy, is Gardhbhejya Yajn.

"Sid'dhh karo saadhhan, vipr mukh vedh vadhanth.
Sakal kriyaasoon dhharam paalthaan, dhayaa karo jeev janth." ***(3)***

Meaning : You may acquire great attainments through spiritual penances, may give explanatory narrations on Vedhaas by becoming wise, may perform all karmas according to the dictates of Dhharm and may show great pity and care for other living but, even then the fruit that you get out of these great deeds, would not equal that of taking the name of Shri Krishn just once.

"Vrath karo vidhh vidhhnaa, sathee thhaa'ao seelvanth.
Vekh dhharo saadhh santhnaa, ganaanee ganaan kathhanth." ***(4)***

Meaning : You may observe many types of fasts, may become a chaste and virtuous faithful woman adhering to the to the Dhharmic principles of loyal wifehood, may adorn the garb of Saadhu or saint or may even become wise and take to accretion of knowledge but still, all these are not equal to taking the name of Shri Krishn once.

Import : To consider fasting as Vrath is Puraanic belief. In fact, to stand with firm vow to discharge virtuous acts in itself, is Vrath. True Saadhhu or saint is recognized by the purity of heart and not by adornments. To bring the knowledge of Vedh in practice is more salutary than mere recitation.

"Thapasee bahu bidhh dheh dhamo, sarvaa angh dhukh sahanth.
Par thole na aave aekne, mukh shree krishn kahanth." ***(5)***

Meaning : By becoming an ascetic, you may suppress your body in many ways, meaning, may make your body weak and, even if pain and suffering afflict every part of your body by severe penance etc, the outcomes or gains of these acts are not equal to taking the name of shri Krishn.

"Meheraaj kahe mukh ae dhha'n, jo valee rudhe ramanth.
Choudhe bhavan th'e jeethiyo, dhha'n dhha'n ae kulvanth." ***(6)***

Meaning : Shri Mihir-raaj ji says that, blessed is the face (*mouth*) that takes the name of shri krishn repeatedly. Further, what to say of any one who enshrines in one's heart, Shri Krishn, the reveller of Braj or Raas? Such one revels in the eternal bliss of Behadh, beyond the 14 tiers of this world; blessed-blessed is such a pure hearted one.

Episode [127] Verses (1951).

This episode is an exercise to educate the Saadhhus of the present day Kaliyug.

"Haanre maaraa saadhh khuleenaa saambhhlo.
Maayaa khohedo andhher khehevaay, maanhen saadhh bandhhaanaa jaay.
Thamne hajee lage sodhh na thhaay, kaal thaakhee ubhho maathhe khaay." ***(1)***

Meaning : Shri Mihir-raaj ji says, O' My dear Saadhhus of this Kaliyug! Please listen to what I have to say. This Maaya is like the ignorant form of the darkness of a dense fog. Even all the Saadhhus and the learned remain bound by the bindings of this Maaya. Until now, you have not become aware of the fact that, death is hovering over your head and eating away your lifespan.

"Saadhh vaanee thamen saambhlee re, kaan na vichaaro ma'n.
Aane ajvaale maankhhe, thamen kaan re bhhoolo saadhhoo Ja'n." ***(2)***

Meaning : You have heard the words of the great wise scholars but you never bothered to reflect on them. Even after gaining the human body and being under the illuminating wisdom; meaning, even after

listening to discourses of scriptures, why are you still lost and meandering about?

"Khhin maahen arthhaj leeje re, je vachan kahyaa vedh vyaase.
Deepak vaa maa khhame naheen, hamanaan dhhavak andhhaarun thhaase." ***(3)***

Meaning : Please grasp in a moment the gist of what Vedh Vyaasaji has said in Shrimadh Bhaagwath because, life is very transient. Just as breeze extinguishes a lamp, so can the lamp of life also extinguish this very moment and plunge into darkness; meaning, death can overtake.

"Kathhathaa saambhalthaa ae ginaan re, ja'm vaaro aavse re.
Adhh vache sarv mukaavee, tharath baandhheene jaase re." ***(4)***

Meaning : if you would end up spending all your time in only saying and hearing the wisdom of Shrimadh Bhaagwath, the agent of Yamaraaj shall come during the recitation itself, tie up, and take you away from in front of all.

"Saanchu kahe dhukhh laagse, saanchu th'e kehene na suhaay.
Pragat khahiae monhon oopar, thyaare dhohelaa th'e sahune thhaay." (5)

Meaning : You will feel upset if told the truth and, ironically no one even likes when told the truth. If bitter truth is told in front of anyone, everyone feels unhappy.

"Aavaloon dhekhee hoon na sakoon, thyaare soo'n karoon me'n na rehevaay.
Vekhh dhharee lajvo saadhhne, aem th'e maate kehevaay." (6)

Meaning : I cannot see anything contrary to truth. What can I do for that? I cannot tolerate it. I am forced to say such things because, wearing the garb of Saadhhus, you are disgracing the community of Saadhhus.

"Dhusht thha'ee avgun kare, th'e ja'ee jampuree ro'y.
Pa'n saadhh thha'ee kukaram kare, thenoon ttaam na dhekhoon koy." (7)

Meaning : If any cruel or wicked commits offence, he goes to Yampuri but, there is no idea about whereabouts of those who commit evil

deeds despite being Saadhhus.

"Krodhh ahanmev samen naheen, ane vekhh dhharo chho saadhh.
Lobh lajyaa nam'e naheen, maahen motee th'e ae braadhh." (8)

Meaning : You have uncontrollable anger and pride in every cell of your body. Though you have assumed the decorations of a Saadhhu, you have heaped up greed. You are bereft of humbleness and shame, meaning, you are shameless. This is the biggest ailment within you.

"Ut'tham kahaavo aapne, ane naam dhharaavo saadhh.
Saadhh malyo nav aolkho, maahen avgun ae agaadhh." (9)

Meaning : You area a Saadhhu and yet, you yourself trumpet about your greatness. You refuse to recognize a true Saadhhu when you meet one. This is one great bad quality within you.

"Na karo sangath saadhhnee, ma'n na dhharo vishwaas.
Sanjampuree na dhukh saanbhlo, pan thohe na upaje thraas." (10)

Meaning : Neither do you keep company of good Saadhhus nor do you keep trust on anyone. You do know of the fearful sorrows of Yampuri

but you seem to be not at all afraid that, you may also have to bear them.

"Chhetharvaan heendo jagdhees ne, th'e chhetharyaa kem karo jaay.
Paas beejaane maandiae, ja'ee aapopoon bandhhaay." (11)

Meaning : You try to cheat God even, but then, you never think of how you can cheat him. One who spins a web of conspiracy against others gets trapped in it oneself.

Import : Because of the showy ostentations of Puraanic culture, the detached class has slipped into the darkness of ignorance. The consequence of it is that, saints, who give spiritual education to others, have themselves set on the path of sin. The verses of this episode try to throw light especially on these aspects.

"Asnaan karee chhaapaa thilak dhe'ao, kantt aaropo thalsee maal.
Ginaanee kahaavo saadhh mandalee, pa'n chaalo chho kehee chaal." (12)

Meaning : You take bath and apply marks of sandalwood on your body and forehead. To show off your devotion, you put a rosary of Tulsi around your neck. You project yourself as the knowledgeable

amongst the gathering of Saadhhus but you care a damn about your behaviour and conductance.

Import : Putting mark of vermilion or sandal and adorning of rosary of Tulsi etc are never part of Vedhic culture at all. In fact, these are meaningless things, which push all into the darkness or, ills of ritualism.

"Vekh ut'tham thamen dhharo, pa'n mohelo th'e mail nav dhhu'ao.
Panthh karo chho kehee bhomnon, ridhe aankh ughaadee ju'ao." (13)

Meaning : You tend to your external wear and get up, but never clean the inner dirt. Just open the eyes of your heart and see for yourself, where are you headed and, where it will take you?

"Ma'n mailaa dhhu'ao naheen, ane ujalaa karo aakaar.
Aakaar thihaan chaale naheen, chaale nirmal niraakaar." (14)

Meaning : You never wash off the dirt in your mind and are only involved in keeping your body neat. This penta-elemental body will never go to that eternal abode. Only pure and clean Niraakaar Jeev shall go there.

"Vaikuntt unchoon sikhar par, uvat chaddthaan uchaa'n.
Moh jal leheraan maare saamiyo, ihaan vaa'ae th'e vaa udhhaa'n." (15)

Meaning : In this 14-tiered world, Vaikuntt is above all, like being the peak of a mountain. The path to reach there is full of climb and very uneven. Strong wafts of Maaya strike against you from in front. The wind of illusion of this place takes you off the path in the reverse direction.

Import : This verse is a figurative comparison of a mountain and Vaikuntt. Just as to reach the peak of a mountain one has to trek through uneven terrain and steep climbs, so do one has to trek through the arduous path of spiritual endeavours, in which trials and tribulations await you at every step, for the attainment of Vaikuntt; but one has to move ahead with courage and determination.

"Chaddvoon unchoon cheerak thha'ee, vaate dhukh dhiae ghanaan dhusht.
Parvaah utharthaa soheloon, pa'n dhoheloon th'e chaddthaan pusht." (16)

Meaning : Treading the path of Vaikuntt is possible only by getting detached from the momentary pleasures of the world. Many a wicked

like lust, anger, greed, desire, pride and envy cause hurdles on the path and wreck untold miseries. Coming down a hill is very easy but, climbing up is very arduous and tiresome.

Import : People lead their life easily and casually by enjoying the pleasures of the senses and, this finds comparison in the verse as coming downhill. As against this, to set the heart on the path of divine love for Sath-Chith-Aanandh Paar Brahm by turning away from all worldly pleasures is in itself like going uphill; but on reaching the goal one gets to enjoy infinite happiness and joy while, on getting down easily, one has to bear the sufferings of 84 lakh classes of birth.

"Soheloon dhekhee kaan uthro re, aagal dhokh anek.
Chaddthaan ghanuaen dhoheloon, pa'n vaikuntt sukh vasek." ***(17)***

Meaning : Why are you coming downhill looking to the ease and comfort; meaning, why are you adopting the path of worldly pleasures? However, in future you will have to bear great difficulties on this path. Though there are great difficulties on uphill trudge, great pleasures of Vaikuntt etc await you after that ordeal.

"Sapan thanaan sukh kaarnen, kem kho'eae akhand sukh.
Sukh supne dhekhee karee, kem leeje saakhyaath dhukh." ***(18)***

Meaning : Why are you foregoing the eternal happiness for the sake of false pleasures of the world? Trapped in the impermanent joys of the world, why are you inviting the actual sufferings of birth and death?

"Cheerak thha'ee thamen na sako re, maayaamaan thhayaa motaa.
Vaanee vichaaree nav ju'ao, pachhe saasthr karon kaan khotaa." ***(19)***

Meaning : You cannot remain as a true detached in this world by occupying prestigious positions of head of religious orders or, head of monasteries. You never give serious consideration to the words of Vedh Vyaasji but instead, put all your might in proving them wrong.

Import : The heads of religious orders or monasteries lead part family life only. The desire for status in the world, greater income in the form of offerings in hermitage or temple or, even a desire for greater number of disciples, all put them at par with a family life. One needs to shun such positions to enjoy the true flavour of spiritual life.

"Dhukhdaa khamee thame na sako, maayaa sukhe rahyaa maano re.
Chaddaa'ae naheen aenee uvate, paachhaan chaddthaane kaan thaano re."
(20)

Meaning : O' Saadhhus! You are getting intoxicated with the pleasures of Maaya. You are not ready to accept even a bit of sufferings or difficulties for the attainment of the eternal happiness. If you are not able to walk the uneven rough path of eternal happiness, why are you then pulling back others who tread that path?

"Thaanyoon thamaaroon su'n kare, jene laagyo chhe cholno rangh.
Saadhh kahaavee asaadhh thhaa'ao chho, karo chho bhajanmaan bhangh." ***(21)***

Meaning : What could your pulls and pushes or, contradictions do to those, engrossed in the love-filled devotion? Despite projecting as a Saadhhu by your attires and adorations, you commit acts of wickedness and create hurdles in the path of those truly devoted, by entering into quarrels and altercations.

Import : If it be said that, a clap requires both palms and not one, it

would not be out of context. Certain mistakes are probably committed even by those involved in spiritual endeavours, which may create squabbles and confrontation and, what can be said of it is that, their co-existence is like a mixture of fruits of jujube and plantain. When banana is in its own euphoria, jujube fruit tears it by its thorns. Hundreds of excuses crop up to rake up altercations if bitterness and malice take a firm footing in the heart. The attitude and behaviour of those consuming Thaamasic or Rajasvic food are also like this. Rajogun is in general in operation in those who are ritualistic, conventionalist or head of monasteries. They never like those who are involved in spiritual endeavours and, this results outwardly in contradictions and confrontations.

"Paglaa pothaanaa ju'o naheen, ane beejaane dhekho chho dhosh.
Saasthr arthh samjhyaa nathhee, thaan jaatho nathhee ridhe rosh." (22)

Meaning : O' Saadhhus! You don't look at yourself and, ever remain busy looking at other's mistakes or follies. You don't even know the opinions of scriptures due to which anger fails to take leave of your heart.

"Saasthron maarag be kahyaa, threejo na kahyo koy.
Aek vaat vaikuntt thane, beejee swarg jampuree joy." ***(23)***

Meaning : Only two paths are shown by scriptures and no third one. One path is of Vaikuntt and the other towards heaven (*Swarg*) or hell (*Yampuri or Narakpuri*).

"Valee aek vaat kahee karee, th'e thathkhinn keedhhee lop.
Thihaan'naa hathaa th'e chaalyaa, pa'n rahaa th'e maayaamaan gop."
(24)

Meaning : Another path, in addition to these two finds mention in scriptures, which is kept hidden immediately. Whoever was from there only walk on that but, remained hidden in Maaya.

Import : The path beyond Hadh (*Vaikuntt – Niraakaar*) is of Behadh, which is of love-filled devotion. Those who commit sins go to hell, those who do virtuous deeds go to heaven, those who do penances or show austere devotion go to Vaikuntt and those who take to yogic practices go to Niraakaar. Those who adopt the exclusively unique path of love attain Behadh and Paramdhaam, but only a scarce few are up to it. Such always remain hidden from the ritualistic people of

the world.

"Thame re ju'o pothe aap sanbhaaree, kehee re leedhhee chhe vaat.
Kehee re bhomnaa bandhh baandhho chho, utharso keehe re ghaat." (25)

Meaning : O' Saadhhus! Please make yourself cautious and see which path have you taken? To which place have you readied (*worship*) yourself to go and where will you end up, Yampuri, Swarg, Vaikuntt-Niraakaar, Behadh or Paramdhaam.

"Gu'n pachveese baandhhyaa re, baandhhyaa th'e nave angh.
Indhree pakhe gune baandhhyaa, ko'ee dhridd karee maayaa sangh."(26)

Meaning : You have got yourself bound by 25 substances (*5 subtle matter – the subjects of five senses + 5 gross matter – ether, air, water, fire and earth + 10 organs – five organs of senses and five organs of action + 4 aspects of inner self – mind, conscience, intellect and ego + Jeev + 9 parts – two hands, two legs, two ears, two eyes, nostril + 2 aspects of senses – operation and contentment + 3 Guns –Sathv, Raj and Tham*). This way, you have established good rapport and company with Maaya firmly.

"Bandhh prabhuson na baandhhyaa re, thyaare kenee pere aave theh.
Rudhe vichaaree jo'eae jo, baandhhyon chhe kesun neh." (27)

Meaning : How can you expect Lord to come to you, when you have not established your attachment with Him? If ever you think about it carefully, you will come to know with whom you have established attachment, with Lord or Maaya.

"Jere gaamnee vaataj leeje, aave thehaj gaam.
Jaanee ne jampuree jaa'o chho, thyaare na aave akhand vishraam." (28)

Meaning : Path to whichever destination you take, that destination alone shall be reached. When you are treading the path of Yampuri of your own accord, you cannot get eternal happiness.

"Soothhee vaat jaanee sanjampuree, kaan sahuae ujaanaa'n jaa'o.
Vedh puraan thamen saambhlee, aem rudhe phootaa kaan thhaa'o." (29)

Meaning : Considering it as easy, why are you running along the path to Yampuri? Why is it that the eyes of your heart are blind despite having heard Vedhaas and Puraans?

Import : Ordinarily people are mostly involved in eating, sleeping and procreation and they have considered these alone as every thing. They consider a life of penances or austere devotion, renunciation and spiritual endeavours as very hard because of which, they blindly walk along the path of Yampuri that has all types of enjoyment as primary priority. On this path, spiritual life is a matter of ridicule.

"Dhekhaa dhekhee panthh karo chho, rudhe nathhee vichaar.
Saasthr vaanee jo sath karo, tho bhoolo kem aavaar." ***(30)***

Meaning : Even a bit of good thoughts is not there in your heart. Imitating each other you nurture your parochial and sectarian beliefs. If you ever consider the words of scriptures as true, why are you meandering around forgetfully, despite having got this invaluable human body?

"Ddolthaan ddolaane soheloon, pa'n aagal undee khaad.
Lohee maans sarve sookse, pachhe gharat dhalaase haad." ***(31)***

Meaning: To fall down is easy but, ahead is the very deep gorge of hell. Blood and flesh of your body shall get dried on falling into this gorge. Later, your bones will be crushed in a millstone.

Import : The real meaning of 'to fall down' is to get drowned in worldly pleasures leaving aside the path of spiritual endeavours; as a consequence of which, will have to bear innumerable sorrows and pains in birth and death forms of hell.

"Kes twachaa jaase charmaa'ee, nason thrutse nirvaan.
Vidhh vidhhnaa dhukh dhekhso, pa'n thohe naheen chhode praan." (32)

Meaning : During the torture/painful inflictions of hell, your hairs will come off and your skin will crack. Definitely, your veins will also be broken into pieces. In these hellish experiences, you shall suffer different types of pain but still, your life force will not ebb away.

Import : The types of sufferings of hell finding description, are in principle to be experienced by Jeevs in their various classes of birth. The pains of cutting and burning are possible only with the gross body and not with the subtle body. Therefore it becomes clear that, the 84 sections of hell actually represent the 84 lakh classes of birth.

" Jampuree naa dhukh dhaarun, thesoon nathhee thamen maanyaa.
Puraan th'e maate kahe pukaaree, kene jaay rakhe ajaanyaa." (33)

Meaning : Why don't you accept that the sorrows of Yampuri are great? This has been told repeatedly in Puraans so that nobody might say " I was not aware of it".

"Kund attaavees kahyaa sukdhev, aek beejaa thhee chaddnaa jaay.
Thyaare padyo pareechhith dhukh sunee, swamee beejaa tho na sanbhlaay." ***(34)***

Meaning : Shukdhevji has described 25 sections of hell, in which sufferings increase on progress from one to another. At that time, King Pareekshith fainted hearing the description of the sufferings and said " O' master! I am not in a position to hear the sufferings of hells further".

"Chappan rahyaa vin saanbhalyaa, thethaan sunee na sakyo ray.
Kalkalee kanpmaan thhayaa, th'e than kahyaa na sunyaa jaay." ***(35)***

Meaning : King Pareekshith could not hear the description of the remaining 54 parts. He started shivering with discomfort. This way, description of the remaining 54 sections has never been said or heard.

"Dhaiv tho dhosh liae naheen, th'e maate keedhhaa puraan.
Dhekhee pado kaan khaadmaan, aa thaan sahune kare chhe jaan." (36)

Meaning : God does not take any blame on himself and that is why such things have been got written in Puraans. Even after this, why are you falling into the gorge knowingly? God is telling all through the medium of scriptures.

"Swaadhe laagyaa sukh bhogvo, pa'n pachhe thhaase pachhthaap.
Vyaas vachan jothaa nathhee, pachhe ghas'so ghanum ban'ne haathh."
(37)

Meaning : You have got the taste of enjoying the pleasures of the senses but, you will have to repent greatly afterwards. Have you not seen the words of Vedh Vyaasji in Shrimadh Bhaagwath? You will end up wringing your hands in repentance if you would not improve on your mistakes.

Import : 'End up wringing hands' is an allegorical expression, which is used in such a situation when, one is lost totally not knowing what to do and has lost everything. Overtaken by shame, one does not look up at that time.

" Bhat jee chokhoon thamne kem kahe, jene maandyoon ae oopar haat.
Soothhee dhekhaade sanjampuri, thame apgaro aenee vaat." ***(38)***

Meaning : Why should Bhatji, the reciter of Bhaagwath tell you the truth? He has made a business of Dhharm. He is showing you the straight path to Yampuri by enmeshing you in his trap-net of words. You are also following the path shown by him.

" Budhh thamaaree kihaan ga'ee, pachhe aavse th'e keehe kaam.
Vachan ju'o sukdhevnaa, themaan pragat paraadhhaan." ***(39)***

Meaning : Where have your intellect gone? Of what use will it be afterwards? You should concentrate on the words of Shukdhevji, which are the descriptions of supreme truth.

"Arthh la'ee saasthr thano, thamen aolakhjo aa ttaam.
Beeho chho chhaayaa thhakee, ju'o kare chhe kon sangraam." ***(40)***

Meaning : You please recognize the originality of this world by grasping the true opinions of scriptures. You are afraid of Maaya. Now see, who is waging war with it?

"Kom thamsoon judhh kare, beejo ubho saamo keeho chor.
Aap bandhhaanaan aap soon, maahelee gamaa thimar ghor." ***(41)***

Meaning : And, who is evidently fighting with you? Which other thief is standing in front of you now? You have got yourself bound in the desires of your conscience. This is the reason why the darkness of ignorance is clouding your heart.

Import : Jeev had been coaxed to fight against Maaya in the previous verse as, after fighting with it only liberation can be had. The inner self (*mind, conscious, intellect and ego*) wandering in ignorance is like that thief, which steals the inner happiness of Jeev.

"Sansaar sootho dhhaaran karee, th'e thaan kenee pere jaage re.
Pa'n saadhh kahaavo nidhraa karo, moone dhukh th'e thenun laage re".
(42)

Meaning : The world is under the deep slumber of Maaya. Alas! How would it wake up? Its awakening is very difficult. Even after being known as a Saadhhu, you are sleeping in the deep slumber of Maaya

and I am very sad about it .

"Nidhraa paree naakhee dhe'ao, utteene ubhaa thhaa'o re.
Beejee th'e vaath mookee karee, thame graho prabhoonaa paa'ao re."(43)

Meaning : You please leave the slumber of the imposter Maaya and stand up. Leaving aside all aspects of ritualism take to the feet of God with love.

"Pathivrathaa pane seviae, na thhaay vesyaa jem.
Aek meleene anek keeje, thenee thhaay dhhaneevat kem." (44)

Meaning : The devotion of that Parmaatma is done only with a chaste sentiment. His realization becomes impossible by adopting the way of a whore and therefore, you should not worship many Gods. How would the love-full mercy of that Paar Brahm be showered on you by worshipping multiple Gods as tutelary Masters, leaving aside the Beloved Paar Brahm?

"Gehen dhhaaran thame parharo, taalo th'e thimar ghor.
Utteene ajvaale ju'o, thyaare dhekhso maahelaa chor." (45)

Meaning : You please shove aside this deep slumber of Maaya. Then, when you try to see under the illumination of wisdom by dissipating the thick darkness of ignorance pervading your heart, you shall become aware of the thief sitting inside as well.

"Jyaare arthh leso vaanee thano, thyaare arthhmaa chhe ajvaas.
Ajvaale jeev jaagse, thyaare thhaase talee chor dhaas". ***(46)***

Meaning : When you will understand the real meaning of the words of Shukdhevji, you shall then also grasp the hidden knowledge within it. When the Jeev awakens in the illumination of that knowledge, then even that thief, who was stealing your inner (*Aatmic)* wealth, shall become your slave.

"Vairee talee volaavaa thhaase, jo ae karso jathan.
Aenee pere ae paamso, amolak ae rathan." ***(47)***

Meaning : If you would try to put in efforts in this way, then your enemies like mind, conscience etc shall also become your helpers by forgetting their hostility. This way, you shall attain that priceless jewel of Paar Brahm in this world itself.

Import : The Jeev wanders around lost in Maaya, only because all the four members of its inner self (*mind, conscience, intellect and ego*) are trapped in ignorance. The inner self is within the causal body and so, without it, no activities are possible in the subtle or gross body. When the inner self starts moving on the right path by becoming friendly under the illumination of true wisdom, it is then natural that, the Jeev shall attain its ultimate goal in no moment.

"Janam maankho khand bharathhano, ane srisht kulee sirdhaar.
Ae vrithhaa kaan nigamo, thame paamee ut'tham aakaar." ***(48)***

Meaning : You have acquired all the four priceless things; the invaluable human body, Indian subcontinent, 28th Kaliyug and the divine feet of Aksharaatheeth Paar Brahm, the Beloved of Brahmshrishtis. Why are you wasting this excellent moment lost in Maaya despite getting this coveted human form?

"Chaar padhaarthh paamiyaa re, ae thhee leeji'ae dhhan akhand.
Avsar aa kem bhooliae, je thhee dhhanee thhaay brahmaand ." ***(49)***

Meaning : O' Saadhhus! You are lucky to be blessed with all the four gifts. With these, try to avail the bliss of eternal Behadh and

Paramdhaam. Why are you failing to make capital of this opportunity? On realization of the eternal wealth, your glory shall be also like that of the Master of this Brahmaand.

Import : This episode has manifested essentially to goad the Saadhhus of Vaishnav sect. Due to their infatuation for ignorance, the Vaishnav Saadhhus worship insentient idols, trees (*Banyan and others*) and rivers (*Ganges and others*) and, remain lost in the vicissitudes of birth and death. Possibly, if they take advantage of this opportunity, their glory shall become like that of their tutelary Godhead by the perception of Behadh. Even though Aadhi Naaraayan Himself is deprived of this eternal happiness at this moment, the said possibility of Vaishnavs to attain this eternal happiness, depicts the importance of all the four gifts available to humans.

"Choudhe bhavan jene ichhe, ko'ee virlaa ne praapth hoy.
Ae paanmee kem kho'eae, thoon thaan rathan amolak joy". ***(50)***

Meaning : The four gifts desired by the creatures of the 14 tiers, are available to only a scarce few. Even after acquiring all the four in the form of priceless jewels, why are you losing them?

Import : Regarding the importance of human body, it has been truly said that,

'Gaayanthi dhevaaha kil geethkaani dhhanyaasthuthe bhaarath bhoomi bhaage.

Swarg apavarg padhamaarg bhoothe, bhavanthi bhooyaha purushaaha surthvaath.'

Even the divinities of Swarg sing that, blessed are the humans born in the Indian subcontinent. By leaving the pleasures of Swarg (*Heaven*), they assume human forms in the Indian subcontinent.

"Rathan th'e aane kem kahiae, pa'n aa bhom upmaa aeh re.
Ka'ee kot rathan jo meliae, aane thole na aave theh." ***(51)***

Meaning : How could this human body be told as a jewel? But, in this world, that is the only comparison that can be made. Even crores of Jewels cannot equal it in importance.

"Ha've sudhhar so sangath thhakee, jo malse aehvo saadhh.
Saasthr arthh samjhaavse, thyaare talse saghlee braadhh." ***(52)***

Meaning : If you get such a Sadguru in saintly form, who can make you understand the true opinions of scriptures, your entire ailment of illusion shall be cured. You shall definitely be reformed in his association.

"Sangath karso saadhhnee, ae rudhe karse prakaas.
Thyaare th'e soojhse, thhaase andhhkaarno naas." (53)

Meaning : When you would associate with such a Sadguru form of saint, he shall illuminate your heart with the Thaarthamic wisdom that would take you beyond the illusory ocean. At that time, you shall realize everything and, the ignorant form of darkness shall be completely annihilated.

"Jyaare andhh agnaan udee gayun, thyaare pragat thhayaa paarbrahm.
Rangh laagyo ae ras thano, th'e chhoote valtho kem." (54)

Meaning : The glory of Sath-Chith-Aanandh Paar Brahm shall manifest in the heart, when the ignorant form of darkness dissipates. When the love of Beloved shall possess you, it shall not be dispossessed by any means.

"Vasth khareeno je rangh laagyo, th'e thhaay naheen keme bhangh.
Bhalyo je bhagwaan so'n, theno dheese aekaj rangh." ***(55)***

Meaning : When the heart gets painted with the colour of the love of Sath-Chith-Aanandh Paar Brahm, no binding of Maaya can remove that paint. One has perception of nothing but of Lord when linked with Him, and sees no importance for anything else.

"Sukh akhand aenee pere, thamen lejo sangath saadhh.
Adhhkhin vilam na keejiae, aa aakaar khoto saaj." ***(56)***

Meaning : O' Saadhhus! Please avail of the joys of the Eternal by association with the saintly form of Sadguru. This body is perishable and so, let there not be a delay of even half a moment in the matter.

"Khotaa thhee kharo leejiae, avsar aevo aaj.
Aa velaa amrith ghadee, prabodhh kahe meheraaj." ***(57)***

Meaning : In order to enthuse everybody, Shri Mihir-raaj ji says that, this is the golden moment to attain Sath-Chith-Aanandh Paar Brahm through this mortal body. This is that sweet moment of elixir whence

it is possible to attain Beloved.

"Saadhh jo jo thamen saanbhalee, vachan ma karjo lop.
Pragat kahyoon aa paadhhrun, beejee gurgam thhaase gop." ***(58)***

Meaning : O' Saadhhus! Please reflect on the words that you have heard through me. Now don't abandon these words of mine from your heart. I have told you these words clearly and truly but, the other deeply mystic aspects of spiritualism can be gained only by the grace of Sadguru.

"Beejaa vachan bhaaree kem kahiae, th'e thaan arthhee binaa na apaay.
Kesaree dhoodhh kanak naa re, paathr binaa na samaay." ***(59)***

Meaning : O' my dear Saadhhus of Kaliyug! Listen to these words of mine. The milk of a lioness is so costly that, only a golden vessel befits it. Similarly, the deeply mystic secrets of spiritualism cannot be given to any one without eligibility.

Episode [128] Verses (2010).

This episode, like the previous episode is again addressed to the community of Saadhhus.

"Haanre maaraa saadhh kulee naa jo jo. \|Tek\|
Kohedaa andhher moh maahen, malvo chhe saadhho santh.
Jene radhe maa vasyaa vaalo jee, maaraa janam sandhhaathee th'e mithr."
(1)

Meaning : O' my dear Saadhhus of Kaliyug! Please reflect on these words of mine. I want to meet, in this darkness filled world of Moh-saagar, those Seers and saints in whose heart, the Beloved Owner (*Vaalaaji*) is resident. They are my true friends from the beginning.

Import : This verse has the expression 'janam sanghaathee' which means, friends from births. Even though it is impossible for Shri Indhraavathiji to take birth, the address herein is, as of a Jeev and, is addressed to those in whose heart Beloved Owner is enseated.

"Aa kohedaa maan saadhh su'n kare, jene baandhhyo charan su'n chith.
Raath dhivas rame ridhe maan, thene su'n kare prapanch." ***(2)***

Meaning : What could the Saadhhus do in this thick darkness of

Maaya? What can the delusions of Maaya do to those who have bound their conscience to the feet of Vaalaaji and, in whose heart the Beloved of soul is ever-seated day and night?

"Gop rehese saadhh aene sagen, th'e pragat kenee pere thhaay.
Vekh vadhhaaryaa bahu vidhh thanaan, th'e kholyaa kem karee jaay."(3)

Meaning : Such Saadhhus will be staying in this world *in cognito*. They will not be apparent overtly, meaning, will not reveal their true inner identity to all. Many unworthy people roam around nowadays in the garb of Saadhhus. How to search true Saadhhus from amongst them?

"Sarkhaa sarkhee sarve prithhvee, maahen vidhh vidhh naa vahe naaraayan.
Naheen aakaar phare saadhh thano, pragat naheen aedhhaan." (4)

Meaning : All in this world move around as devotees of God Naaraayan imitating each other. To move around aimlessly is not befitting of Saadhhus and this is not their true identity.

Import : To move around in pursuit of knowledge and wisdom is

appropriate but, to move around for mere vision of insentient idols or for earning virtues by taking bath in rivers, is meaningless.

"Aa bhom andher maahen aamlaa, jeev vedhhyo saghalee braadhh.
Jene th'e ja'ee ne poochhiae, th'e mukh thhee kahe amen saadhh." (5)

Meaning : The Jeev is wedded to all types of disease in this world of thick darkness of Maaya. Anyone whosoever is asked, says that, "I am a Saadhhu".

Import : Jeev in its original form is pure but, due to the communion of inner self and senses, it gets trapped in the defilements of Maaya. Jeev gets inflicted with both bodily and psychic disorders, which is very sorrowful.

"Khojo kharaa thha'ee th'e maate, aa rachiyo maayaano phandh.
Dhunee mujhaanee pheraa dhiae, maahen padyaa radhe na andhh." (6)

Meaning : This world is a noose of Maaya and so, we should search for the Sadguru form of saint as true connoisseurs. Jeevs have got scared wandering around 84 lakh classes of birth and their hearts have got covered with the darkness of ignorance.

"Aap na aolkhe dhuniyaan pothe, soojhe naheen bhom gath.
Ae pher bhom andhher thano, the'ne radhe na aave ma'th." ***(7)***

Meaning : The people of this world are neither able to recognize their original form nor this illusory world. This entire world has originated from the ignorant form of darkness and so, pure knowledge fails to manifest in their hearts.

"Dhekhaa dhekhee panthh kare, ane chaalthaa sahu ko'ee jaay.
Jaanee saadhhan kare sanjampuree naa, manmaan chinthaa na thhaay."
(8)

Meaning : By imitating each other, people join various sects without any rational or logical thinking and, start following it blindly. Even if they realize that, their spiritual practices only lead to Yampuri, no doubts or worries cross their mind.

"Soone ridhe dheese sahu ko'ee, sudhh budhh naheen vichaar.
Dhekhee kahee re dhokh jamdhooth naa, ae kohedaa thanaan andhhaar."
(9)

Meaning : The hearts of all here appear devoid of knowledge and love. Neither do they have awareness of truth nor do they have the intellect for judicial evaluation. They do not even possess resolute thinking about truth. Such darkness, as of the fog of ignorance of Maaya, has descended here that, they are blissfully worriless about the painful and sorrowful sufferings inflicted by the agents of Yam despite having read or heard about them.

"Ko'ee kone poochhe naheen, chhe ko'ee beejo ser.
Saadhh pukaare paadhhraa, pa'n aa ajaano andhher." (10)

Meaning : No one here even enquires of each other about any other possible means of transcending this ocean of existence. True Saadhhus have shown the straight path but, these blockheaded people are lost in the darkness of ignorance.

"Kot upaay kare jo ko'ee, tho soojhe naheen sanandhh.
Kohedaa thane aankadee na laadhhe, tho chhoote naheen bandhh." (11)

Meaning : Even if you take recourse to countless means, the true path to get out of this Maaya is not findable. It is not possible to be

freed from the bindings of Maaya till the secret of its fog is not understood.

"Aene samen aap jhalaavee, ane saadhh thhayaa maahen santh.
Sangath keeje theh thane, jene chokas keedhhun chhe chith." (12)

Meaning : In such a situation, if you have, by your inner restraint, become a saadhhu amongst saints, then keep company of such a Saint, who has alerted his conscience and become cautious; meaning, has made his conscience pure and clean.

Import : There is great difference between a Saadhhu (*sage*) and a Santh (*saint*). The first stage of a detached life is Saadhhu. Saadhhu is one, who trains his mind and senses to walk on the right path and, the highest state of a Saadhhu is that of an accomplished one. Only one, who has realized his inner self or, has realized the Brahmic principle alone, has the right to be called a Santh. However under ordinary parlor, a kind and pure hearted person is also addressed as Santh at times, which is a lose usage of the term.

"Sath jo'oun santho thano, ane saadhh thane sidhhaa'ee.
Baaher chen kare ka'ee saadhhnaa, maahen th'e bhaand bhavaa'ee." (13)

Meaning : I want to see the truthfulness of Saints and the straightforwardness of Sages. Many Saadhhus (*sages*) put up a facade of spiritual practices but, from within, they enact the drama of a clown.

Import : It becomes clear from this verse that, only the one who stands with Truth (*Paramaatma*) alone qualifies to be called a Santh. One with a pure and clean heart, free of deceit and deception, alone is a Saadhhu.

"Chokas chith kenee pere laadhhe, baaher dhekhaade ananth.
Th'e maate aa kohedo andhher, maare jaa'ee ne sangath santh." (14)

Meaning : How can those who show so much of ostentations (*pomp*) from outside make their conscience impassionate? This way, it is the darkness of foggy Maaya, in which, even Saadhhus and Sanths remain lost and meandering about.

"Saadhh sanandhh kem jaaniae, jene jeethee chhe jogvaa'ee.
Pragat chehen kare naheen paadhhraa, th'e maahen rahe samaa'ee."(15)

Meaning : How to know of the reality of a true Saadhhu? True Saadhhu is one, who has won over his inner self and senses and won't

put up any overt show. His path is straight and ever remains engrossed in his inner bliss.

"Mukh thhee bolaavee jyaare jo'eae, tho galith chith vishwaas.
Pher naheen andhher thano, thenaa radhe maanhen prakaas." (16)

Meaning : When you hear such Saadhhus and Sanths speak, it will become clear that, they are fully possessed of love for Lord and have unflinching faith in their conscience. They are beyond the darkness of Maaya and their hearts have full enlightenment of true knowledge.

"Saadhh thane gath dheese nirmal, raath dhivas ae rangh.
Mohjal leheraan maahen maare pachhaade, pa'n keme na thhaay bhangh." (17)

Meaning : The inner countenance of Saadhhu is pure and tender. The state of impassionate love is manifest day and night. Though the waves of Maaya do lash against them as well, nevertheless, their mental peace is not disturbed; meaning, by standing firm and indifferent, endure the assaults of Maaya.

"Saadhh thanee sanandhh pragat, leheraa laage aakaar.
Bhedhe naheen th'e bheethar rangh ne, ae saadhh thane prakaar." (18)

Meaning : True testimony of a Saadhhu is that, even though the slaps of Maaya do hit his body, there is no change whatsoever in the composure of his inner state (*impassionate nature and love-filled outlook*) and, that is the true identity of a true Saadhu.

"Aa thimar ghor andhher maahen, vekh dhhare bahu jan.
Aene sahu ne sath bhaasyo, ae saadhh ne thhayo supan." (19)

Meaning : Many a people have adorned the garb of Saadhhus in the deep darkness of ignorance. The worldly pleasures appear true to these make-believe Saadhhus but, to the true Saadhhus, the worldly pleasures are as unreal as a dream.

"Tho vaikuntt nathhee kaan'ee vegloon, jo dhriddaaviae ma'n.
Sath charan bhaasyo radhe maahen, thyaare asath thhayun supan." (20)

Meaning : If there is firm devotion and faith in the mind, Vaikuntt is not far away; meaning, the attainment of Vaikuntt is not difficult.

This world starts appearing false and meaningless, when the divine feet of Paramaatma touches the heart.

Import : The repeated mention of attainment of Vaikuntt in the recitation that manifested in the name of Mihir-raaj ji in Gujarati language is solely for the Vaishnavaas of the Pravaahi* community. After the description of Vaikuntt, a brief description of Behadh and Paramdhaam is also essential. It was clearly spelt out in the last verse (59th) of the previous episode that, just as only a golden bowl befits storage of the milk of a lioness, only a fully eligible is meritorious of receiving the knowledge/wisdom of Behadh and Paramdhaam.

**Pravaahis represent the entire Hindu community of various sects, freely flowing, so to say in the worship of Gods and Goddesses of the mundane world and lost in ritualism bereft of Thaarthamic wisdom. Those with Thaarthamic wisdom and firm faith in Beloved Aksharaatheeth are known as Pranaamis.*

"Akhand sukh ko'ee rakhe mookthaan, jene dhridd keedhhun chhe ghar.
Adhhkhin naa supnaathar maate, rakhe nigamthaa ae avsar." (21)

Meaning : Whosoever has recognized the original eternal abode, shall never forfeit this eternal happiness under any circumstances. They would not let go of the excellent opportunity for the attainment of Brahm, for the momentary pleasures of this dream like world.

"Saasthre sansaar kahyoon supnaa, tho th'e karee bettaa sahu sath.
Saadhh vaanee re jothaa nathhee, tho la'ee jaay chhe asath." ***(22)***

Meaning : Scriptures have opined the world to be as temporary as a dream and ever-changeable but, people have taken it as true and permanent. People don't reflect on the words of Saadhhus and Sanths and therefore remain trapped considering it as everything.

Import : In the context of creation given in Naasdheey Sookth in the 10th section of Rigvedh, it is said that, there was nothing of ether (*sky*), atoms, light etc before creation. This suggests that the entire world shall undergo dissolution at the time of Mahaapralay. The intent of saying the world as false and dream like is that, this world is exactly opposite to the attributes of Sath-Chith-Aanandh Paar Brahm. This is the reason for Aadhi Shankaraachaary ji to say, **'brahm sathyam jagath mithhyaa'** in his text titled, '*Vivek Chudaamani'*.

"Aene kohede th'e avlaa pheraa, sahu phare chhe aenee bhaanth.
Sudhh budhh sarve visree, ae rachyo maayaa dhrishtaanth." ***(23)***

Meaning : This way, everyone is walking on the reverse path lost in the darkness of Maaya. Maaya has designed such a dramatized world,

in which, all have lost their senses.

"Aa re vela aevee naheen aave, saadhh naa sa'ke pukaaree.
Vachan th'e aavlaa vichaarse, kehese nindhyaa kare chhe amaaree." (24)

Meaning : This sweet elixir of opportunity shall not come again and again and, nor would Saadhhus and Sanths exhort or arouse. The ignorant people would take everything of what I say in the opposite sense, reflect on them and say that, "we are being censured or talked ill of.

"Saadhh hase th'e vichaarse, savlaa rudhe vachan.
Ae vaanee prakaasoon th'e maate, mhaare malvaa th'e saadhhoo jan."
(25)

Meaning : Whoever is a true Saadhhu, would take in his heart the correct meaning of my words. I have told this type of words only for such Saadhhus as, after all, I want to meet true Saadhhus and Sanths.

"Pragat prakaas na keeje, aapan dhekhee baaj.
Gop rahee na sakun th'e maate, sanmandhhee malvaa saadhh." (26)

Meaning : The wisdom of Behadh and Paramdhaam should be given to Aatmaas from there only, after careful consideration. This priceless knowledge should not be told explicitly to other creatures of Hadh. I am interested in meeting my congener Saadhhus of our Eternal and so, can't even remain quiet and, will have to tell explicitly everything.

Import : The Brahmic wisdom is beneficial to the entire mankind. However, the reason for saying that, this wisdom should not be professed in front of Jeevs in this verse, is because, they do not understand its greatness. Just as the sowing of the best of seeds in a fallow land is meaningless, even if the Jeevshrishti grasps this knowledge, it would not be able to bring it into practice in its conductance fully. Such type of words has come from the abode of the heart of Shri Mihir-raaj ji only because, the Jeevs involved in the worship of insentient objects refuse to grasp the Brahmic wisdom as, in the five thousand strong gathering at Shri Pannaji, the number of Jeevshrishtis was three thousand with the remaining fifteen hundred being Ishwarishristis and five hundred Brahmshritis.

"Jene dharsane nethr ttare, ane vachan kahe ttare angh.
Anek vidhhan jo upje, pa'n mookiae naheen saadhh sangh". ***(27)***

Meaning : The company of such Saadhhu-Sanths, whose sighting alone gives coolness to eyes and, the elixir like words creates wafts of cool breeze of peace in the heart, should not be abandoned even at the worst of situations.

Import : 'To give coolness to eyes' is an idiomatic expression meaning, to become delightfully cheerful with the divine vision of Beloved. When insulted, facing hatred or, under painful sorrow, the eyes turn red because of anger and, at that time, hot tears stream out. The delight and cheer that pervade the heart on seeing one, in whose heart, waves of love, devotion and sweetness well up, shall also be reflected in the eyes. This is known as eyes becoming cool.

"Saadhh santho malee saanbhlo, valee vilam na karo lagaar.
Adhhkhin melo santh thano, jethhee jeethiae akhand apaar." ***(28)***

Meaning : O' Saadhhus and sanths! All of you please listen to me. Don't delay even a moment in walking the path of truth. The association, for even half a moment, with true sanths, who are intoxicated with elixir like bliss of the Eternal Abode, can provide us with the boundless joys of Eternal Abode.

Import : Joys and happiness of the eternal cannot be attained solely by meeting. Subsequent to the meeting, if an opportunity for hearing discourse, if even for half a moment, meaning, for even a very short time, is availed, attainment of the Eternal is definitely possible if, the heard words are put into practice.

"Akhand paar sukh athi ghanoon, jene sabdh na laage koy.
Ae jaanee sukh kem mookiae, ae saadhh sangathe sukh hoy." ***(29)***

Meaning : The joys of Paramdhaam beyond Behadh is endless, whose description is beyond words. After availing such pleasurable wisdom, how can it ever be allowed to slip off ? This type of happiness is possible only on gaining proximity to true Saadhhus and sanths.

"Ae sukh kem prakaasoon pragat, vehadh sukh kehevaay.
Ae brahmaand sarve raamath, upnee chhe aenee ichhaay". ***(30)***

Meaning : The joys of Paramdhaam is boundless (*Behadh*). How can I say it explicitly? This entire Brahmaand is a play of Maaya, which has been made specifically for satisfying the desire of Brahmshristis.

"Ae re vallabhsoon vaalpane, kar dhiae saadhh sangh.
Ae re sangath kem mookiae, maaraa mool thano sanmandhh." ***(31)***

Meaning : Our beloved with great love, has made us to meet with a Sadguru form of santh, with whom we have the relation of Paramdhaam. Now, how could we ever leave his association? Never shall it happen.

Import : A doubt that can arise in the mind is that, while in an earlier part (*52/1*) it was said ' sathgur meraa syaam ji', in the present verse, the form of Sadguru has been shown as a true Saadhhu or santh. Why such contradiction?

It is necessary for us to keep in mind that, anything that is said, has to be understood in the context of the situation. The contention, **' sathgur meraa syaam ji'** is related with Sundharsaath while, most of the recitations with the stamp of Mihir-raaj ji, especially episodes 125-129,131 and 132, have been addressed to the Pravaahis who are mostly associated with the Vaishnav sect. In keeping with the sentiments of these sectarian people, Sadguru has been shown as true Saadhhu or santh but, what is worth keeping in mind is that, even here, the form of Sadguru said as a Saadhhu or santh, is a pointer towards Sadguru Dhhani Shri Devchandraji or Shri Praan-naathji

only. If the Exalted Power of Aksharaatheeth is not there within a human body, then such one cannot be addressed as Sadguru. In verses 27-29, 31 and 32 of this episode, the indication of the form of Sadguru, is towards Shri Praan-naathji only. The sentiment of showing Sadguru in the garb of a Saadhhu or santh is essentially for giving the Vaishnavas, an identity or recognition of the form of Shri Ji.

"Sanmandhhee jyaare saacho malyo, thyaare jeevne thhayo karaar. Meheraaj kahe dhhan'n dhhan'n ae ghadee, dhhan'n dhhan'n kohedo andhaar." ***(33)***

Meaning : When the Jeev met our true colleague from Paramdhaam, it found great peace. Shri Mihir-raaj ji says that, due to this meeting, blessed blessed has become the present moment (*time*) and blessed blessed has become this illusory world, in which the Brahmshrishtis have made their entry.

Episode [129] Verses (2043).

Raag Dhhanaa Shree

This recitation originated at that time when Shri Ji arrived at Dhhoraaji on foot along the sea coast and proceeded from there by

bullock cart to Surat via Suhaali. Premji and Thhaavar Bhai brought the bullock cart and made Shri Ji sit on that. The wheels of the cart gets stuck in the sand, being coastal area but, the driver of the cart goads the bullocks. This recitation gushes out from the abode of the heart of Shri Mihir-raaj ji, which is very poignant.

"Dhhoreedaa maa mooke thaaree dhhoosree.
Vaatdee vismee gaadee bhaar bharee, dhhoreedaa maa mooke thaaree dhhoosree.|Tek |
Dhhoreedaa aare maare re, haanre thoon'ne godhhe ghane re.
Thoon thaan naake nathhaanon re, thoon thaan bandhh bandhhaano gu'n aapne re". (1)

Meaning : This sandy path is very difficult and there is more weight on the cart. O' bullock! Don't leave your yoke, the driver is whipping you and poking his stick too. There is also a nose ring on your nostril tied with thread but O' bullock ! you are bound by your habit of bearing weight

Import : Shri Mihir-raaj ji says that, O' my Jeev! The path of Dhharm is very tough. Please don't shirk from your responsibility of herding all

towards the path of Paramdhaam. Master Bihaariji, the occupant of the spiritual seat, will trouble you every step as, he practices only oppression under the garb of Dhharm. Due to the words of promise given to Sadguru, you cannot show any resistance or opposition. Whatever be the difficulties, you are bound by the commitment of guiding Sundharsaath in the path towards abode.

"Dhhoreedaa avaachak thhayo re, mukh thee na bolaay re.
Kal ne veloon re dhhoree, uvat oonchaane svaas maa khaay re." ***(2)***

Meaning : O' Bullock! You are dumb and you cannot speak anything from your mouth. There is plenty of sludge and sand on the path and, walking on the uneven terrain you are panting.

Import : O' my Jeev! Due to the sentiment of giving respect to the Master's son, you cannot say anything to Bihaariji. The result of the ban imposed by Bihaariji on the spread of Vaani (*words of wisdom*) is that, the ignorant form of slush is spread all over the path. This slush has created great hurdles in the movement of the wheels of the Jaagni form of cart on the path to Paramdhaam. After his crowning as the spiritual master, Bihaariji is consumed by the mindset of personality cult. He is least bothered about the need to associate with

Sundharsaath . That storm of personality cult has thrown up so much sand on the path of parochialism that is not allowing the wheels of the cart to move forward. Many events to the discredit of Bihaariji like, the ostracizing of Dhharaa bhai, not accepting the salutation of Raamji bhai, relinquishment of body by Phoolbai, to instigate the king of Khambaaliya etc have all made the situation so vicious that, the whole path has become rough and bumpy. O'my Jeev! You are no doubt dragging the cart of Jaagni under the protective umbrella of Lord but, you are panting due to the many illusory hurdles daunting you every step.

"Dhhoreedaa ghanoon dhoheloon chhe re, keedhhaan bhogve re.
Thaare kaandhhe chaandhee re, dhukhdaa sahe re." ***(3)***

Meaning : O' Bullock! This path is very hard. You are reaping the fruits of your actions and, your neck is swollen with the pressure of the yoke, which is making it painful for you to pull the cart.

Import : O' my Jeev! To tread the path of Paramdhaam in this illusory world is very arduous. You had wished in your last birth that, Aksharaatheeth should enact His sport through your body. Now, when the Lord has chosen your body for Jaagni, you will have to bear with

all the hardships that might come in your way; there is no other way other than this. The many hardships coming on the path of Jaagni and the misdemeanors of Bihaariji have left deep gashes in your heart. The king of Khambhaaliya is an enemy of your life and, knowing of this, Bihaariji instigated him to capture and kill you. You are heart broken by the malevolent acts of your Master's son but yet, you will have to continue pulling the cart of Jaagni.

"Dhhoreedaa jaay re ujaanee, dhrodaa dhrod thoon aave.
Dhayaa re vinaa re, bettaa maardee padaave." ***(4)***

Meaning : O' bullock! You are hungry and yet, you are straining hard to reach the destination; even then the cart driver is pitiless. He is whipping you repeatedly.

Import : O' my Jeev! Generally, the faith of Sundharsaath is on the spiritual throne and they commit the error of considering the occupant of the seat as everything. Being aware of this weakness of Sundharsaath, Bihaariji usurped the position through Baalbai. Many Sundharsaath were in his favor too. You have also become like an ordinary Sundharsaath in the storm of personality cult but, with the mercy of Lord, you are putting your hundred percent in the task of

Jaagni. Bihaariji has become a victim of narrow mindedness (*like a frog in a well*), and brutal acts. He has no interest whatsoever that the process of Jaagni should pick up speed. As a consequence, he never flinches in heaping physical and mental afflictions on you at every step.

"Dhhoreedaa vahee ne chhoote re, karam aapnaan re.
Meheraaj kahe aem, keedhhaa chhe ghanaa re." ***(5)***

Meaning : Shri Mihir-raaj ji says, O' Bullock! Now, you shall be free of your responsibility only after reaching the destination. You have shown exemplary valor in the form of complete submission in fulfilling your responsibility.

Import : O' my Jeev! Don't be afraid of the difficulties. Aksharaatheeth has nominated you for this sacred duty of herding all Sundharsaath towards Paramdhaam. Even if a heap of calamities or hurdles come on the way, there is no need for you to worry at all. Just as you have been discharging your responsibilities very efficiently so far, keep moving ahead. The carrying forward of the task of Jaagni with renewed vigor for its dpread shall be your story of submission and sacrifice at the behest of Lord.

Episode [130] Verses (2048).

Raag Shree Beraadee

As in the previous episodes 128, 129 etc, the present episode is also addressed towards Pravaahis for educating them.

"Aavo avsar kem bhooliae, kaaran aek koliyaa an'n.
Aetlaa maate aap mujhaa'ee, ketlaa karo chho ka'ee kot vighan." (1)

Meaning : shri Mihir-raaj ji says, O' the people of the world! After having got the human body, why are you missing out on this precious moment for the sake of a morsel of grains? Just for this much of grains, you are entangling yourself in Maaya and inviting countless number of problems.

"Pragat vachan suno ut'tham maankho, thamen vohorvaa aavyaa chho sukh.
Pa'n aan'nee bhome mujh van ghanoon vismee, aade anek chhe dhukh." (2)

Meaning : O' humans, the best of best from the point of view of attribute, deed and character! Listen to these words of mine carefully. You want to take maximum pleasure of this perishable world but,

there are very great problems in this world.

Import : The natural tendency of all creatures is the gain of joy and happiness only but, the very means by which they want to derive happiness compel them to suffer untold miseries. This world is in fact a source of more sorrows and worries and less of happiness.

"Sukhne rakhope dhukh veetyaa chhe, levaa'ae naheen kene kaache jan.
Soordhheer hase kharo khojee, th'e lese dhridd karee ma'n." ***(3)***

Meaning : There is a patrol of miseries as guards on all four sides for the protection of happiness. Some ordinary people are not even able to enjoy worldly happiness. Only one, who is a true explorer and courageously valiant, can attain happiness with firmness of mind.

"Aekee gamaan sukh vaikuntt garaje, beejeeaen dhukh garaje jampur.
Ae ban'ne maahen thhee aek la'ee valso, rakhe bhoolthaa thame aa avsar."
(4)

Meaning : In this world, when on one side, there are pleasures galore in Vaikuntt, there is only sorrow and suffering on the other side in Yampuri and, you can only chose one of them. Therefore, you make

sure that you do not waste this golden opportunity unnecessarily.

"Choudh lok ichhe aa velaa, jogvaa'ee thame paamyaa chho jeh.
Ahnis kasht kare ka'ee dhevthaa, thohe na aave avsar aeh." ***(5)***

Meaning : All the creatures of the fourteen tiers crave for this human form which you are blessed with. Many Godly ones strive to attain this body by performing painful spiritual endeavors day and night but yet, are unsuccessful.

Import : Even though Vaikuntt and Swarg are free of the unpleasantness of birth, death, disease, old age etc, there is still the process of coming and going. For the realization of Eternal Brahmic Bliss, the residents of these places perform hard penances, with the sentiment of attaining a human form with which, they can become eligible for eternal happiness pursuing the path of wisdom and meditational concentration.

"Ghanoon re dhohelee chhe jam jaachnaa, thamen mooko re paraa
chhal chhadhram.
Vaar vaar vaarun chhoon thamne, vismee re jampuree vikham." ***(6)***

Meaning : The sufferings of Yampuri are very dour and therefore, please abandon the path of deception and deceit of this illusory world. I restrain you again and again from adopting the path of deceit and deception only because, the endurances of Yampuri are extremely fierce.

"Aanen re aakaare kaan nathhee dhekhthaa, jevdo laabh thevdo jokham.
Aan'nen re samen akhand sukh bhoolyaa, balso re laakh choraasee agin."
(7)

Meaning : Can't you see that, after attaining this human body there are as much risks or hazards as, the gains that can accrue with it? If ever you lose this opportunity to attain eternal happiness, you will have to burn in the painful fire of the hellish form of 84 lakh classes of birth.

"Akhand sukh leedhhaanee aa vela, kaan na karo savlaa saadhhan.
Parmeshwar ne paraa karee re, maa karo re aevaa karam adhham." (8)

Meaning : This is the golden opportunity of availing the eternal happiness. Why are you not taking the straight and true path for

attaining it? Keeping yourself away from Sat-Chith-Aanandh Paar Brahm, why are you going about indulging in meanest unsavory acts?

"Mandhir maaliyaa anek nipaa'ao, pa'n bharvoon aek thehaj dho bharee.
Anek upaay karo ka'ee beejaa, ae saadhhan sarve jampuree." (9)

Meaning : May you make any number of temples and palatial structures but, your aim is not to attain Paramaatma but only to fill your tummy, which never gets filled fully. Howsoever materialistic acquisitions you may possess for enjoying worldly pleasures but, all of them are doomed to push you into Yampuri.

"Kutam saga keedhhaa ka'ee samdhhee, ane gholeekaa ne karee bettaa ghar.
Aapopoon thihaan baandhheene aape, vrithhaa nigamyaa aa avsar." (10)

Meaning : With your family and near and dear ones you have made a relation of attachment in this world. A small house (*toy house*) over here has been taken as abode. You are unnecessarily wasting the invaluable opportunity by tying down yourself to these untrue things.

Import : Small little children playfully make small cave like house

with sand and these are known as 'gholeekaa' (*gharoundh*a). It is very appropriate to call the destructible houses of this illusory world as Gharoundha.

"Ae ghar jaano chho akhand amaaru, oopar oobho na dhekho re kaal.
Thamaaree dhrishte ka'ee re jaay chhe, tho thamen reheso ketleek thaal."

(11)

Meaning : You have taken these false houses in this world as our eternal abode. You are not able to see the merciless kaal (*time*) hovering over your head. Many have been devoured by death right in front of you and yet, you don't think as to for how many more days you are a guest in this world?

"Oonchaa vasthar peheree aakaase, anthreekh raakhe chhe aakaar.
Bhom oopar pag bharthaa nathhee, aenee pere baandhhyo ae sansaar."

(12)

Meaning : This world is so bound to the bindings of ignorance that, people think of their bodies to be in the sky by wearing costly clothes; meaning, they get lost in the pride of their perishable bodies. Being

overwhelmed by their pride and ego, their feet are not even touching the ground.

"Aap pachhaadee lyaa'o chho dhhan, oonchaa thhaavaa rabdhe karo chho dhaan.
Naheen re aave th'e arthh jeevane, la'ee jaay chhe vache abhimaan." (13)

Meaning : You earn money and wealth by hard work and then give in charity to earn status and prestige in the world and also end up quarrelling. The Jeev gets no benefit of good deed from this as it is full of ego and pride.

"Asubh karam jem liae nindhhaa, subh karam naamnaa la'ee jaay.
Gop saadhhan keeje th'e maate, jem sukh jeevne pohonthoo thhaay."(14)

Meaning : Just as calumny or derogation of someone frees him from the consequences of his bad deeds, so do the benefits of good deeds end by self praise. It is therefore necessary that, charity etc should be done secretively and without show and expectations, which shall fetch happiness to Jeev.

"Aeke bandhh aenee pere baandhhyaa, beejaa nee th'e ketlee kahoon re sanandhh.
Saadhh vaanee saanbhleene sahu koy, dhekheene bandhhaanaa re andhh."
(15)

Meaning : This way, if one self praise alone leads to so many bindings, what to speak of the reality of other bindings? All do hear the enlightening discourses of Saadhhus and Sanths and yet, they get entangled in the bindings of Maaya like blind people, despite seeing everything.

"Bandhh chovees beejaa aenee jode, valee panch indhreene nav angh.
Thrane pakh thrane gu'n karee re, ae bandhh baandhhee dhukh leedhhaa re abhangh." ***(16)***

Meaning : The Jeev is stuck with 24 bindings of nature or Prakrithi *(10 senses+5 subtle matter+5 gross matter+4 inner self)*) in this world. Further, by being under the influence of 5 senses, 9 parts or organs, 3 states (*awakened, dreamy and slumberous*) and 3 attributes, the Jeev suffers untold miseries.

"Aenee pere bandhh baandhhyaa re vajr me'n, chaskaavee na sake paay.
Hons kare sukh vaikuntt keree, aenee sikhare aem kem chaddaay." (17)

Meaning : This way, the Jeev is bound by these cruel bindings of nature. These bindings do not even allow it to move its leg and yet, the Jeev desires the joys of Vaikuntt. So, trapped in these bindings, how could it ever achieve that Vaikuntt, which is the highest as a peak of the 14 tiers of this world?

"Je bandhh baandhhyaa jo'eae re charansun, th'e bandhh baandhhyaa la'ee panpaal.
Akhand sukh aave kem thene, je re pade ja'ee jamnee jaal." (18)

Meaning : The inner self and the senses that should have been bound to the feet of Paramaatma are, nevertheless lost in the bindings of the world. How could that person who is trapped in the trap-net of Yamraaj ever attain eternal happiness?

"Jaaneene padiyaa jam jaale, aa dhekho chho maayaano phandh.
Je kaaran thamen aap bandhhaavo, thesun nathhee re thamaaro sanmandhh." (19)

Meaning : You are able to see very clearly that, this is the noose of Maaya and yet, you are slipping into the trap-net of Yamraaj intentionally. The very near and dear ones and your family, for whom you are enmeshing yourself in the bindings of Maaya, have no true relation with you.

Import : The relations of the present birth are a consequence of the impressions of the subtle mind carried forward from the past births. To consider these relations as permanent and to be away from the love of Sath-chith-Aanandh Paar Brahm are in themselves causes to make Jeev to wander around in 54 classes of birth. A rational man stays with his family just as spending a night in a public inn.

"Ut'tham janam aevo paamee re maankho, kaan re pado pasunaa jem paas.
Beejaa pasu sahuae bandhhaave, pa'n kesaree kem bandhhaave re aap."
(20)

Meaning : O' Humans! Despite getting this invaluable human form, why are you getting yourself bridled like animals with theYamraaj-death form of rope; meaning why are you getting entangled in the vicious cycle of birth and death? Other ordinary animals do get tied by

rope but, the maned lion does not get itself tied intentionally.

Import : The Jeevs which get awakened through the inner vision of wisdom have been compared with a maned lion that can never be tied down with a rope. A Jeev endowed with total knowledge, love-filled devotion, rationality and detachment can never be bound by the rope of Yamraaj.

"Su'n re bal kesaree noon tham aagal, tham samaan nathhee balvanth.
Chhal karee chhethre chhe thamne, rakhe re levaa'ao aan'ne prapanch."

(21)

Meaning : What is the strength of maned lion in front of you? It is not as strong as you. This Maaya has duped you by deceit and so, now you don't get deceived by it.

Import : The one with intellect and rationality alone is considered as truly powerful. The lion has only physical strength but, human has the strengths of wisdom, rationality, detachment, pure intellect, faith and submission against which, Maaya is really powerless. It is in this context, human has been considered as more powerful than even a lion.

"Aa dhekheethee baajee maayaanee, pragat pokaar kare chhe saadhh.
Maahen rahee aap algaa thhaajo, jemne chhooto ae bandhh agaadhh."
(22)

Meaning : Saadhhus and Sanths apparently warn all against the tantalizing ability of Maaya, having seen it fully. Though you may be seen living in it outwardly, please remain away from it inwardly, so that, you may get freedom from the unfathomable attachments of Maaya.

"Valee valee aa velaa naheen aave, valee valee na saanbhlo pukaar.
Bodhh sanghaathe jaagee pariyaanee, thame lejo re saghlaano saar."(23)

Meaning : Neither is an opportune moment like this to come again and again nor would anyone educate you by telling repeatedly. After being enlightened by true wisdom, grasp the essence of all the true contentions.

"Saarnaa saarsoon bandhh baandhh jo, karjo re nith navlo rangh.
Nahaajo maayaa maahen koraa rehejo, chhoot'thaa aayas jem na aave re angh." ***(24)***

Meaning : The essence of essence is that, bind yourself with the infallible attachment to the divine feet of Sath-Chith-Aanandh Paar Brahm and remain ever intoxicated in His eternal love and bliss. Despite doing the tasks of Maaya, never get entangled in it. This would ensure that while leaving the world, no desire or craving of Maaya shall remain.

"Dhukh dhaavaanal dhurgath melo, radhe maahen charan karo prakaas.
Akhand sukh aenee pere aave, meheraaj kahe jeev jaano vishvaas.
Bhaa'ee re aavo avsar kem bhooliae." ***(25)***

Meaning : Shri Mihir-raaj ji says, O' Jeev! Please trust these assertions of mine. Don't make a wretched condition of yourself due to the tormenting forest fire of Maaya. Enshrine the divine feet of Aksharaatheeth Paar Brahm in your heart. This way, you shall attain the eternal happiness. O' dear brothers! Why are you wasting away this golden opportunity of having got a human body?

Episode [131] Verses (2073).

This episode is related to inner-awakening. Addressing self, Shri Mahaamathiji is indirectly goading Sundharsaath for inner awakening.

"Andhar naaheen nirmal, pher pher nahaave baaher.
Kar dhekhaa'ee kot ber, thohe naa milo karthaar." ***(1)***

Meaning : O' my Aatma! There is no meaning in bathing the body again and again if the heart of your Jeev is not pure and clean. If you indulge in ostentatious ritualistic devotion, even crores of times by keeping your bodies clean, it would not enable you to have communion with Beloved Paar Brahm.

Import : Aatma is a reflective image of Paramaatma and so, its infliction with defilements is out of question. It is simply witnessing this sport enseated on Jeev. The hearts of Jeev and Aatma are different. The heart of Jeev is consumed by defilements of Maaya from births immemorial and so the need for it to get purified. There is no need for purification of Aatma or its heart as it is by nature pure but, the only need is to transfix its inner vision from the worldly to the Dual Form.

"Kot karo bandhagee, baaher ho nirmal.
Tholon naa pi'u paa'e'ae, jolon naa saadhhe dhil." ***(2)***

Meaning : May you offer ritualistic devotion crores of times and cleanse your body externally, but you are not likely to have vision of Beloved till you make your heart clean and serene.

"Ahnees thoon bhelee rahe, apne pi'u ke sangh.
Peett dhe thin pi'u ko, kare oopar ke rangh." ***(3)***

Meaning : O'my aatma! You have been staying in the self-sportive Non-dual Paramdhaam as one form in communion with our Beloved day and night. You have now shifted your attention from Beloved towards this false world and in imitation of the people here, you have also ended up performing external ritualistic worship.

Import : This is such leela of shri Raaj ji's Hukam that, the companion Aatmaas who earlier used to see their Opulent Lord are now looking at the world; however, they are viewing the world through the heart of Shri Raaj ji and not through the radiant eyes of the original Paraatma

"Jaisaa baaher hoth hai, jo hoae aisaa dhil.
Tho adhhkhin pi'u nyaaraa naheen, maahen rahe hil mil." ***(4)***

Meaning : if you would make your heart pure just as you have made your external body clean, then the Beloved shall not be away from you even for half a moment. By attaining the soul of your Beloved, you shall assume oneness in communion with Him.

"Thoon aape nyaaree hoth hai, pi'u naheen thujh se dhoor.
Pardhaa thoon hee karath hai, anthar na aade noor." ***(5)***

Meaning : O' my Aatma! You are looking at this false world and so, a sense of separateness is felt between you and Lord. Actually, He is not separate from you for even a wee bit and in fact, is even closer than your wind pipe. You have only created this veil between you and Lord by your indulgence in Maaya. The Thaarthamic knowledge has made it clear that, there is no difference between Aatma and Lord.

Episode [132] Verses (2078).

Kuthabnumaa (Dhishaa soochak) yanthr kaa sindhhee bhaashaa me'n keerthan.

This episode has thrown light on inner awakening in a decorative language.

"Visraa'ee gin'nyo vanje, soonjee sanghaaryo vanje.
Rinaayar relyo vanje, soonjee sanghaaryo paar." ***(1)***

Meaning : O' Sailor! The labyrinth of ocean is making you forgetful. Slumber is causing hurdle in your journey. The waves of the ocean are wafting you away. Now you better become alert. With the mercy of Paramaatma you shall cross the ocean and reach the shore/port safely.

Import : Bhav-saagar (*ocean of existence*) is such an ocean, which the sailor form of Jeev is wishing to cross. Its body in itself is the ship. In the fathomless Moh-saagar, the Jeev is not able to understand which way to go and how to reach a shore/port (*eternal abode*) safely. The ignorant form of slumber is a big hurdle in its path. The waves of Moh-saagar showing it away is making it to wander around in 84 lakh classes of birth. Only with the mercy of Sath-Chith-Aanandh Paar

Brahm, it can transcend this ocean of existence.

"Huko nee thohije hathh me'n, thoon neechaa unoode nihaar.
Chuke ma chamak dhhruy jee, se thoon paan'n sanbhaar." ***(2)***

Meaning : O' Sailor! You have in your hand a compass. Please bend and look into it. Don't miss to see the brightness of Dhhruv star and take control of yourself.

Import : O' Jeev! You have with you the Thaarthamic Wisdom to guide you to the path of Paramdhaam. Please see the image of Beloved in your inner self. Don't shift you mind away from the divine feet of the Opulent Lord and save yourself from the forceful waves of Maaya.

"H'e safar je sa'ee thhe'ee, se bedee na chaddyaa bee aar.
Hin jokhe me'n laabh alekhe, thoon ankhadee manjh ughaar." ***(3)***

Meaning : If you would succeed in crossing the ocean in this journey, you wouldn't have to climb another vessel. O' Sailor! Open your eyes and see. There are endless gains in this risky task.

Import : O' Jeev! If you could succeed to transcend this Bhav-saagar,

you will not have to enter into a human body anymore. You should become alert and think on this matter. Even though transcending the Bhav-saagar is very arduous and difficult, there are nevertheless endless joys and happiness on crossing it.

"Jaa thoon rinaayar vich me'n, ankh ddankiae kee.
Hin rinaayar jyon raamaayanoon, kin kan'ne na sunyo kadee." ***(4)***

Meaning : O' Sailor! As long as you are you are walking in the midst of ocean, how can you afford to close your eyes? There are stories of many who have got drowned in this ocean. None has ever heard of anyone who has succeeded in crossing it.

Import : O' Jeev! Until you succeed in crossing this Bhav-saagar, you will have to beware of Maaya every moment. It has never been heard that anyone (*except the five Jewels of Akshar*) has crossed this Bhav-saagar and reached eternal abode.

"Jin'nee jaanee vanje saayren, se keen nidhr kan.
Hin soonjee ghanaan sandhhaariyaa, thoon maalam dhhiriae na ma'n."
(5)

Meaning : How can anyone who wants to cross over the ocean of existence afford to be in the ignorant form of sleep? Due to this ignorant form of sleep only, many have drowned in this Bhav-saagar. O' Jeev! (*sailor*)! Don't you ever trust this mind.

"Bedee puraanee bakhar bhaaree, lage vaa dubaan.
Saar sukhaanee gos ke, thoon uthhiae na nidhr manjhaan." ***(6)***

Meaning : Your vessel is old and the load is heavy. Winds that can drown the ship are blowing. O' Sailor! Row the boat carefully. Why are you not taking leave of sleep and be awake?

Import : O' Jeev! The body that you adorned has grown very old. The responsibility of worldly duties is also very much. Such powerful wind of defilement of senses is blowing that, it is making the mind restless with its gusto. In this situation, you should become submissive totally to Beloved Paramaatma. It is only through submission, you shall become eligible for the grace of Paar Brahm and transcend Bhav-saagar. You should, as quickly as possible, make a race for the love of Beloved, discarding your sleep of ignorance.

"Vaa lagee jaa vich me'n, sabh thhe'ee undhhaa'ee.
Maalam dis mohaadiyo, rahyo mujhaa'ee." ***(7)***

Meaning : Everything shall go topsy-turvy if the blast of a storm hits while in the midst of the Ocean. O' Sailor! You keep your eyes straight and don't feel disheartened seeing the rising waves.

Import : O' Jeev! If the storm of defilements of senses becomes intense within you before transcending Bhav-saagar, there is threat of the body taking leave of you. Don't be disheartened seeing the difficulties posed by Maaya and, aim at the sole goal of crossing this Bhav-saagar by remaining under the protective umbrella of Beloved Paar Brahm. Other than this, don't allow your mind to go astray in mundane matters.

"Pinjar mathhe pinjree, rine karee raath.
Hin pavane ghanaan pachhaadiyaa, thoon tharasee kariae na thaath."(8)

Meaning : In this black dark night, a pole is stuck atop the ship. This powerful wind has knocked down many. O' Sailor! Why are you not devising a way to transcend this ocean?

Import : Such intense darkness of ignorance has pervaded this world

that, no one is able to see anything. The mind in the body is the guide or torch bearer of all tasks. The craving for worldly pleasures of senses is so influential that, even great learned and ascetics also fall prey to it. O' Jeev! Why are you not trying to find a way out of this Bhav-saagar?

"Haajaanee kariae hettdaa, sid puraanee paandhh.
Hin aandhhiae ghanaan undhhaan, thoon maalam bhaa'ae ma raandh."

(9)

Meaning : O' sailor! The cloth of the sail has become old and so, pull down the rope on the pole. This storm has toppled many a ship. You should not think of it as an ordinary game.

Import : Under conditions of normal wind, with the help of sail the boat would sail along with appropriate speed but, under a strong storm, the pressure on the sail poses the danger of the vessel overturning or the sail getting torn. In this verse, the referred 'baans' (*pole*) is mind, 'paal' (*sail*) is conscience and 'rassi' (*rope*) is intellect. When intense attraction for pleasures of the senses pervades the whole, no meaningful outcome shall come out of judicious evaluation by the intellect because, if within the heart (*ego*) there is no awareness

of one's own original form, the conscience is after all full of the impressions of pleasures of senses of multitudes of birth. Due to the awakening of the impressions of defilements, no time will be lost in engaging in sinful acts. O' Jeev! There is only one way to get out of this Bhav-saagar and that is, to take the path of submission by being lost in the love of Beloved. In this dangerous situation, the acts of thinking, reflecting and judiciously evaluating through mind, conscience and intellect respectively of a dry and prosaic heart, cannot take one out of this Bhav-saagar. Just as during a powerful storm, the rope is pulled to inactivate the sail to avoid the overturning of the vessel, the only hope during the storm of pleasures of the senses is the weapon of submission and love. The smartness of intellect would not allow you to submit yourself, the result of which would be that, before crossing Bhav-saagar itself, the boat would capsize.

"Mathhaan anbar hett jar, nakhathr na dise ko'ae.
Rine roop ghataa'e'yoon, maalam sudhh na po'ae." ***(10)***

Meaning : Above is sky and below water (*of Moh-saagar*). Due to the heavy cloud cover of defilements, the darkness of ignorance is intense that, even stars, which give indication of light in the sky, are not visible; meaning, there is no possibility of seeing even a glimpse of

knowledge or wisdom. O' Jeev!(*sailor*)! Don't you have even a bit of awareness of it?

"Badar vanje veetiyo, dis na dise kaan'ae.
Maalam mathoo mujhiyoon, jhoode meen'h mathhan'ae." ***(11)***

Meaning : All four sides are covered with ominous clouds. Nobody is able to locate direction. O' Sailor! In this situation, your intellect is bewildered and perplexed and, rain of dangers is pouring down from the clouds.

Import : O' Jeev! Such intense darkness of ignorance, due to the entry of defilements in your heart, has enveloped that, you are unable to decide on what path to take. In such a state, your intellect has become blunted or dull because of which, you are envisaging troubles and sufferings all around. It is natural to get submerged under sorrows when infatuated by defilements.

"Leherun doongar jediyoon, hiyade din dhhakaa.
Haan'ne hathhe neehanan naakhvaa, vanje gaal hathhaan." ***(12)***

Meaning : The waves of craving or avarice of this Moh-saagar rising

high up like a mountain are pushing hard at the heart (*to break*). O' Jeev! Now, drop the anchor of courage with determination and fix your concentration on Beloved Paar Brahm or else, all that is built up shall come crumbling down; meaning, with the sinking of the ship, you shall also get drowned in Bhav-saagar.

"Bedee bandhh ddeeraa thheyaa, throotan sandhho sandhh.
Ajaan ankh na upatiae, paaneenee pooro manjh." ***(13)***

Meaning : O' Sailor! Every single part of the ship has come lose. Its couplings have also broken down into pieces. Even the flow of water in the ship is increasing. Even under such adverse situation, why are you not opening your eyes?

Import : O' Jeev! Your body has become emaciated. There is not even nominal strength in the entire body and, pain of disease is definitely there. To drown you in this Bhav-saagar, the desire of worldly pleasures has taken permanent residence within your heart. Even now, you are not becoming alert.

"Hilode neer lekhoon kiyaan, ane ku'o pachhaadoo khaa'ae.
Po'ae thoon kade uthheene paapee, paanee phirandhe mathhaan'ae."(14)

Meaning : Huge waves of water are trying to knock the ship off by jolting and jerking it. O' Sinner sailor! Is it that you will get up only when water will fill up the whole ship and go over your head?

Import : O' Jeev! The waves of craving have taken your heart in its embrace. As a consequence of this craving, the existence of your Jeev can come under trouble. Can't you come out of the trap of this craving by using your rational and judicious thinking?

"Visraa'ee vanjee aothad aolve, chu'aan pukaare sach.
Kapar kandhiae kutkaa, gach na midandhe gach." (15)

Meaning : O' Jeev! This folly of yours is taking you to the uneven and bouncy track; meaning, is liable to make you wander around 84 lakh classes of birth. I am telling you the truth repeatedly that, the pleasures of the senses will break your body form of ship into pieces, which shall not be traceable even on searching.

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"Visraa'eenee kapar aodadee, thoon soom ma sukhaanee.
Hee kakee kandhheeyajee, thoon pase na paanee." (16)

Meaning : O' Jeev! Even if the shore of Bhav-saagar is visible, you should take care not to fall into the sleep of ignorance. The dirty water of the shore be not taken as pure water; meaning, should not mistake the impermanent pleasures of this world as true and eternal.

"Kare kadaakaa kapree, gaje gokaanee.
Theekhonee thaaniae thehadaa, thoon saariae na sukhaanee." (17)

Meaning : O' Jeev! The clouds of ignorance are thundering in which, the lightening of the craving for pleasures of the senses is flashing. The sharp waves of avarice of Moh-saagar are trying their best to draw you towards and drown you. Why are you not taking care of yourself?

"Kandhhee passee ma kodajaa, seher bajaaree ha't.
Ne'ee ghar kaan vanje, vikan dhamadee vat." (18)

Meaning : Seeing the shore of Bhav-saagar only, don't become happy; meaning, don't feel thankful for just getting a human body. There are

many big cities in this Bhav-saagar, which have plenty of markets and periodical market places. Merchandise of Maaya only is available in these markets and market places. If you have not earned any spiritual wealth, what will you carry with you then? Your near and dear ones would sell you off in a 'dhamdee' (*one eighth part of a paisa*) meaning, they will take very good advantage or benefit of you but, will have very little value of you.

"Saahe deen'nee chaa'een paan ke, boleen mohan mittaan.
Jeere mu'aan na chhoto manjhaan, je inee dittaan." ***(19)***

Meaning : O' Jeev! The near and dear ones of this world are like that wealthy man, who would try to put up a show of love and affection for you by superficial sweet talks and expressions. If you keep looking at them overtaken by desire and affection, then, why to speak of life time but, even after death, you will not be able to get freed from their binding.

"Je thoon sajan bhaa'e'ae, se dujhan sanjo deh.
Mittdo gaalaa'ae maareen, hathhdaa vinjan kaleje." ***(20)***

Meaning : O' Jeev! The very near and dear ones whom you consider

your well-wisher, are themselves the enemy of your life force. For ostentatious show, they talk sweet little things with you and take out your 'kaleja' (*liver*).

Import : 'Take out kaleja' is a metaphorical expression meaning, to put into great difficulties or troubles. All worldly relations have their edifice on selfishness. Only for personal interests they remain linked but, desire overtaken humans forget to express their love towards Sath-Chith-Aanandh Paar Brahm and, spend all their life time in pleasing and appeasing the false relations. The consequence is that, ultimately it becomes visible as repentance. This is the main sentiment expressed in this verse.

"H'e koodee kandhhee uchak sindhhee, thoon hedaa hand ma nhaar.
Raath deen'h jaagee jafaa se, thoon paanhijo paan sanbhaar." (21)

Meaning : O' Comrade of Sindhh, Jeev of Indhraavathi! Don't look at the imaginary shores and shelters (*Vaikuntt etc*) of this world. Leaping over them, reach Paramdhaam which is even beyond Behadh. Apply yourself day and night in the meditational concentration of Beloved by keeping awake and putting efforts. Take care of yourself; meaning, taking away your attention from Maaya, focus your

concentration on the Opulent Lord.

"Hee thaagaa paanee pase thare, thoon muddham hathhaan chhad.
Hith ghano khedaa jaagee jafaa se, thaan'hee ko'e'k nigyo mand." (22)

Meaning : O' Sailor! Measure the depth of water using the instrument for measuring water. Put anchor of your ship only after proper investigation. Many here sink their ship near the coast not knowing the depth of water. Only a few detached only are able to stay clear, exercising caution.

Import : O'Jeev! Only after getting full awareness of this Moh-saagar with the help of the instrument of Thaarthamic Wisdom, should you think of sitting at peace or else, this Maaya has the competence to trap you any time in its snare. Full recognition of Maaya is possible, only with the mercy of Beloved Aksharaatheeth, which would also help to get freed of the bindings of Maaya. Even before reaching such a state, many learned and wise considered themselves as blessed, as a consequence of which they again fell prey to Maaya. It is only a few detached who, with Thaarthamic knowledge, submission and love, not only attained Lord but also succeeded to transcend Maaya.

"Piree pukaare panjse, midandhaa lakh hajaar.
Dukh manjhaa'ae na chondhaa moo'nhajee, een kada'ee koae pukaar." (23)

Meaning : O' Jeev! Beloved Aksharaatheeth is calling you enshrined in the abode of my heart with all His five powers. In this context, you will get many testimonies or evidences in this world. You will not get any one like me in this sorrowful world, to awaken you by calling out again and again.

"Kaayaa bedee samajh samar, saayar la'kh sansaar.
Maalam jeev jagaa'ae saathhee, meheraaj punon paar." (24)

Meaning : Shri Mihir-raaj ji says that, this world is itself an ocean. The body is the ship and the Jeev residing within is the sailor. Aatma, enseated on it, is witnessing this sport. Awakening such a Jeev, all should transcend this Bhav-saagar.

Episode [133] Verses (2102).

The End