

II. The Story of Creation

1. In the Beginning

QUESTION ABOUT THE CREATION

Dharam Das said:

Now, my Lord, tell me where the Plane of Immortality is.
Describe all the planes to me—and make me, the thirsty one, drink
the Nectar.

Where does the soul live and where is the residence of Sat Purush?
What does the soul eat there and where does this Sound come
from?

How did Sat Purush create the planes, and why did He desire to
create them?

Tell me about the creation of the three worlds—describe everything
to me and hide nothing from me.

How was Kal Niranjana born and how were the sixteen sons born?
How were the four kinds of created beings spread and how were the
souls thrown in the hands of Kal?

How were Kurma and Shesh Nag born, and how were Matsya and
Varah incarnated?

How were the three gods born and how was the starry sphere cre-
ated?

How was this body created? O Lord, tell me the Story of Creation,
So that all my doubts may go away, and my mind may become
content.

HYMN

O Satguru, graciously tell this servant of Yours the Story of Crea-
tion.

Throw light on me with the nectar of Your words so that the fear of Yama may be destroyed.

Understanding me as Your slave, tell me every single thing and describe it.

O Satguru, I am convinced that what You tell me will be true!

COUPLET

Your words are true and very dear to me.

Your grace is indescribable—it is my good fortune that You have given Your darshan to me.

Kabir said:

Dharam Das, I have found you the appropriate person, and therefore I will tell you the secrets.

Listen to the words of the beginning of creation, which is the sign of dissolution.

WHAT WAS IN THE BEGINNING?

Dharam Das, listen! When there was no earth, sky or lower regions,

KAL NIRANJAN Full name of the Negative Power, often shortened to Kal (q.v.). Niranjan means "beyond illusion," and is applied to Kal ("Time") because he is the creator of illusion.

FOUR KINDS OF CREATED BEINGS *Setaj* or *Ushmaj*, the "moisture-born" (invertebrates, etc.); *Uttbhuj* or *Asthavar*, the seed-born (plants); *Andaj* or egg-born (most vertebrates); *Jeraj* or *Pindaj*, the womb-born (mammals, including human beings). These four forms of life figure prominently later in *Anurag Sagar*. (See pp. 62-64)

KURMA A very important figure in Indian mythology, commonly depicted in the shape of a tortoise which, it has been pointed out, is roughly the shape of the universe. Kurma, the first created son of Sat Purush, is that aspect of the Father which holds the lower creation in latency.

SHESH NAG A primordial serpent figure, ruler of a clan which figures heavily in Indian mythology and appears to be the prototype of the dragon. Intelligent, long-lived, reptilian, neither evil nor good, but indifferent to man, Shesh Nag has no place in the universe once it is dominated by humans and his role in *Anurag Sagar* is minor. Later in the poem he is a mother figure, nourishing the still unborn earth in its embryonic stage.

MATSYA The first incarnation of Vishnu, in the form of a fish or whale.

VARAH The third incarnation of Vishnu, in the form of a boar.

THREE GODS Brahma, Vishnu and Shiva, the three sons of Kal who figure prominently later in the poem.

SIGN OF DISSOLUTION Whatever is created carries the inevitability of its dissolution with it.

When Kurma, Varah and Shesh Nag didn't exist, and Sadaswat
Parwant and Ganesha were not born,
Not even the thirty other gods were created then—I will tell you
about that time.

COUPLET

When there was no Brahma, Vishnu or Mahesh, and the Shastras
and Puranas were not yet created,
All these things were in the Sat Purush then, like the shadow that
lives in the banyan tree.

HYMN

O Dharam Das, listen to the story of creation, which no one knows.
Since the creation came into being after these events, what proof
could I give?
The four Vedas do not know these stories of Sat Purush,
Because then the Vedas also did not exist—so how could they
describe the indescribable?

COUPLET

The Vedas do not know anything about creation then, or under-
stand the formless:
The world follows the path of Veda, but the Gyani, condemning
them, shows the right path.

The birth of creation—The creation of Sat Purush

When Sat Purush lived in latent form, He had not created the body
and matter.
As oil is hidden in the lotus, in the same way Sat Purush used to live,
hidden.
In His Will, He created the souls, and looking at them He felt very
happy.
From the first Shabda created by Him, the worlds and ocean were
created, in which He dwelt.
He made the throne of four worlds and sat on the lotus.
Where Sat Purush sat, desire was created there.
In the will of Sat Purush eighty-eight thousand islands were created.
In all the worlds His desire exists. His desire is very fragrant.

Manifestation of sixteen sons

From the second Shabda of Sat Purush the Kurma was created,

With the desire of remaining attached to His Feet.

When Sat Purush uttered the third Shabda, a son named Gyan was born.

SADASWAT PARWANT, AND GANESHA Hindu gods. There are myriads of them.

MAHESH Another name of Shiva. He is also referred to as Mahadev or Rudra.

SHASTRAS AND PURANAS Hindu scriptures, written in Sanskrit.

VEDAS The most sacred of all Hindu scriptures. Their origin is an important event in *Anurag Sagar*.

GYANI "Knower"; Sanskrit *jnani*. The equivalent of the Greek *gnostic*. *Gyan* means Knowledge, in the highest sense: the esoteric knowledge of the creation available to those who live on the level of the fifth plane and therefore really "know" what the universe is all about. *Gyani* as used in *Anurag Sagar* is a very high title, equivalent to Master or *Sant*, and is often applied to Kabir.

LOTUS Lotus leaves have a greasiness which can be felt but not seen.

SOULS As the context shows, the souls are created by Sat Purush out of Himself.

FOUR WORLDS The spiritual creation or *Sat Desh* which is often divided into four parts: *Sat Lok* or *Sach Khand*, which is the full manifestation of the Absolute or Essence into Existence; *Alakh Lok* and *Agam Lok*, which are stages in the manifestation of the Absolute; and *Anami* or *Radhasoami* which is the Absolute Unmanifested Essence.

DESIRE The "desire" (that is, Will) of God. Without it, there would be no creation.

THE SONS OF SAT PURUSH Each son represents an aspect of Sat Purush which had to manifest separately in order for Creation to take place, even on the highest spiritual level. "Creation," esoterically speaking, means just this: God separating Himself into so many parts, which become the Creation. Since the Ultimate Reality is the oneness of God, not His many-ness, there is a very real sense in which Creation on any level, even the highest, is unreal and illusory. Kirpal Singh has written, "Creation as such does not exist per se. The actual and the real is ever the same and is not subject to change . . . there can be nothing apart from the Absolute Unity. It projects Itself into varying forms, which are the expression of Its power." (*The Crown of Life*, p. 124). Note that *Kal* or Time is also one of the sons, "Time" being a part of the whole that only causes difficulties when separated from the rest. Thus the fall of *Kal* and the whole lower creation are implicit in this first creative act of Sat Purush. Because these aspects of Sat Purush are also presented as individuals, we are, for the most part, leaving their Sanskrit names untranslated, as these names connote individuality where the English words do not. (They are still used as personal names in India.)

GYAN Knowledge in the highest sense. This is the son of Sat Purush Who later incarnates as Sat Sukrit, Maninder, Karunamai and Kabir.

When he came before Sat Purush and bowed down to Him, He ordered him to go into creation.

When the fourth Shabda was made, the son named Vivek was created.

He was ordered to live in creation by Sat Purush. With the fifth Shabda a brilliant light came into existence:

When Sat Purush uttered the fifth Shabda, Kal Niranjan was incarnated.

He is created from the most glorious part of the body of Sat Purush—that is why he troubles the soul.

Souls are of the essence of Sat Purush and no one knows their beginning and end.

When with His mouth, Sat Purush uttered the sixth Shabda, Sahaj was born.

With the seventh Shabda, Santosh was created, who was given permission to go into creation.

When Sat Purush uttered the eighth Shabda, Surat was settled in the beautiful world.

With the ninth Shabda was created Infinite Happiness and the tenth Shabda created Forgiveness.

The eleventh Shabda created a son named Nishkam and the twelfth Shabda created a son named Jal-Rangi;

The thirteenth Shabda created Achint, and with the fourteenth was created Love.

With the fifteenth Shabda Din Dayal was born and the sixteenth Shabda created Patience.

With the seventeenth Shabda, Yoga and the Saints were created; They all were born from the same origin.

Shabda created all the sons, Shabda created all the worlds and oceans.

In every world the parts of His essence—the jivas—were settled and their food was nectar.

The beauty of the jivas is endless and always happiness exists there;

The glory of the jivas is endless and always happiness exists there;

The glory of the jivas is inaccessible and indescribable—who can describe Their endless beauty?

All the sons meditate on Sat Purush and eating nectar, enjoy happiness.

In this way, sixteen sons were born: Dharam Das, take this to heart.

HYMN

The limitless beauty of the worlds created cannot be described.
 It is a wonderful creation; its beauty is such that it is impossible to
 describe in words.
 All worlds get light from the Light of Sat Lok.
 Even the sun and moon shine with the Light of one hair of **Sat**
 Purush.

COUPLET

The Satguru is an abode of happiness. Grief, attachment and pain
 do not exist there.
 Having the darshan of Sat Purush, the jivas are enjoying.

2. The Fall of Kal

THE DEVOTION OF NIRANJAN AND HIS ACQUISITION OF MANSAROVAR AND THE VOID

In this way many days passed and after that this happened:
 Dharam Rai played this way—Dharam Das, listen to it:
 Standing on one foot he did the devotion of Sat Purush for seventy
 yugas and pleased Him.
 He did a very difficult devotion—that is why Sat Purush was
 pleased.

VIVEK Discrimination.

MOST GLORIOUS PART Although Kal fell, his original beauty is not com-
 pletely destroyed; it makes his claim to be God more credible and his
 temptations more effective.

SAHAJ Effortlessness, fearlessness.

SANTOSH Contentment.

SURAT Attention.

NISHKAM Selflessness.

ACHINT Worrilessness.

DIN DAYAL The merciful one; the one who is gracious toward the poor and
 humble.

WORLD That is, every world that was yet created.

SEVENTY YUGAS Yugas vary in length, the shortest being about four hun-
 dred thousand years. We are dealing here with time on a scale
 ungraspable by the human intellect.

SAT PURUSH WAS PLEASED Why should Sat Purush have been pleased with
 this devotion? Kabir never explains this, yet it is a pivotal point in the

The Word of Sat Purush came to him and asked: “Why have you done this devotion?”

Bowing his head Dharam Rai said, “Please give me some place where I can live.”

Then he was ordered by Sat Purush, “O Son, go to Mansarovar.”

Then Dharam Rai felt much happiness in his heart and went to Mansarovar.

When he came there, again he was full of happiness.

Again he remembered Sat Purush and did His devotion for seventy yugas more.

He did this devotion standing on one foot, and the gracious Sat Purush felt pity for him.

Sat Purush speaks to Sahaj

When Sat Purush manifested His Words, this is what came on His lips:

“O Sahaj, go to Dharam Rai and ask him why he has remembered Me this time.

He has done a very hard practice, so I give him the place where he lives.”

(So in a moment he was given the ownership of the three worlds.)

“I did this looking at his seva. The dear one has received the three worlds and is happy.

Now go and ask him; whatever he says, come and tell me.”

Sahaj goes to Niranjana

Bowing his head, Sahaj started from there and went to Dharam Rai.

Sahaj said, “Listen, my brother, Sat Purush has accepted your devotion.

Now what do you want? Tell me—Sat Purush has sent this message to you.”

Niranjana said to Sahaj:

“O, Sahaj, my brother—go and make this request to Sat Purush: I don’t like this small place. Please give me a big kingdom.

In my heart I have felt such love for Him! He should bless me with a big place.

He should either give me the world of the gods, or else a separate world.”

After listening to Dharam Rai, Sahaj went to Sat Purush
And conveyed Dharam Rai's request to Him.

HYMN

After hearing the words of Sahaj, Sat Purush said this:
"I am pleased with Dharam Rai; take this to your heart:
I have given him the three worlds, now go and tell him to develop
the Void plane.
O Sahaj, tell him to make his creation there.

COUPLET

O Sahaj, go there quickly and tell this to Dharam Rai:
He has been given the Void plane where he can create his own uni-
verse."

HOW NIRANJAN GOT WHAT HE NEEDED TO CREATE HIS UNIVERSE

What Sat Purush had told to Sahaj, he conveyed to Niranjana.

development of *Anurag Sagar*. *Kal* means "Time," and since the devotion described implies the suspension of all his activity, for incalculable periods of "time," it would appear that the practices done by Kal please Sat Purush because of their implications when done by *him*, rather than because standing on one foot has any particular objective merit. The period of Kal's austerities—seventy yugas—is more than *fifteen times as long* as the period of creation—four yugas. By stopping himself dead for such long periods, he postponed his own fall and thus allowed the jivas that much more time with their Father before being sent into the lower worlds. If this is true, it certainly is a cosmic paradox: his devotion postponed his fall, but it also brought it about. But, as we have seen, the fall of Time was probably inevitable once he was separated from the One.

MANSAROVAR The lake of Nectar, also called Amritsar, located in Daswan Dwar, one of the two intermediary planes between Sat Lok and the three worlds of Kal's creation. The poem does not explicitly describe the creation of these intermediary planes, although it may be implicit in what is already said. In any case, they exist and they are not created by Kal. Mansarovar would be at the farthest reach of the universe as it exists at this point: thus Kal is exhibiting his strong desire to remove himself from the influence and control of Sat Purush. His fall, in other words, has already begun.

THE VOID PLANE The three worlds in their pre-existent state. (cf. Genesis 1:2)

Kabir said:

Hearing the words of Sahaj, Dharam Rai was pleased;
He was happy and a little surprised.

Dharam Rai said, "Listen, dear Sahaj, *how* do I create the universe?

The Gracious Lord has given me this Kingdom, but I don't know the way to develop it!

I know nothing about the Inconceivable!—please shower grace on me and tell me Its secret;

Please convey my request to Sat Purush, O my brother, I sacrifice myself on you:

How do I create nine universes, as I have been ordered by Him?
O my God! Give me what I need to create the universe."

Then Sahaj went to Sat Lok, where he bowed to Sat Purush again and again.

Sat Purush said to Sahaj:

"O Sahaj, tell me why you have come; tell me in detail everything that happened."

Kabir said to Dharam Das:

Then Sahaj told Sat Purush what Dharam Rai had said;
He conveyed to Him the requests that he had made.

Then Sat Purush ordered this: "Listen to my words, O Sahaj.

All that is needed for creation are within Kurma; taking them from him, Dharam Rai should do his work.

He should go to him and, bowing his head, should ask him for what he needs.

The journey of Sahaj to Dharam Rai

Again Sahaj went to Dharam Rai and conveyed to him the orders of Sat Purush:

"Go to Kurma and ask him for what you need, bowing your head to him.

When you bow down to Kurma and when he showers grace on you, then only will you get what you need."

The journey of Niranjan to Kurma

Kabir said to Dharam Das:

Dharam Rai approached Kurma with happiness in his heart and pride in his mind.

He went and stood before Kurma, but didn't greet him or salute him.

But Kurma is like nectar and is happiness-giving. He didn't have any anger in him. He was cool and devoid of passion.

Swollen with pride, Kal saw that Kurma was very patient and mighty.

The body of Kurma was twelve units and the mighty Dharam Rai's body was six units.

Dharam Rai walked around Kurma in anger, considering how to get the materials of creation from him.

Kal attacked the heads of Kurma with his nails, and breaking his stomach, air came out.

From the three heads of Kurma the dynasty of Brahma, Vishnu and Mahesh came out.

Five elements came out, including the sky with the moon, sun and stars; they all came out of him.

Matsya, Shesh Nag, Varah, and the pillars to support the earth came out, and in this way the creation of earth started.

When Kal pulled the head of Kurma, sweat came out,

When that drop of sweat spread, the earth started floating on it.

As the cream lives on milk, in the same way the earth rested on water;

IN ANGER Kal does not even consider, apparently, doing what he was told – to bow down and ask him. His impatience here and at other places is one of the results of the impact of Time on Eternity – or the other way around. If the fall of Kal becomes inevitable at any one moment, this would seem to be it. The existence of the lower creation within the first created son of the Father would imply that its manifestation was planned from the beginning; but the impinging of Time is ruining it.

FIVE ELEMENTS The *tattwas*, or different stages of the manifestation of energy: sky, air, fire, water and earth. These have nothing to do with the hundred or so elements of modern science.

MOON, SUN, STARS Not physical at this stage. The physical universe is still a long way from being created. All of the things described here as coming out from Kurma are latent; it is their potentiality that Kal is getting, not their actuality. That is what he will contribute.

EARTH The three worlds in their latent form, in which the *Pind* or physical universe is included.

The earth is supported on the teeth of Varah and in the physical earth furious winds blow.

Recognize the sky as an egg in which consider the existence of the earth.

From the stomach of Kurma, his son Kurma was born—on whom Shesh Nag and Varah were erected.

Recognize the head of Shesh Nag as the earth, below whom the son Kurma resides.

The created son of Kurma is in the egg, while the original Kurma lives separately in Sat Lok, where he meditates on Sat Purush as before.

Kurma said to Sat Purush:

“Nirankar came at me with full force and manifesting his character climbed on my body:

He tore my stomach and didn’t obey your orders.”

Then Sat Purush said this to Kurma: “He is your younger brother. This is the way of the older ones: they should not pay attention to the bad qualities of the younger, and they should love them.”

Kabir said to Dharam Das:

Hearing the words of Sat Purush, Kurma was pleased. He was the form of nectar, and remained forever in happiness.

Again Niranjana remembered Sat Purush and again for many yugas he did the devotion.

But he did devotion for his self-desire, and after making the creation, he repented it:

Dharam Rai thought, “How do I *develop* these worlds?

Without the Seed, what do I do with the heavenly world, the mortal world, and the world below?

With what do I think? How do I make the body?

So, again doing devotion, I will ask for that which can put *life* into my three worlds.”

He determined to get life for the worlds, and began remembering Sat Purush.

He did devotion for sixty-four yugas—standing on one foot.

Sat Purush again sends Sahaj to Niranjan

HYMN

Sat Purush, the Abode of Grace, was pleased with his seva.
 He told Sahaj, "What new thing does he ask for now?
 Sahaj, go to Niranjan and give him whatever he wants.
 Tell him to create the universe, leaving all deceptions."

When Sat Purush ordered, Sahaj went to Kal, bowing his head to him;

He arrived where Kal was standing, doing his devotion.

Looking at Sahaj, Dharam Rai became happy and was convinced that Sat Purush was pleased with him.

Sahaj said, "Listen, O Dharam Rai! *Now* why are you doing devotion?"

Bowing his head, Dharam Rai said, "Give me some place where I can dwell."

Then Sahaj said, "Listen, Dharam Rai! Sat Purush has given you everything.

EGG The conception of the lower universe as a gigantic cosmic egg is widespread. The terms *And* and *Brahmand*, used by the Masters of Sant Mat for these worlds, mean "egg" and "egg of Brahman" respectively. Compare also the poetry of Blake.

SON KURMA One of the incarnations of Vishnu, as is Varah. Kabir distinguishes carefully between the son, a lesser god who is only a reflection of his father, and the father, the highest and most basic of all created beings. When the potentiality of the lower creation was forced out of the original Kurma, it included a potential reflection of himself existing on a lower level. Actually, according to the Masters, the entire lower universe is a reflection of the higher, and many of the most imposing phenomena of the astral and causal planes are only diminished reflections of the Reality of Sat Lok.

THEN SAT PURUSH SAID Note the very great reluctance of Sat Purush to condemn Kal. He is one of His sons, after all, a part of His essence, and He loves him dearly. If, as we have seen, the nature of Kal or Time is such that he *cannot* be separated from the wholeness of the Father without falling, then Sat Purush must in some way take ultimate responsibility for his deeds.

SEED The essence of Life or the soul, later called Root Seed. This comes only from Sat Purush. Kal's "creating" is confined to shaping or developing what proceeds from the Seed into various forms; if he does not have the Seed, he has nothing to work with and cannot "create."

Whatever came out from Kurma's stomach, Sat Purush has ordered to give to you.

You have been given the Kingdom of the three worlds! Now, without any fear, create the universe."

Then Niranjan said, "*How* do I create the universe?

Please tell Sat Purush, folding your hands, this: 'I am Your servant and not a strange one.'

Tell Sat Purush I beg Him to give me the Seed for the field of my creation.

I am His servant and do not rely on any one else. Daily I remember Him.

Go and tell this to Sat Purush: 'Please give me the Seed, the sign of immortality.' "

Kabir said to Dharam Das:

Again Sahaj returned to Sat Purush and told Him Niranjan's request.

Then, as Sat Purush ordered, Sahaj returned home to Sat Lok, which is full of happiness.

The gracious Sat Purush doesn't look at good or bad deeds—He is controlled by service.

The creation of Adhya

Then Sat Purush in His Will created a female who had eight parts in her body.

She had eight hands, and came and stood on the left side of Sat Purush.

Bowing her head she asked Him, "O Sat Purush, what are Your orders for me?"

Sat Purush gives the Root Seed to Adhya

Then Sat Purush said this: "Daughter, go to Dharam Rai.

Take hold of that which I give you, and meeting with Dharam Rai, create the universe."

Kabir said to Dharam Das:

Then Sat Purush gave her the Seed of the jiva, Whose name is Sohng.

There is no difference between jiva and Sohanga; jiva is the essence of Sat Purush.

Sat Purush created three powers: fearlessness, consciousness of Himself, and *Ulghani*.

HYMN

When Sat Purush was pleased, He gave Ashtangi to Dharam Rai. She was told to go to Mansarovar and join with him.

The woman Ashtangi was very beautiful and charming:

She was ordered to go to Mansarovar and create the dense creation.

COUPLET

She was given the Root Seed of eighty-four lakhs of births.

She went to create the living universe, after bowing her head to Sat Purush.

All this was given to the first woman, who went to Mansarovar.

Sat Purush called Sahaj immediately, and he came running.

Sat Purush said:

Sahaj, go to Dharam Rai and tell him, "You have been given that thing which you desired.

SERVICE *Seva*, which implies personal devotion as well as activity. This is the principle of grace – that devotion can outweigh bad deeds in the eyes of God. Since without grace we would all be in difficult straits, we should not complain if Kal also receives it. Since the nature of the highest God is grace, it follows that all who sin are ultimately forgiven – no matter who they are.

FEMALE Although the personal pronoun "he" has been used to describe them, the fact is that all of the entities who are content with Sat Lok and the spiritual creation are neither male nor female, but both. Above the causal plane there is no division into sexes. We have seen that Shesh Nag's original role was a mother-nourisher, and although the Saints refer to Sat Purush as the Father, they also refer to Him as the Mother (see Guru Arjan's great hymn, "You are my Father, You are my Mother . . ."). Sex distinctions only come into being when attention goes downward into the lower creation. Kal, as we have seen, has been steadily falling for some time now – moving irreversibly away from his Father – and Sat Purush's creation of the prototypical female Adhya (also called Ashtangi or Bhavani) at this point can probably be understood best as the crystallization of Kal's feminine aspect outside of himself as a separate being – the first time in the universe that this has happened. The fallenness of the lower creation is never more vividly seen than in this, that it cannot come into being until its "creator" is split into male and female.

The Root Seed has been sent to you. Now you can create the universe as you like.

Go and live in Mansarovar, so that the universe can be created.”

Again Sahaj went to where Niranjana was standing in His devotion. When he told him the words of Sat Purush, Niranjana obeyed him.

IN MANSAROVAR:
THE SWALLOWING OF ADHYA BY NIRANJANA
AFTER BEING ATTRACTED TO HER;
THE CURSE OF SAT PURUSH

Hearing the word of Sat Purush, Niranjana came and settled in Mansarovar,

When he first saw the woman, Dharam Rai was pleased.

Looking at Ashtangi, Dharam Rai behaved in a self-conceited manner.

He said, “There is no limit to the limitless Lord.” Delighted by the beauty of that woman he looked at her.

Looking at every single part of her body he became impatient, And he swallowed the woman! O, Dharam Das, hear about Kal’s nature!

When that unjust Kal swallowed the woman, she was astonished. At once she cried for help saying, “Kal has made me his food.”

Then Dharam Rai came to Sahaj, who took back the plane of Void consciousness from him.

Then Sat Purush remembered what had happened to Kurma: how Kal had also attacked him to control him,

And had destroyed his three heads. Sat Purush is gracious but He knows all—

Knowing this character of Kal, Sat Purush cursed him—about which I will tell you now:

Sat Purush’s curse on Niranjana

“If you will devour one lakh jivas daily, one-and-one-quarter lakhs will be developed.”

HYMN

Then Sat Purush thought, “How can I finish Kal?

He is very dangerous and will make the souls restless.

I cannot destroy him or stop him; he is my worthless son.

If I withdraw him into myself, I will have to bring everything back.

COUPLET

This is my immovable Word: I will remove Kal from here.
He will never be allowed to enter my region! I will keep my word."

Sat Purush sends Jogjit with orders to expel Kal from Mansarovar
Sat Purush called Jogjit and made him understand the character
of Dharam Kai:

"Jogjit, go quickly and expel Kal after beating him.

HE SWALLOWED THE WOMAN This is the point of no return in the fall of Kal; his fate, and that of the lower creation, is sealed at this point. He swallows her in an attempt to reincorporate what had been his own female nature; but Kal is also Yama or the Death God; and throughout the poem, Kal "swallowing" or "devouring" someone means that that person has died. But although Adhya has been swallowed in his second overt act of direct disobedience, she does not die, and this is an important point, connected with Sat Purush's curse.

SAT PURUSH'S CURSE In other words, no matter how much Kal or Yama is interested in playing the role of a Death God, no matter how many created forms in the lower worlds are swallowed or devoured by Kal (i.e. die) the end result will only be more life. Death is ultimately both illusory and self-defeating. Sant Ajaib Singh has compared the thought here to a farmer sowing seeds: each seed has come from a plant that is supposedly dead and, as Christ pointed out, each seed has to die *as a seed* before it can bring forth fruit in abundance. When Kal finishes devouring 100,000 entities, instead of 100,000 dead bodies, the reality is 125,000 entities. From Kal's point of view, this is a curse because it frustrates his aim and insures that the will of the Father will ultimately prevail as a direct result of his activity. And Adhya's experience at this point is prototypical: far from dying when eaten by Kal, she becomes the mother and co-creator of the entire lower universe.

SAT PURUSH THOUGHT A tremendously important passage. The Father "cannot destroy or stop" Kal because he is *His* son: worthless, but still His son and therefore a part of Himself. "If I withdraw him into myself, I will have to bring everything back," – the only way to prevent Kal from being Kal is to pull him back into the Father; but the manifested universe is a projection of all sixteen sons, and if any one of them is reabsorbed into the Source, the creation will disintegrate – which, for better or worse, is not the Father's wish.

REMOVE KAL FROM HERE From the upper universe – Daswan Dwar or Mansarovar upwards. Time, being [when separated from the whole] inherently negative or against the grain of Eternity, can be banished from the Spiritual creation but not from creation as a whole; it sinks to the bottom under its own weight, as it were.

Now he cannot live in Mansarovar and in this plane of Sat Lok, he must never come.

In the stomach of Dharam Rai is that woman. Tell her to remember my Shabda,

And to go and live in heaven, in the mortal world, and the world below, whose king is Kal.

She should come out of the stomach of Dharam Rai and she will get good fruit for this good deed.

Go and tell Dharam Rai that now that woman is his.”

Kabir said to Dharam Das:

Bowing his head to Sat Purush, Jogjit went to Mansarovar.

When Kal saw him, he became very dreadful.

Kal asked him, “Why did you come here? Who has sent you here today?”

Jogjit said, “O Dharam Rai, you have eaten that woman!

And Sat Purush has ordered me to expel you from here.”

Jogjit asked the woman, “Why are you in his stomach?

Tear it and come out!—and remember the Glory of Sat Purush!”

Kabir said to Dharam Das:

Hearing this, Dharam Rai burned with anger within himself, and coming before Jogjit he clashed with him.

Then Jogjit remembered Sat Purush, and received His Light and Power:

Sat Purush ordered him to hit the center of Kal’s forehead with full force.

Jogjit did as he was ordered.

HYMN

When Jogjit hit him, Dharam Rai fell down far from Sat Lok.

He was afraid of Sat Purush and got up by himself.

The woman came out from his stomach, and, seeing him again, became afraid.

She was in doubt and afraid of Kal.

She stood—thinking—looking at the ground here and there.

Dharam Rai said, "Listen, woman! Give up your fear of me. Sat Purush created you for me, now let us create the universe together.

I am your man and you are my woman: give up your fear!"

The woman said, "Why do you talk like this? You are my elder brother!"

The woman said, "Listen, father, why do you talk like this, knowing our relation?

I am your daughter now, since you put me in your stomach! Previously you were my elder brother—now you are my father. Look at me with pure eyes, or you will be committing a sin! If you look at me with desire you will become a sinner."

Niranjan said, "Listen, Bhavani, I will tell you the truth:

I am not afraid of sins and virtues, because I myself am their creator.

All the sins and virtues are born from me, and from me no one will ask the account.

I will spread sins and virtues, and any one who becomes entangled in them is ours.

That is why I am telling you to understand and accept my word.

Sat Purush has given you to me, Bhavani! Obey my word!"

Kabir said to Dharam Das:

Hearing this, the woman laughed; they agreed with each other and both of them were delighted.

She spoke attractive words in a sweet voice; she thought of having sexual relations with Dharam Rai.

THE WOMAN CAME OUT She has fallen too, with all that that implies.

SINS AND VIRTUES Kal is speaking as Dharam Rai, the Lord of Law or Judgment, and he is absolutely right: what are called "sins" and "virtues" in the lower worlds—the origin of the Law of Karma—does proceed from him. He is the Lawgiver, and his Law is so thorough and intricate that no one can keep it. As mentioned above ("GOOD AND BAD") there is a higher level of "morality" taught by the Masters, which relates entirely to return to the Father and is based on Love, not fear. "If ye love me, keep my commandments."

Hearing her sweet words, Dharam Rai was pleased, and he decided to perform the sexual act with her.

HYMN

The woman said, “I don’t have a genital organ.” Then Nirnanjan acted this way:

With his nail, he immediately cut the hole of her genital organ, and in that way the door of creation was formed.

The blood started pouring from the genital organ as it was harmed by the nail and since then the act of sexual intercourse has existed.

O Dharam Das! Listen to the story of creation, which no man knows:

Kal indulged for three times and Brahma, Vishnu and Mahesh were born.

Brahma is the oldest, Vishnu the second born, and Shambu the youngest.

COUPLET

When Kal and the woman enjoyed together,
The creation was begun.

3. The Creation of the Lower Worlds

Dharam Das, understand what happened afterwards:

Fire, Air, Water, Earth and Sky—all these came out from Kurma’s stomach.

The five elements were taken from his stomach and the three qualities came out of his head.

In this way the three gunas were manifested and Dharam Rai created the universe.

Kabir said to Dharam Das:

He mixed the elements and the gunas and gave them to the goddess,
and then he created his own essence.

He dropped three drops in the genital organ of the woman and three parts were created.

Five elements and three gunas were mixed: In this way the world was created.

From the first drop Brahma was born, who was given the Rajo Guna and the five elements.

From the second drop Vishnu was born and was given the Sato Guna and the five elements.

From the third drop Mahesh was born and was blessed with Tamo Guna and the five elements.

Five elements and three gunas were mixed, and thus their bodies were made.

That is why, again and again, the world is destroyed, and no one knows the secret of its beginning.

Then Dharam Rai said, "Listen, O Woman! Obey me.

You have the Seed of Life. Using it, create the universe."

Again Niranjan said, "Listen, my queen—do as I say.

I have given you three sons. Now I am going to take my attention to the service of Sat Purush.

Taking these three children, rule over the world, and don't tell the secret of my existence to anyone.

None of my three sons will have my darshan; if one searches for me, he will waste his life.

Spread such beliefs in the world that no soul will be able to get the Knowledge of Sat Purush.

When my three sons get older, send them to churn the Ocean."

THE ACT OF SEXUAL INTERCOURSE The prototypical sexual act is a kind of cosmic rape—an ominous development for the future of the three worlds. The division into sexes, crystalized and rendered irrevocable by the Fall, is acted upon by Impatience (another aspect of Time) and so the whole creation from the causal plane downward is conceived in violence.

THREE GUNAS The three *gunas* or qualities (*sattva*, *rajas* and *tamas*) are the abstractions of Brahma, Vishnu and Shiva, as the next few lines make clear; *sattva* is the quality or mode of Peace and Balance, *rajas* of Activity, and *tamas* of Inertia. The lower creation is formed by Time using the impact of the three *gunas* on the five *tattwas* or elements—neither of which is eternal, hence its inevitable destruction: it was created by Time and will end in Time. What is eternal is the "Seed of Life," and that does not end in Time.

SECRET OF MY EXISTENCE If no one knows of the existence of the Negative Power, then his actions will be ascribed to the Positive Power, as indeed they often are. Kal's disappearance is tied up with his injunction two lines below: the most efficient way for him to prevent the worship of Sat Purush is to pre-empt it for himself, by allowing people to think he is Sat Purush. This is a pivotal point, and one of the main keys to the meaning, not only of the poem, but of the universe which the poem explains.



Tere Prem Bavari Kita

SANT AJAIB SINGH JI

Chorus:

Tere prem bavari kita, hun koi pesh na jandi e

Your love has made me mad. Now I have no control over it.

Loki kahinde prem sukhala, e da jhapat hai shera vala (repeat)
E ta nag jahrila kala, thar thar ruh ghabrandi e, Tere prem . . .

People say that love is easy, but its attack is like that of the tiger. It is the poisonous black cobra. The soul trembles and becomes perplexed.

Tera prem hada vich rarke, kadam uthava ta dil dharke (repeat)
Andro tar prem di dharke, jind pae gote khandi e, Tere prem . . .

I feel your love in my bones. When I take a step my heart throbs.
From within the string of love vibrates. The soul dives into the love.

Teri surat chand misal, vang chakora sada hal (repeat)
Dahdha paya prem da jal, sadi ruh kurlandi e, Tere prem . . .

Your face is like the moon and our condition is like the moonbird.
The trap of love is very strong. Our soul weeps.

Suniyo satguru ji Kirpal, sada dukhiya da ki hal (repeat)
Baksho satguru din dayal, ruh pae vaste pandi e, Tere prem . . .

Listen, O Satguru Ji Kirpal, what is our condition, the suffering ones?
Forgive us, O Satguru, gracious on the poor ones—the soul makes this request to You.

Jehra prem kamauna chave, pehila sir nu bhet charhave (repeat)
Ajaib darash piya da pave, bani e phurmandi e, Tere prem . . .

He who wants to earn the love should first sacrifice his head.
Ajaib says, Then he gets the darshan of his beloved. So says the Bani.

NOTE: The Hindi words to this bhajan were incorrectly printed in the February 1985 SANT BANI. This version supersedes the one printed there.



Kabir said to Dharam Das:

Explaining these things to the goddess, Niranjana became invisible. He resided in the cave of Void consciousness—who can know this secret?

He has become invisible; now understand your mind as Niranjana. When one defeats the mind and gets the Knowledge of Sat Purush, Sat Purush Himself manifests within such a person.

COUPLET

All the jivas have become foolish and think that Kal is the Inconceivable One.

Involved in the tides of Karma, they are suffering pain birth after birth.

Kal troubles the jivas, involving them in many Karmas:

He himself plays the tricks—but gives the consequences to the jiva.

THE CHURNING OF THE OCEAN:

THE CREATION OF FOURTEEN JEWELS

When the three boys became wise, their mother told them to go churn the Ocean.

But they were playing games, and didn't want to go.

Dharam Das, listen and understand what happened there! In the meantime it so happened,

Niranjana practiced Yoga and started blowing much wind.

When he exhaled, out came the Vedas.

The Vedas came out with his breathing, but few know this secret.

Then the Vedas prayed and asked, "What are the oracles for us, O Niranjana?"

They were told: "Go and live in the Ocean. Remain with him who will find you."

This sound occurred but the form was not seen. Only a deep light was seen.

Then the Vedas shone by their own light as the world shines with the light of the sun.

The Vedas came to where Dharam Rai had created the Ocean.

When they went into the depths of it, Dharam Rai thought of this:

He spoke to the goddess, through invisible *dhyana*, and asked her why she was stopping the children from churning the Ocean.

He told her, "Quickly send the three children to churn the Ocean! Obey my orders with determination."

Then he himself went into the Ocean, while the goddess thought about churning it.

She told the three boys what she wanted and, blessing them, she sent them.

“Go to the Ocean quickly, my sons! There you will find the treasures.”

Brahma obeyed her words and started towards the Ocean. The other two followed him.

HYMN

Three children went playing, like beautiful children of the Swan.

YOUR MIND AS NIRANJAN Kal does not usually manifest in the lower worlds except as individual mind. He can be seen as himself by those who are coming from above, but not by those who come from below. As far as the individual is concerned, the Negative Power is his mind and his mind is the Negative Power.

KAL TROUBLES THE JIVAS The mind is the sower, the soul the reaper. This is the supreme trick of Kal, the essence of the illusion of Maya: the mind appears to the individual to be its most integral part, but in fact it is not a part of the individual at all. It is only along for the ride.

CHURN THE OCEAN *Bhav Sagar*, the ocean of this world (as contrasted with *Anurag Sagar*, the Ocean of Love) which has not yet come into existence; the churning of it brings forth the lower creation out of its latency. The concept is the same as “the deep” and “the waters” in Genesis 1.

WIND Not physical wind, but a mental force which brings into manifestation that which is latent. There is a humorous allusion to the practice of *pranayam*, or holding and exhaling the breath forcefully, as is done in some yoga systems. Kal of course does not exactly *have* any breath, but this is the equivalent of it.

VEDAS The Vedas, the most holy scriptures of Hinduism, are the crystallization of the whole idea of religion as an expression of law (*dharma*) and hence originated with Dharam Rai. Their teaching is concerned with getting what one wants, and keeping this or that god from being angry with us, through various methods of sacrifice or manipulation of the gods. It is a great mistake to assume that the Vedas proper are a spiritual document; they are not. At a later date under the influence of the Masters of that time, the writings known as the Upanishads were added to the Vedas as a kind of spiritual appendix, but that is not what is referred to here. All Indian Masters from Buddha onward have been very consistent in this: that the Vedas are to be ignored and transcended.

THREE CHILDREN WENT PLAYING This beautifully evocative verse shows the danger of taking a simplistic or superficial attitude even toward the nature of Kal and his children. Fallen they are, with all that that implies; evil in the cardboard cut-out sense they are not. And although they are not human and exist on a magnitude and time-scale incomprehensible to us, they share certain qualities with humans, as this verse shows.



Catching each other and chasing each other they walked extraordinarily.

Sometimes they walked, sometimes they ran, sometimes they stood waving their hands.

Not even the Vedas sing of the beauty of that time.

The three of them went and stood near the Ocean.

Each of them was wondering how to churn it.

First churning of the Ocean

When each of them churned the Ocean they got three things:

Brahma got the Vedas, Vishnu fire, and Mahesh poison.

Taking all three, they started happily home to their mother.

They came to her and showed her their things.

She told them to keep them to themselves.

Second churning of the Ocean

“Again go and churn the Ocean. Whatever you get, keep it with you.”

Saying this, Adhi-Bhavani played a trick, and created three women.

Each of them had her essence in her.

Each of them came before their mother, who distributed them among her sons.

The three sons had gone to churn the Ocean and didn’t know about the women.

But when they churned this time, they found the three women, which made them very pleased.

Taking the women with them, they came and bowed down to their mother.

The mother said, “Listen, my children: These are for your work.”

Each was given a woman and ordered to enjoy with her:

FIRST CHURNING Each churning brings forth one of the lower planes: the first one the causal, the second the astral, the third the physical. The causal plane, closest to the essence of Kal and Adhya’s original “creation,” did not require further division of male and female; the lower planes do. Each churning brings forth a thicker aspect of the creation-stuff, and the specific things mentioned are used in determining the form of the creation. The fourteen jewels, e.g., are the specific implements used in bringing into being the physical plane.

“Brahma, you take Savitri; Vishnu, you take Laxmi.”

Parvati was given to Shankar. These were the orders of their mother.

Accepting whatever Adhya gave them, they bowed down to her.

Receiving the women made them as happy as the chakor when it sees the moon at night.

All three brothers indulged in lust and thus the gods and demons were born.

Dharam Das, understand this: the one who was once a girl became the mother—

Again the mother told them, “All you brothers! go and churn the ocean again!

Whatever you get, keep it with you; and don’t delay!”

The third churning of the ocean

Bowing their heads, the three sons went; “We will do whatever you say.”

They churned the ocean without any delay and distributed what they got among themselves.

The mine of fourteen jewels came out, which they brought to their mother.

All three brothers were happy; Vishnu took the Nectar and Mahesh took the Poison.

ADHYA ORDERS HER THREE SONS TO CREATE THE UNIVERSE

THE FOUR KINDS OF CREATED BEINGS

Then their mother said this: “All three of you: create the universe!”

She created the egg-born, Brahma created the womb-born,

Vishnu created the moisture-born, and Shiva developed the seed-born;

Eighty-four lakhs of species were created, and the earth was made half water, half land.

In the seed-born is one element; the moisture-born has two;

The egg-born has three elements and the womb-born four.

In the human beings are five elements, and the three gunas beautify them.

Brahma comes to know about the Formless by reading the Vedas

Then Brahma read the Vedas, and reading them he felt love.

The Vedas say, "There is but one Sat Purush, He is *Nirankar* and doesn't have any form.

He is seen in the form of Light in the plane of Void consciousness, and He cannot be seen with the physical body.

His head is in the heavens and His feet lie in the world below." Finding this out, Brahma got intoxicated.

He told Vishnu: "The Vedas have told me about the Original Person."

Then he told Shiva that the gist of the Vedas is that there is one Sat Purush.

COUPLET

The Vedas say, "There is one Sat Purush, but we don't know His secret."

Kabir said to Dharam Das:

Then Brahma came to his mother. Saluting her, he touched her feet. "O mother, the Vedas have told me that there is another Creator!"

HYMN

Brahma said, "Listen, my mother! Tell me—Who is your husband?

Shower grace on me and don't hide this from me: *Where is our father?"*

His mother said, "Listen Brahma, you don't have any father; Everything is created from me; I have nourished the whole creation."

CREATE THE UNIVERSE Now that Kal has receded, Adhya, who is the great goddess Maya, worshiped by the Hindus as Kali or Durga, is responsible for the further creation which begins now, but is not finished for aeons; the events that follow take place during the creation process.

EIGHTY-FOUR LAKHS One lakh equals 100,000, so eighty-four lakhs equals 8,400,000 which is the number of species available for the soul to incarnate in (the figure includes a number of astral or non-physical entities). This is the origin of the famous expression "the wheel of eighty-four": the soul rises up through the entire series of possibilities from minerals and plants to the body of a human being; if she misuses her human birth, she begins the descent back down to the bottom, from which again she may rise. There is much comment on this later in the poem.

SAT PURUSH The name of Sat Purush is used, but it is Kal who is meant; this is part of the illusion.

Brahma said, “Mother, listen carefully:
The Vedas have reached the conclusion that there is one Purush
who is in hidden form.”

Adhya said, “Listen, my son Brahma: there is no other creator but
me.
I have created the three worlds, and I alone have created the seven
oceans.”

Brahma said to Adhya:
“I believe you, that you have done all this: but why did you hide this
before?
The Vedas say that there is one Alakh Niranjana Sat Purush—
If you are the creator, why didn’t you think of this before?—
You made the Vedas: why did you mention the Alakh Niranjana in
them as the creator?

COUPLET

If you created everything by yourself, then, mother, why didn’t you
write that in the Vedas?
Don’t play tricks with me, tell me the truth.”
When Brahma showed his stubbornness, Adhya considered what
to do.

Kabir said to Dharam Das:

She thought, “How do I make him understand? He doesn’t believe
me.
If I tell him about Niranjana, how is he going to accept it?
Moreover Niranjana has told me that no one can have his darshan.
If I tell him he is invisible, how do I make him see him?”

Thinking carefully, she told her son, “Alakh Niranjana doesn’t give
his darshan.”

Brahma said, “Tell me where he is, and don’t worry about pros and
cons.
I don’t believe your words; I don’t like this business.
First you want to delude me, now you say, ‘He doesn’t give
darshan,
So you won’t have darshan.’ Don’t say useless things like this.

HYMN

Give me his darshan right now. I no longer rely on you.
Clear up my doubts—don't delay for a moment."

His mother said, "Listen Brahma! I am telling you the truth.
His head is in the seventh heaven and his feet are in the seventh
world below.

HYMN

If you desire his darshan, take a flower in your hand and go bow
your head to him."
Hearing this Brahma turned towards the earth, with his head down.

His mother thought, "He doesn't obey me—
The Vedas have taught him this, but he won't be able to have his
darshan."

Ashtangi said, "Listen, my child: Alakh Niranjana is your father.
But dear son, you will never have his darshan; I say this with full
understanding."

Hearing this Brahma was disturbed. In his mind dwelt the deter-
mination to have his father's darshan.

Bowing his head to his mother, he decided that only after having the
darshan of his father would he return.

At once he started moving toward the north, rapidly.

Vishnu headed for the world below; he also wanted the darshan of
his father.

But Mahesh didn't let his attention waver. He didn't utter a word;
he just kept serving his mother.

Shivaji didn't worry. He kept his attention on his mother's service.
Many days passed while the mother worried about her children.

Vishnu returns from his search and tells how he did not see his feet

First Vishnu returned to his mother and told her his story:

"I didn't see my father's feet. With the fire of Shesh Nag's poison
my body became black.

I became upset over this and came back. I didn't have my father's
darshan."

Hearing this, Adhya was very pleased. Lovingly she called Vishnu
near her and caressed him.

She kissed him and keeping her hand on his head in blessing, she said, "My son, you have told me the truth."

Dharam Das said to Kabir:

My doubt has been cleared; O my Lord, tell me now about Brahma. Did he have the darshan of his father's head or did he also come back disappointed?

HYMN

You have told me the story of the day when Brahma went to see his father.

Did he meet his father or not? Did he have his darshan or not?

O my Satguru, tell me all this, explaining them one by one to me. Understanding me as Your servant, throw light on this matter.

Don't hide anything from me.

My Lord, I am your servant, please make my birth successful: Tell me what happened afterwards."

The story of Brahma's search for his father

Kabir said to Dharam Das:

Dharam Das, you are very dear to me. Understand my teachings, and with determination keep them in your heart.

Brahma didn't take long to get there, as he desired his father's darshan.

He got to the place where there is no sun nor moon—it is only the Void there.

In many ways he prayed, and then he contemplated the Light.

In this way many days passed but still he didn't have the darshan of his father.

He wasted four yugas in contemplating the Void, but still he did not have his father's darshan.

Adhya worries about Brahma

Brahma didn't have the darshan of his father; meditating on the Void many yugas passed.

His mother worried in her heart, "Where is my oldest son, Brahma?

How can I continue to create? When will he come back?"

The creation of Gayatri

Rubbing her body, the mother took out filth and created the form of a daughter.

The essence of Shakti was mixed with her, and the name Gayatri was given to her.

Gayatri bowed down to her mother, kissed her feet, and put her head on her feet.

Folding both her hands, Gayatri made this request: "Listen, mother, to my one question:

Why did you create me? Tell me so that I may obey your orders."

Adhya said, "Daughter, listen to this: Brahma is your eldest brother.

He has gone in the sky to have the darshan of his father. Go and bring him back after making him understand

That he will never have the darshan of this father. He will waste his birth in searching for him.

Whatever it takes to bring him, go and do it, and bring him back."

Gayatri goes in search of Brahma

Kabir said to Dharam Das:

Gayatri started on the way with the words of her mother in her heart.

The girl with the tender body walked along, thinking of her mother's words.

HYMN

On reaching there she saw the Wise One, whose eyes were closed;
For a few days she remained there; then she thought of a plan.

"How will he get up? Now what to do?"

Remembering her mother, she thought and thought—and eventually made contact with her.

CONTINUE TO CREATE Brahma is the Creator, although he utilizes the help of the others; as long as he is gone, the creation of the lower worlds, although begun, is suspended.

SHAKTI Power, the manifestation of the Root Seed or Seed of Life which Adhya has been given. It is because she has custody of the Seed that she is able to create forms by herself. Gayatri is a prominent Hindu goddess; the "filth" mentioned does not imply anything about Gayatri, but refers to the inner parts of Adhya (the equivalent of her blood, bile, etc.); although Adhya is not physical, she is, after all, Maya, and thus no matter how clean and beautiful she is on the outside she is by definition otherwise within.

Adhya tells Gayatri how to awaken Brahma

When Gayatri contacted Adhya, she received this message:

“Brahma will awaken only when you touch him.”

So Gayatri did as she was told by her mother:

After reflection, she touched his lotus feet.

The waking of Brahma; his anger at Gayatri

When Brahma awoke and his attention was disturbed, he became upset and said,

“Who is this sinner, this guilty one, who has made me leave off my Samadhi?

I will curse you because you have disturbed me from my father’s remembrance!”

Gayatri said, “First know my sin and then curse me.

I am telling you the truth; your mother has sent me to bring you back.

Now come on, quickly—don’t delay! Without you, who will spread creation?”

Brahma said, “How can I go? I haven’t had my father’s darshan yet!”

Gayatri said, “You will have his darshan, but now come quickly with me or you will repent.”

Brahma tells Gayatri to bear false witness; Gayatri demands sexual relations with Brahma

Brahma said, “If you will bear witness that I have seen the head of my father with my eyes

And will make my mother convinced, I will come with you.”

Hearing this, Gayatri said, “I won’t utter false words;

But if you fulfill my desire, my brother, only then can I lie.”

Brahma said, “I don’t understand. Explain yourself; be clear.”

Gayatri said, “Have sexual intercourse with me, and then I will lie and you will win.”

Kabir said to Dharam Das:

Gayatri said, “Of course it is selfish, but I am telling you to do it—

considering it as a virtuous, charitable thing.”

Hearing this Brahma thought in his heart, “What to do now?

HYMN

If I remain indifferent to her, my purpose will not be served—

She won’t bear witness and my mother will put me to shame.

I didn’t see my father—none of my purposes will be accomplished
by thinking about sins. I must lie with her!”

Brahma copulated with her and the determination to have the darshan of his father vanished from his mind.

Both of them were full of ardour, and in place of decent thoughts,
bad intellect came.

The creation of Puhupavati

When Brahma told Gayatri to come to their mother, she said,

“I have another idea. Let me create one more witness.”

Brahma said, “Good. Do anything to make Mother believe.”

Then Gayatri thought, and, removing filth from her body,

She created a daughter. Mixing her own essence in her she named
her Savitri.

When Gayatri told her to say that Brahma had had the darshan of
his father,

Savitri said, “I don’t know this. I will lose if I bear false witness.”

Hearing this, both of them were very worried. They didn’t know
what to do.

Gayatri tried to convince her in many ways, but Savitri didn’t
accept it.

Finally, Savitri uttered these words:

“If Brahma will copulate with me, I will lie.”

Gayatri said to Brahma, “Copulate with her and complete our
work.”

Brahma indulged with Savitri and in this way carried more burden
of sin on his head.

SAVITRI Another Hindu goddess, worshiped by many. One of the points of the poem, written within the Hindu tradition and aimed at the Hindu people, is to expose the hollowness and inferior status of these gods and goddesses and to encourage the worship of the One True God, the Supreme Father. Savitri appears to have been created directly by Gayatri, as Gayatri was by Adhya; but the placement in the poem does not rule out a causal connection with Gayatri’s intercourse with Brahma.

(Savitri has another name too: she is also called Puhupavati.)
All three started for the place where their mother was.

Brahma returns to his mother with Gayatri and Savitri and all of them get cursed

Brahma saluted his mother, and she asked him how he was:

“Tell me, Brahma, did you have the darshan of your father? And from where did you get this other woman?”

Brahma said, “Both of them are my witnesses—that I have seen the head of the Lord with my own eyes.”

Then the mother asked Gayatri to consider carefully and tell the truth:

“Did you see him having darshan? Tell me its true effect.”

Then Gayatri said this: “Brahma had the darshan of the head of his father.

I have seen that he touched his head; Brahma met the Lord.

HYMN

Brahma touched the head of his father with flowers in his hand. I was seeing with my own eyes.

He offered him flowers—pouring the water. O my mother, this is true.

From those flowers came out this Puhupavati at that place.

He has had the darshan of his father. Ask the girl.

O mother, this is true. You can ask Puhupavati.

I am telling you the truth. It has no trace of falsehood in it.”

Mother asked Puhupavati, “Tell me the truth.

Tell me what happened when Brahma touched his forehead.

HYMN

O Puhupavati, tell me the story of the darshan in detail.

I am asking you to tell me: How did Brahma have the darshan of his father?”

Then Puhupavati said, “Mother, this is the truth.

The Wise One had the darshan of his father’s head and he definitely offered him flowers.”

Kabir said to Dharam Das:

Hearing the witness, Adhya became perplexed. She was surprised and didn't understand the secret behind it.

Adhya's worry

"Alakh Niranjana told me with determination that no one would ever see him.

Then are these three lying, O Alakh Niranjana? Explain this to me." Ashtangi remembered Niranjana, who in turn told her:

"Brahma has not had my darshan. He has brought false witnesses. All of them have lied. Do not believe them—this is completely untrue."

Adhya curses Brahma

Hearing this the mother became angry and cursed Brahma:

"No one will worship you because you have not spoken the truth. You spoke untruth. Moreover you committed bad karma and carry the burden of hell on your head.

Your race will also lie, and their inner selves will be full of sinner filth.

They will make many rules and regulations;

They will have the devotees of Vishnu, and thus will fall in hell.

They will tell the story of the Puranas to others, but acting differently, they will suffer pain.

I truly tell you about those who, hearing your race, will get their knowledge and do their devotion:

They will search for the essence of other gods and criticizing, will go into the mouth of Kali.

They will worship the gods in many ways, and for the sake of donations they will cut off heads.

Those who become their disciples and follow them will never get any spiritual wealth.

ADHYA CURSES BRAHMA A two-fold curse, which explains why, although Brahma is the first and presumably the most powerful of the three gods, he does not have and apparently never has had any worshipers to speak of. Vishnu and Shiva (and Adhya, as Kali or Durga) divide the whole Hindu population between them. The curse is also a scathing put-down of the Brahmin caste—the Hindu priests who take Brahma's name and are therefore "his race"—totally unprecedented in Indian scriptures. This is a revolutionary passage.

They will never reach the Path of Spirituality, and for their self-interest they will teach others.
 For self-interest they will make the world hear their knowledge, and will make their own worshiping firm in the world.
 They will consider themselves higher and others lower. O Brahma, your race will be very blemished!"

Kabir said to Dharam Das:

When the mother attacked Brahma with this curse, he fainted and fell down.

Adhya curses Gayatri

"Gayatri, it is now your turn. You will have five husbands. Your first husband will be Vrishab. Your race will spread very much, but will be destroyed.
 You will be incarnated many times, and will eat inedible food, as you have lied monstrously.
 For self-interest you lied. Why did you bear false witness?"
 Gayatri accepted the curse, then Adhya looked at Savitri.

Adhya curses Savitri

"O Puhupavati, knowingly you lied and have spoiled your birth. Listen, Puhupavati: no one will ever believe you nor worship you for his own wishes.
 You will dwell where there is dirt. Go and suffer hell, as you lied for lust.
 One who will sow and nourish you—his dynasty will come to an end.
 Now go and take another incarnation as Kevda-Ketaki."

Kabir said to Dharam Das:

HYMN

All of them were cursed as the result of the foolish evil done by them.
 Woman as sex-object is the greatest trick of the Negative Power, who has stung everybody.
 Neither Brahma nor Shiva, not even Shankadi nor Narada, escaped from it.
 Hear, O Dharam Das, only he who is attached to Sat Naam escapes from it.

With the glorious grace of Sat Shabda, this art of Kal can never reach him.

One who remains attached to Master's feet in mind, word and deed —this sin can never come near him.

Adhya's repentance and fear of Niranjan

HYMN

She repented in her mind after she had cursed them, and thought: "What will Niranjan do with me now? I'm not forgivable."

Niranjan curses Adhya

A sound came from the sky, "O Bhavani, what have you done? I sent you to create the universe. Why did you do this?"

HYMN

If any higher one harasses a lower one, I am the one who takes care of the reprisal.

When the Third Age comes you will have five husbands."

Kabir said to Dharam Das:

When Bhavani heard the curse in the form of an exchange, she didn't say but thought,

"I am cursed as a result of cursing. Now, Niranjan Rai, what will I do?

I am in your control. Do whatever you want."

Why Vishnu turned black

Then Adhya asked Vishnu, caressing him, "Listen, my son, to one word of mine.

Tell me truly: when you went to have the darshan of your father's feet,

You were white. How did you become black?"

Vishnu said to Adhya:

"As soon as you permitted me, I started for the world below to have the darshan of my father's feet.

NIRANJAN CURSES ADHYA Kal as Dharam Rai — the Lord of Law — not only gives the Law, but also dispenses Justice within its framework. In this aspect he is scrupulously fair. Here he turns Adhya's curse on Gayatri back on her own head, which is fulfilled when she incarnates as Draupadi in the time of the Mahabharata War and marries the five Pandava brothers simultaneously.

In my hands I carried Akshat flowers and started walking on the path to the world below.

I drew near the Shesh Nag, whose poison's power slowed me.

The power of that poison dwelt within me, and turned me black.

At that time I heard one sound, which I will tell you about:

It said, 'Vishnu, go back to your mother and tell her the truth.

As in Sat Yuga and Treta Yuga, when the fourth path of Dwapar Yuga will come,

Then you will be incarnated as Krishna. I tell you, at that time you will be avenged.

In the Kalindi river you will stick Shesh Nag on a string. Now go back without delay.

One who harasses lower ones after becoming higher, gets avenged by me.

I will avenge him who harasses others.'

Then I came back to you and told the truth to you.

I didn't see my father's feet and my body became black like the fire of poison.

I came back as I grew restless. I didn't have the darshan of my father's feet."

Adhya gives Vishnu the darshan of light.

Hearing this much, his mother was happy; she lifted Vishnu up and sat him in her lap.

Then Adi-Bhavani spoke in this way: "My dear son, listen to me: You see, my son, now I will make you see your father and will clear up the illusion of your mind.

First of all, look with the eye of your intellect, and obey my words with your heart.

Understand your mind as the creator; know no one as the creator except the mind.

In the heavens and worlds below, only the mind is spread. Mind is unstable and untrue,

Within a moment he shows limitless frauds. No one can ever see the mind.

Call mind the Nirankar and day and night remain happy in its wishes;

Inverting your attention, look in the void, where light is shining:

Control your breathing and reach to Gaggan; then contemplate on the path of the sky."

Vishnu did in his mind as his mother had explained.

HYMN

Controlling the breath, he went within the cave and contemplated.
A loud sound was made in the sky by a wave of wind.

Hearing the sound, his mind became intoxicated and then imagined.

With the imagination of his mind, white, yellow, green, and red clouds were seen in the void plane.

Thereafter, Dharam Das, mind showed himself to him.

He showed the light—seeing which Vishnu became happy.

Vishnu bowed his head to his mother with humility and dependence:

“O my mother, with your grace I have seen the Lord.”

Dharam Das humbly asked: O Lord, I am uncertain about this:

The woman told him about the contemplating mind—is that how all the jivas are deluded?

The Satguru said:

Dharam Das, this is the character of Kal and because of it, Vishnu didn't get the knowledge of Sat Purush.

Look at the trick played by the woman: Hiding the Nectar, she cleverly gave the Poison to her son.

There is no difference between Kal and that light seen by Vishnu: After understanding the truth, stick to the true religion.

This is the character of Kal: whatever is within him, he acts accordingly outside.

When a man lights the flame, think about its character:

Looking at the light, a moth comes near; he understands it as his Beloved.

STICK SHESH NAG ON A STRING One of Krishna's most celebrated exploits is his conquest of the thousand-headed serpent, here identified with Shesh Nag. This defeat, which took place at the dawn of recorded history (Krishna's death is traditionally dated 3200 B.C.) explains both the recurrent memories of the “dragon” race and its lack of visibility on the historic scene.

TRICK PLAYED BY THE WOMAN That is, she allows Brahma's mistaken identification of Sat Purush with Kal to stand, and does not inform him of the existence of the True God even though she knows about it.

But as soon as he touches it, he is reduced to ashes. Unknowingly he dies for nothing.

Kal is like the flame. This cruel Kal leaves no one.

He has devoured crores of incarnations of Vishnu. Brahma and Mahesh are also devoured by him—after he troubles them.

There are so many problems he causes the jivas, I could never mention them all:

Thinking about them, I am frightened.

Daily he devours one lakh jivas—so horrible is this butcher Kal!

Dharam Das said:

Listen, my Lord: one doubt has come into my mind.

Ashtangi was created by Sat Purush, and I know how she was created;

She was swallowed by Dharam Rai and she came out by the glorious grace of Sat Purush.

But this same Ashtangi committed fraud—turning on Sat Purush she made Yama manifest.

She didn't tell the secret of Sat Purush to her sons; she made them meditate on Kal Niranjan.

Why did Ashtangi do this? Why did she leave Sat Purush and befriend Kal?

The Satguru said:

O Dharam Das, listen to the attributes of woman: I'll make you understand it all.

When there is a girl in the family, she is brought up with many conveniences:

Her food, clothing and bedding are provided. But everyone regards her as an outsider.

Lovingly performing the ceremonies, she is made to depart with her husband.

When the daughter goes to her husband's home, she is dyed in the colors of her husband.

She forgets her mother and father: Dharam Das, this is the quality of woman.

That is why Adhya also became an alien, and she, the Bhavani, became a part of Kal.

That is why she didn't manifest Sat Purush and showed the form of Kal to Vishnu.

Dharam Das said to Kabir:

O, my Lord, I now know the secret. Now tell me what happened beyond this.

Kabir said to Dharam Das:

The mother destroyed Brahma's pride and again called her dear son Vishnu:

"O Vishnu, you have this blessing: You will be the favorite among the gods.

I will work for fulfilling every desire you will have in your heart.

Maya makes Vishnu supreme

The first son Brahma is reproached, because falsehood and evil deeds were dear to him.

Now you are supreme among gods, and everyone will worship you," said his mother.

Kabir said to Dharam Das:

Thus the mother said those words, full of grace, and made Vishnu the supreme one.

Then she went to Mahesh. Looking at her, Mahesh was full of happiness.

Adhya blesses Mahesh

Again the mother asked, "Tell me, my child, you—Shiva—tell me what is in your heart.

Ask for whatever you like—Mother will give you that.

My son, I am determined to give you a boon according to your wish."

Folding both his hands, Shiva said, "Mother, I'll do as you order. I ask for this boon only: that my body will never be destroyed!

DIES FOR NOTHING Interesting reversal of an image used in a positive way at the beginning of the poem. Kal here is the Death God, and if we are devoured by him before fulfilling our purpose we have nothing to show for it.

THIS BUTCHER KAL From the human point of view, this is the exact truth.

A PART OF KAL Just as a physical father gives his daughter away to her husband, so Sat Purush had ordered Adhya to co-create with Kal. Their joint Fall altered the way in which she carried out her commission, but ultimately she is blameless.

O my mother, shower such grace on me that my body may never perish.”

Ashtangi said, “This can never happen; no one can become immortal.

But if you practice Yoga, and control the breathing, then your body will survive for four yugas.

As long as the earth and sky exist your body will never perish.”

Dharam Das said:

Explain to me the Knowledge.

I have gotten all the secrets; now tell me about Brahma.

After getting cursed by Adhya, what did Brahma do?

Kabir said:

When both Vishnu and Mahesh got the boons, they were happy and excited.

In their minds they were delighted; whereas Brahma was humiliated.

Dharam Das, I know everything. I will tell it to you one by one.

Being cursed, Brahma desperately goes to Vishnu and tells him of his pain; Vishnu consoles him.

Brahma became very sad in his mind and went to Vishnu.

Arriving there, he requested Vishnu, saying, “You are my brother and supreme among Gods.

Mother is gracious on you, whereas, because of the curse, I am in pain.

O Brother, I am suffering due to my own deeds. How can I blame Mother?

O Brother, now do something by which my race may continue, following Mother’s words.”

Vishnu said, “Give up the fear of your mind; I will serve you.

You are my elder and I am your younger brother. So remove all doubts and worries.

Anyone who is my devotee will serve your family too.

HYMN

I will guarantee this faith in the world: that if you desire the virtues and the fruits of devotion,

The *Yajna* and worship done without a Brahmin will not be accepted.

Those who will worship the Brahmin will be doing virtuous deeds,
And only they will be dear to me. To them alone will I give a place
to dwell in my abode.”

Kabir said to Dharam Das:

Brahma was pleased when Vishnu said that:

“O Brother, you have finished my mind’s pain. Now I am happy,”
he said.

Kal’s manipulation

Dharam Das, look at the scope of what was done by Kal. He has deceived all the world by it.

He makes the jiva forgetful by making him hopeful, and puts him into the troubles of birth after birth.

Bali, Harishchandra, Van, Verachan, Kunti’s son and many others
Were the virtuous renunciate kings. What place did he give to them?

All the world, which is under the control of Kal, knows what has happened to them.

Everyone knows that they cannot be purified as Kal controls their intellect by his power.

Being in the wave of mind, the jiva has forgotten; and now he doesn’t know how to go back to his own home.

Dharam Das said:

Listen, my Lord: tell me the story of what happened next.

With your grace I am now able to recognize the deception of Yama.

Now I have definitely put my mind at Your Feet.

Giving me the Nectar in Shabda form, You have saved me from drowning in this Ocean of the world.

FOUR YUGAS One time-cycle or *maha yuga* – the Sat, Treta, Dwapar and Kali Yugas in succession – which is followed by *pralaya* or dissolution, in which all forms from the causal downward are withdrawn into the higher planes.

I WILL SERVE YOU Vishnu modifies Adhya’s curse on Brahma, though only in temporal terms. He guarantees the Brahmin’s indispensability in Vaishnavite Hindu ritual and veneration among Vaishnavites, but cannot remove the fruits of hell from his head – nor does he try.

Now tell me the rest of the story, and explain to me how their curses came to an end.

Gayatri's curse of Adhya

Kabir said to Dharam Das:

Dharam Das, I will tell this to you, the Word of Inconceivable Knowledge:

When Gayatri accepted the curse given by her mother, she herself cursed her mother:

“You will be the mother of those five, of whom I will be wife. You will conceive a child without the help of man and all the world will know this,” she said.

So both of them suffered the reaction of the cursed. At the appointed time both of them came in the human body.

SPECIAL ACCOUNT OF THE WORLD'S CREATION

After all these happenings the world was created.

This time eighty-four lakhs bodies and four kinds of creation were formed.

HYMN

First Mother created the egg-born and Brahma created the womb-born;

Vishnu created the moisture-born and Mahesh undertook the creation of the seed-born.

Then the creation of bodies started. Know him who creates the body.

In this way four kinds of creation were spread in all four directions. O Dharam Das, now you know the story of creating the four kinds of life. Keep it in your mind.

4. The Four Kinds of Life

Dharam Das asked this, folding his hands:

O Satguru, please tell me this:

Tell me about the existence of the creation of four different kinds and explain it to me.

How are the eighty-four lakh bodies divided? What is their span?

Kabir said:

Listen, Dharam Das: I will describe the births to you.

I will explain everything to you, one by one; I won't hide anything from you.

Listen to me attentively, and don't bring any doubt in your mind.

HOW THE EIGHTY-FOUR LAKHS ARE DISTRIBUTED

Distribution of eighty-four lakhs births

There are nine lakh kinds of water creatures; fourteen lakh kinds of birds. I will describe them:

Insects are of twenty-seven lakh kinds; thirty lakhs of trees and plants exist.

There are four lakh kinds of rational beings among which the human body is supreme.

In other species of life the jiva cannot know God; tied by karma, he comes and goes.

Why is human life the best?

Dharam Das bowed his head to His feet and requested the Lord to explain to him:

In all kinds of birth the jiva is similar. Then why don't they have equal knowledge?

Tell me why there is this difference, so that the doubt of my mind may go away.

The Satguru said:

Listen, Dharam Das, you are my ornament; I will explain to you this shortcoming.

In all four kinds of creation the jivas are similar; but listen

To what I am telling you now. In the seed-born, there is one element.

The moisture-born contains two elements, whereas the egg-born contains three.

In the womb-born are four elements, and in the human body five elements are present.

THE WORLD WAS CREATED The creation of the lower worlds, begun aeons back, is at last completed and the basic life-forms established.

RATIONAL BEINGS Includes the mammals as well as "supernatural" entities – ghosts, fairies, etc.

Because of the human body, a jiva holds the right to understand Knowledge.

The human body is made for the devotion of God.

What elements are present in which kind of creation?

Dharam Das said to Kabir:

O Lord, explain to me, which elements they contain.

What elements are in the egg-born and womb-born, and what are in moisture-born and seed-born?

Describe them all to me. Shower grace on me; don't hide anything from me.

HYMN

The Satguru said:

Listen, Dharam Das, about the elements contained by the different kinds of creation:

I will tell you which contains what.

In the egg-born are three elements: water, air, and fire.

In the seed-born is only one: the element of water is present there.

The moisture-born has two elements in it; they are air and fire.

The womb-born contains four elements: earth, fire, water and air.

Among the womb-born, the human body is supreme, which contains five elements.

Kabir says this truly, Dharam Das: you can test it.

The body of man is created from the womb-born, but in it five elements are developed:

That is why he has more knowledge and goes to Sat Lok after catching Naam.

Why don't all the human beings have equal amount of intellect?

Dharam Das said:

Listen, O reliever of prisoners, please clear up my one illusion:

All men and women have similar elements, but they don't have similar intellect.

Some have compassion, chastity, contentment and forgiveness in them, whereas some are devoid of these qualities.

Some are criminals, some are cool-hearted, and some are as cruel as Kal.

Some kill others and eat them, whereas some are very gracious.

Some become happy by listening to the Knowledge of God, but some like to sing the praises of Kal.

My Lord, explain to me why there are different qualities in different human beings.

Kabir said to Dharam Das:

Dharam Das, listen to me attentively; I will tell you the qualities of men and women.

I will make you understand the reason man becomes intelligent or foolish.

The souls who come into the human body from the body of the Lion, snake, dog, jackal, crow, vulture, pig, cat, and bodies like that, eat inedible things.

Know them as persons with bad qualities.

The nature of their past doesn't leave them because of their karmas; only great virtue can liberate them.

That is why even though they are manifested as human beings, still they behave as beasts.

From whatever body the soul has come, it has its nature accordingly:

They come as sinners, violent ones and killers, and worship poison. Whatever quality they have cannot be changed.

The way of removing the effect of the past life's body

When one meets the Satguru and He gives him Knowledge, he forgets his beastliness;

Brother, when the sandpaper of Naam is applied, only then is the rust of the soul removed.

EGG-BORN *Andaj*; birds, reptiles, etc. Includes all animals where birth takes place within a fixed time of conception, from eggs laid by the mother.

SEED-BORN *Uttbhuj* or *asthavar*; the immovable creation. Includes all plants.

MOISTURE-BORN *Setaj* or *ushmaj*; the lower forms of animal life whose birth, while it may be from eggs, is the result of external stimuli, such as the change of seasons, increase of moisture, etc. Invertebrates.

WOMB-BORN *Jeraj* or *pindaj*; animals whose young are born alive from the womb and are nourished by the mother. Mammals, including human beings.

BODY OF MAN Man is biologically a mammal; the difference between him and the other mammals—the spiritual dimension—is due to the presence of the fifth element, *akash* (usually translated as "sky") which is non-physical.

When the washerman washes the clothes, he uses soap:
 The clothes which have little dirt in them need little labor to remove the dirt.
 The clothes which are very dirty need more labor.
 The nature of man is like the clothes and dirt.
 Some souls get Knowledge with only a little explanation and labor.

Dharam Das said:

This was the description of a few bodies. But now please tell me about every kind of creation.
 When the souls come into the human body from all four different types of creation,
 What qualities do they have? Tell me, explaining them one by one.
 O, my Lord, have grace on me so that learning this I may get some awareness.

RECOGNITION OF THE SOULS FROM FOUR KINDS OF CREATION

Kabir said:

Dharam Das, pay attention to me. I will explain the attributes of the four kinds of creation.
 After wandering in all four kinds, the soul comes into the human body.
 According to the attributes of whatever body the soul has left before becoming human, the man gets knowledge.
 Now I will tell you the good and bad qualities of the souls, according to their past bodies.

Recognition of humans who come from the egg-born creation

First of all I will tell you about the egg-born. (One by one I will explain them.)
 They have much laziness, sleep, lust, anger, poverty in them.
 They like to steal; they are very active; and within them they have a strong desire for Maya.
 They like to backbite and criticize, and to put their house on fire by themselves.
 Sometimes they weep, sometimes they laugh, sometimes they sing.
 They like to serve the spirits.
 When they see others giving in charity, they become jealous and think ill of them.

They debate with others and do not allow any knowledge of God in their mind.

They do not accept any Guru or Satguru, and throw away the Vedas and Shastras.

They consider others to be inferior, and call themselves superior. They do not understand others as equal to them.

They wear dirty clothes and do not bathe. Their eyes remain full of dirt and from their mouth also, saliva flows down.

SOULS FROM FOUR KINDS If the "wheel of eighty-four" is indeed a wheel, and the souls ride up and down on it ascending to and descending from the human birth at the top, then how can souls come directly into the human body from each kind of life? This is not explained in the text, but the knowledge of it on the part of the reader is assumed: one aspect of the mission of the living Master or *Satguru* is to short-circuit the action of the wheel wherever possible. He does this by granting human birth immediately to any individual in a lower form of life who is killed by his agency or from whom he takes any degree of service. Baba Sawan Singh says in this context: "When a Sant walks on the ground, the land becomes pure and sacred. When he walks over the grass or in walking crushes any worms or insects, they get a man's body direct, irrespective of the cyclic order and stages of evolution of creation of life on earth in Nature's science. The fruit trees and plants from which the cereal comes which a Sant uses in his diet also get human bodies directly. The tree, a portion of which the Sant uses as his *datan* (toothbrush), and the cows who provide milk for the Sants also get man's body direct. Similarly the mares, etc., Sants ride, the ants or worms whose bodies touch the flowing water in which a Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also get the same advantage." Quoted by Kirpal Singh, *The Way of the Saints*, pp. 136-37.

EXPLAIN THE ATTRIBUTES The descriptions that follow are general, not individual, and there is some overlapping between types. Obviously no one individual is going to manifest every trait.

I WILL TELL YOU ABOUT THE EGG-BORN This description, as are the other two descriptions of humans born directly from the lower orders, is overwhelmingly negative. Human birth is a bit heady for these souls; they are not used to its freedom and hence misuse it in many ways. But not necessarily in the most important way: because they owe their humanity directly to the Master, they tend to be drawn to him and even to become his disciples. If the initiates of any Master are in the habit of romanticizing their past lives, or of thinking of themselves as in some way intrinsically worthy of the grace they have been given, a little reflection on this point should be chastening. This is also the reason, or one of them, why Masters frequently appeal to "sinners" — "Why eateth your Master with publicans and sinners?" [Matthew 9:11] more than to higher types, and why they are so often plagued with misbehavior and lack of understanding on the part of their disciples. Almost every page of the Gospels reflects this.

They like to gamble and are never aware of the glory of the Guru's feet.

Their head is bent, their legs are long and always they sleep.

HYMN

These are the signs of the man which I told you. Discern it, O intelligent Dharam Das.

I told you about the egg-born kind of creation—I have made its secret available to you.

I described the signs of the souls who come in human form from Andaj. I didn't hide anything from you.

I am telling you how the souls are wandering. I will remove all your illusions.

Recognition of souls who come from the moisture-born creation to the human form

Now I will tell you of the other type of creation, of which qualities I mentioned to you—

The jivas who come into the human body from the moisture-born creation.

Kabir says: Listen, Dharam Das, I will tell you the secret of *Ushmaj*. They go hunting and kill jivas; they cook them in different ways and eat them.

They criticize Naam and the knowledge of God; they also criticize the rite of the *chauka* and the coconut.

They know many ways of talking and they love to explain things to others.

In a gathering of people—they lie; they wear crooked turbans leaving one end hanging.

They do not bring compassion and righteousness with them, and they laugh at those who help others.

They put tilak and sandalwood dust on their forehead, and wearing shining clothes they roam in the market.

They have sin in their heart and pretend to be compassionate. Such jivas definitely go to Yama.

They have long teeth and a fearful body. Their eyes are yellow and deep.

HYMN

Kabir said:

Listen, Dharam Das, now you know about this.

Without the Satguru no one can have this knowledge.
 I have explained to you clearly.
 It was good you have met me—I won't hide anything from you.
 Whatever you ask from me, I'll tell you its entire secret.

Recognition of souls who come from the seed-born creation to the human form

The third type of creation is called Immovable.
 I will tell you the attributes of the souls coming to the human body from it.
 I will give you the message of this kind of creation. The soul takes up a body according to her previous garb.
 These souls have momentary intellect; it doesn't take them long to change their mind.
 They wear long shirts, girdles, and turbans, and they like to serve in the imperial court.
 They ride on horses and keep three swords tied to their waists.
 They wink and flirt with other men's wives—expressing themselves through winks.
 They talk very sweetly and have lust within them.
 They peep into others' houses and, when caught, are brought to the king;
 But even when people laugh at them, they still do not feel embarrassed.
 They start to worship one moment and the next they start serving.
 They forget God in one moment and the next start worshipping Him.
 They read profound books in one moment and the next start dancing around.
 They are brave in one moment and in the next are cowards.
 They are honest in one moment and the next multiply accusations against another.
 One moment they act religious; the next they do bad karmas.
 While eating they scratch themselves and are always rubbing their thighs and hands.
 After eating they sleep; if anyone wakes them up they run to beat him.

CHAUKA AND COCONUT Reference to a symbolic ritual explained further on in the poem.

CROOKED TURBANS They are sloppy.

Their eyes remain red. What else is left for me to say?

HYMN

Dharam Das, the jiva coming from the immovable creation possesses an instantaneous mind.

I am telling you this truth: that he undoes all that he achieves in a moment.

When such a jiva is met by the Satguru, He removes the effect of the previous body:

When he surrenders to the feet of the Guru, He sends him to Sat Lok.

Recognition of souls who come from the womb-born creation to the human body

HYMN

Listen Dharam Das, while I tell you the attributes and signs of the womb-born:

I will tell you now of the fourth kind of creation.

The signs of a soul coming from Pindaj are this:

He lives as a renunciate and keeps silent. He acts religious only after digesting religious books.

He goes on pilgrimage and performs Yoga and Samadhi. He attaches his mind to the Guru's feet.

He talks about the Vedas and Puranas, and sitting among a group of people, he talks about good things.

He is able to become a king, and enjoys woman, but never brings any doubt in his mind.

He likes wealth and money's happiness, and sleeps on a comfortable bed.

He is very fond of good food, and often eats clove and betel nut.

He spends a lot of his money on charity and thus he purifies his heart.

His eyes are bright and his body is strong and he is brave.

He has heavens in his hands—he always bows to the idols.

HYMN

O Dharam Das, he is very humble, so know that jiva.

Day and night he keeps to the Satguru's feet, and with determination he follows the path of Shabda.

O Dharam Das, one by one I have told you all the truth.
I have told you the signs of all the four kinds of creation. Now listen
about further things.

**Recognition of the soul who comes from the human body to the
human body**

HYMN

If, when a soul leaves the human body, it comes once again to the
human form—

Listen attentively, Dharam Das, to the recognition of such a soul.

Dharam Das said:

O my Lord, one doubt has crept into my mind: please make me un-
derstand.

The soul gets the human body only after wandering in the cycle of
eighty-four lakhs births.

You told me this before. Why this new statement?

Tell me its secret, O my Master—

Saying this, Dharam Das caught hold of the Master's feet—

HE REMOVES THE EFFECT No matter how unworthy these souls are, and
what wretched human beings they make, they can still, through the
grace of the Master, be liberated; and, by "removing the effect of the
previous body" the Satguru can make real and admirable human beings
out of them.

SIGNS OF THE WOMB-BORN This description – of those souls who are born as
humans as the result of their natural evolution – is far more positive
than the others, but still contains negative elements. These souls are also
on probation; they have no guarantee of another human birth unless
they use this one for its true purpose. When looked at in this light, some
of these attributes – "he always bows to the idols" – are ominous.

ONE DOUBT Dharam Das doubts that a human being could ever be reborn
as another human being; his understanding of the nature of the cycle
precludes that possibility. He is wrong, as we shall see; but his doubt is
an interesting comment on the usual westerner's doubt, which is
precisely the opposite: that human beings can never go down into the
lower creation, but continue to be reborn as humans forever. Scholars
who should know better have wasted pages "proving" that this is the true
esoteric teaching, as opposed to the ignorance of the multitudes. This is
nonsense. It is also harmful, for the true cosmic meaning of the cycle of
births and deaths is trivialized and perverted, and instead of viewing the
wheel as a monstrous cause of suffering, it is seen as a silly game: "what
was I in my last life?" – in which no one ever finds that they were born
into a low or unworthy or even dull existence, and one looks forward to
one's next birth to see what interesting person one will become.

Tell me the signs of the man who comes from the human body, and explain to me how it is possible.

Kabir said:

Dharam Das, you will understand this very well, as I will now tell you its secret.

When death comes before his time

A man who dies before his time is up comes again in the human body.

Those foolish ones who don't believe this can understand it by burning a lamp's wick.

When a lamp is full of oil, if a puff of wind comes, it goes out—
But again it is lighted with the fire. In the same way, the soul comes into the human body again.

Hear, wise one: I will tell you the attributes of such a one. I won't hide any knowledge from you.

Such a man is brave among men—fear never comes near him.

He doesn't get attached to Maya and attachment; and looking at him, his enemies start trembling with fear.

He believes in the True Shabda, and never knows what criticism is.

He always maintains love for the Satguru and speaks lovingly with humility.

He searches for knowledge, pretending to be ignorant, but he makes people know about the True Naam.

The man who has all these qualities, Dharam Das, know him as one who has come from the human body.

HYMN

He who gets the Shabda becomes free of the dirt of birth after birth.

The jiva who gets the Naam and Simran goes to Sat Lok.

The soul who accepts the Shabda of the Master with firmness becomes as valuable as nectar.

He goes back to his home with the strength of Sat Naam and his soul sings in peace and happiness.

Kal doesn't stop the soul who has the glory of Sat Naam with her.
Even Kal bows down to the soul who has the stamp of Naam on her.

“Why was the stream of eighty-four lakhs made?”

Dharam Das said:

I have been told the secret of the four kinds of creation; now please tell me whatever else I ask from you!

Why was the stream of eighty-four lakhs births developed?

Was it made for man or for the other jivas to pay off their accounts?

O, my Master, tell me the reason. Have grace on me; don't deny me.

The Satguru said:

Dharam Das, the human body is happiness-giving. Only in the human body can the knowledge of the Guru be understood.

No matter where a man goes after getting the human body, without the Satguru's devotion he will always suffer.

For man this eighty-four was created, as this foolish species doesn't accept Shabda.

He doesn't leave the habits of the eighty-four, and doesn't divert his love to the true Naam.

Again he goes to the cycle of eighty-four where he cannot find any knowledge of God.

He continually runs into the mouth of Kal, but even then, he doesn't wake up.

It is explained to him in many ways, but still he himself invites the problems.

If he takes Sat Naam while in the human body, then, with the glory of Naam, he can go back to his eternal home.

HYMN

Understanding the Love, rising above the body, the jiva who becomes firm in the Original Naam,

Gets the parshad of Simran. And by the grace of the Master, he comes to the Path.

BEFORE HIS TIME IS UP Not someone who dies before his time to die (the time of death is fixed and irrevocable) but someone who dies before his purpose is fulfilled: e.g., a person moving in the direction of God but who has not had an opportunity to be initiated. If the choice to move upward has been made, even on an unconscious level, the soul has to exist in a human body at least until a Master is met.

FOR MAN THIS EIGHTY-FOUR Given the fact of the Fall, the Wheel, with its built-in escape route in the form of the human body, is the best possible arrangement of the forms of life. It gives scope for grace to work.

Leaving the habits of the crow he accepts the path of the Hansa and separates milk from water.

With the sight of his knowledge he sees the invisible. Such a soul recognizes the perfect Master.

The Wordless is everything, Who is shown by the Word made flesh. Dharam Das, think this over: the Wordless is without elements.

Dharam Das said:

Blessed was the day for me, O my Lord, when I had Your darshan. Have mercy on this servant. Understanding me as Your slave, give me this boon: that day and night I may remain absorbed in Your Feet; that not even for a moment may my mind waver. The dust of Your beautiful Lotus Feet purifies many sinners. O, Ocean of Grace, Merciful Lord, have grace on me, O All Conscious One.

O, my Lord, I sacrifice myself on You: tell me more of the story clearly.

What was done after creating the four kinds of life? Tell me all the secrets.

5. *Kal Traps the Jivas*

KAL CREATES A SNARE

Kabir said:

Listen, Dharam Das, this is such a play of Kal that not even pundits and kazis can understand it.

They address Kal as the Lord, and leaving the nectar they drink the poison.

The four together created this creation and colored the jivas in their temporary color.

The jiva, who has five elements and three gunas in him, knows that with him are fourteen yamas.

In this way the human body was created, then killed; and after eating it up, again it was brought into existence.

Onkar is the root of the Vedas. In Onkar all the world is lost.

Onkar is Niranjan, understand this. And Sat Purush and His Naam are hidden.

Brahma gave birth to eighty-eight thousand, which were developed under the protection of Kal.

The bodies who were created by Brahma—their development also took place.

And they made the Smritis, Shastras and Puranas, in which all the jivas were trapped.

Brahma misleads the jivas and makes them firm in the devotion of Alakh Niranjan.

Following the teachings of the Vedas all the souls were deluded and no one knew the secret of Sat Purush.

O Dharam Das, understand how Nirankar produced this drama.

HYMN

First, by becoming demons, gods, rishis, munis.

Then he incarnates himself as the Protector and destroys the demons.

In this way he shows many dramas to the jivas—

Seeing which the jivas trust him: “He is our Lord and Protector.”

Showing the jivas his performance as the Protector, in the end he devours them.

When the souls find themselves in the mouth of Kal, then they repent.

THE FOUR TOGETHER Adhya or Maya, Brahma, Vishnu and Shiva, as explained above.

ONKAR IS NIRANJAN *Onkar* means “the form of Om,” and refers specifically to the sound of thunder coming from the causal plane, the aspect of *Shabda* or Word manifesting on that level. The Rishis who wrote the Hindu scriptures heard this Sound within themselves and reduced it to language as *Om*, which is indeed a holy name. But, even though that Sound is high from our point of view, and even though it is connected with the higher Sounds coming from the pure spiritual planes above, it is still coming from Kal Niranjan; and unless one goes beyond it (which, in the nature of things, cannot be done unless one is being guided by someone who has gone beyond it), instead of finding liberation, one finds oneself ultimately back in the cycle (although consciousness at this level is the highest possible in the three worlds). This is another replay of the “trick of Maya,” one of the very basic deceptions on which the fallen world hinges: that yogis and many others believe that Om is Sat Purush and liberating by itself, whereas the opposite is true: Om is Niranjan, and ultimately binding if one does not go past.

SMRITIS, SHASTRAS AND PURANAS Hindu scriptures, all perpetuating the basic error referred to above.



Then Brahma made the sixty-eight places of pilgrimage, karma, sins and virtues.

The twelve signs of the Zodiac, twenty-seven planets, seven days, fifteen lunar days were then made.

Then the four yugas were created, and the minute, second and breathing time was estimated.

The month of Kartik and Magh were considered auspicious. Few can understand this play of Kal!

Importance was given to pilgrimages and holy places, and thus the jivas do not leave illusion and recognize their own Self.

All were trapped in good and bad deeds. In this way all the souls were entangled.

Jivas cannot be saved without the true Shabda, and without the Essential Shabda, jivas go into the mouth of Kal.

Being afraid, people earn merits, but by their fruit their needs are not met.

As long as the rope of Sat Purush is not caught, the jiva wanders in different bodies.

Kal deludes the souls in many ways, and so the jiva doesn't find the secret of Sat Purush.

The jivas are involved in greed for profit and because of their desires they are devoured by Kal.

Nobody knows the drama of Kal! Giving them hope, Kal makes the souls dance.

First listen to the tradition of Sat Yuga, in which Kal takes the souls and eats them up.

Daily he eats one lakh souls. Kal is a very mighty and cruel butcher. There he has a heated rock, which remains hot day and night, where he puts the jivas.

Burning the jivas, he puts them to pain. Then he throws them into the cycle of eighty-four.

He makes them wander in different bodies, and in this way gives them trouble.

In many ways the jivas cried out that Kal was giving them too much pain.

THEN BRAHMA MADE The full flowering of the three lower worlds, characterized by Time, duality, and the religion of sacrificial ritual and law.

GIVING THEM HOPE If we think we are waking up, we won't try to wake up; religious rituals, etc., can be positively counter-productive and a pivotal point of the "drama of Kal."

The jivas call out after getting pain on the heated rock; with Sat Purush's orders, Kabir relieves them

“O Master, please help! the pain given by Kal is unbearable!”

HYMN

When Sat Purush saw the souls in such a pitiful condition, He felt mercy on them.

Then I was called by the generous gracious Lord.

He explained to me many things, and ordered me to awaken the souls.

He told me to extinguish the fire of the souls: He said that whoever sees me will become cool.

I obeyed His orders and took His words on my head.

I started from there that moment, bowing my head to Sat Purush.

I came to where Yama was harassing the jivas; where Kal Niranjana was making the souls dance.

I stood there where the jivas were being burned.

Seeing me they called, “O Lord, please rescue us.”

Then I called aloud the Sat Shabda, and connected the jivas with the Shabda of Sat Purush.

The jivas' prayer

Then all the jivas prayed, “Blessed are You, O Lord, who has put out our fire.

O Lord, please save us from Yama. Shower grace, All Conscious Lord.”

Then I explained to the souls that if I were to use force, the Word of the Sat Purush could not be kept.

“When you go in the world and take up a body, love the Shabda.

Recognize the Naam and Simran of the Sat Purush and accept the Truth.

If, when you come in the body, you will be absorbed in Sat Shabda, only then will your soul go to Sat Lok.”

Where there is attachment—there you go

“Whatever desire you remember in thought, word and deed—according to your attachment—you will dwell there.

In the body whatever you desire will lead you to dwell there in the end.

In the world, after taking up the body, if you forget Sat Purush, Kal will devour you."

The jivas said, "Listen, Ancient One, when we go in the body we will forget this knowledge.

We will remember Yam Rai, and think that he is Sat Purush, as the Vedas and Puranas all say: Love the Formless.

Demons, men, munis, and thirty-three crores of gods are all tied with the rope of Niranjana.

According to his teachings we believed all this, but now we understand the snare of Yama."

Kabir said to the jivas:

O jivas, listen: This is the deception of the mind. Because of mind, the trap of Kal has become stronger.

HYMN

Using his skill, Kal has created many pleasures for the jivas.

Pilgrimages, fasting, *Japa*, *Yoga*: all are traps of Kal. No one knows the way to escape from them.

Kal himself takes up the body and he himself praises his own existence.

He made many qualities and deeds, and caught the jivas in his trap. Kal is terrible, and the jivas are in his control.

Birth after birth they get punished by him, without recognizing the true Naam.

I WAS CALLED Kabir enters the narrative for the first time; from now on he will play an increasingly important role as the prototypical Master.

THE WORD OF SAT PURUSH The original gift of the lower creation to Kal. One of the attributes of the Holy is that it is vulnerable, in the short term, to the activities of the unholy. The lower creation was given to Kal as a trust: the trust was betrayed, but, because of the nature of God, it could not be rescinded; it could only be adjusted to. Ultimately the souls who appear to be caught in the middle will not be the losers; they too will benefit from the Father's love. Just as He loves Kal and will not betray His word to him, so does He love us and won't betray His word to us: as Blake puts it, "Eternity is ever in love with the products of Time."

Kabir said to Dharam Das:

After awakening the souls and giving some happiness, I went to Sat Purush.

Making them happy, I told the jivas to understand this knowledge: “When you take up the body and come into the world, then I will tell you the secret of Shabda.

When you catch the rope of Sat Naam, then I will make you free from Yama.”

After teaching the jivas I went to Sat Purush and explained the sufferings of the jivas.

The gracious Sat Purush, Who is the generous Lord, Who is without desires, and at Whose feet lies our safety,
Told me in many ways to bring the souls back after making them remember the Shabda.

Dharam Das then requested:

O Gyani, explain to me, and don't hide from me, the Shabda which was told by the Sat Purush.

Tell me, O Lord, which Shabda saves the souls?

The Satguru said:

I am telling you now whatever Sat Purush ordered:

In many ways he explained to me and told me to bring the souls back, making them remember the Shabda.

The Lord gave me That Which is Latent—Understand this: the bodiless Naam is the emancipation giver.

He gave me the Authority and the sign to connect the souls with Him.

Without the tongue that Sound is made; but only with the help of a perfect Master can one get it.

Five Nectars are the root of liberation—by which the going into physical wombs comes to an end.

The soul who gets the Naam in this way, He told me to liberate one more generation (than the present one) of the souls who get that Naam.

Such souls will go to Sat Lok by the rope of Naam and even Dharam Rai will be afraid to see them.

Sat Purush told me, “When you make these souls your disciples, make them free from Yama;

As I have given you this knowledge, in the same way you give it to your disciples.”

The greatness of the Guru

One should always keep the Shabda of the Gurumukh in his heart.

Day and night he should drink the nectar of Naam.

As the woman has love for her husband, in the same way the disciple should love the form of the Guru.

Moment after moment he should gaze at the beauty of the Gurumukh.

The disciple should be as the moon bird and the Master as the peace-giving moon.

As the loyal wife is faithful and not even in dreams does she think of another man;

And in that way she glorifies both families—hers and her husband's; in the same way the disciple should follow Sant Mat.

As the loyal wife remembers her husband, in the same way the disciple should obey the orders of the Master.

There is no one superior to the Guru: Dharam Das, understand this!

There is no one greater than the Guru. Leaving illusion, worship the Satguru.

Even those who serve the pilgrimages, temples and gods with all their heart, sacrificing their head,

Do not speak beneficial words. The whole world is forgotten in illusion.

HYMN

O Dharam Das, Gurubhakti is unchangeable and great. There is nothing as good as Gurubhakti.

Compared to it, *japas*, *yogas*, *tapas*, fasting, donating and ritual worship are like straw.

Only the saint on whom Satguru is gracious will accept this in his heart.

FIVE NECTARS *Panch amrit*, esoteric reference to the five levels of the Sound Current; it defines “the bodiless Naam,” “That Which is latent,” which is the true emancipation-giver.

ONE MORE GENERATION A very compressed thought. Sat Purush is guaranteeing that for each person liberated by Kabir there will be one more person of the following generation liberated—thus insuring the continuity of the Path.

O saint, you will see the radiance of the Lamp of Master's Knowledge:

If Satguru showers grace, one can have liberation and security.

The story of Sukhdev Ji

Sukhdev was an arrogant yogishwar, nobody else was like him.

He went to Vishnu Lok by the power of his austerities, but without the Master he could not remain there.

Vishnu asked him, "How did you come here, O Rishi? Without the Master the glory of austerities is not counted.

I don't like the person with no Guru: such a person comes in the body again and again and suffers.

Go back and take up a wise and perfect Master. Only then will you get this place."

Hearing this Sukhdev Muni returned; without a Master he could not stay there.

He took the bodiless Janak as his Master, and became as happy as the rainbird when it rains.

Narad was the son of Brahma and was a scholar, everyone knows his story:

Many other gods, rishis, munivars—those who went into the refuge of a Master—crossed the Ocean of Life.

If one gets a perfect Master, He shows him the Real Path and He makes him see the truth and untruth.

Only He is the perfect Guru Who shows the Truth. Other gurus are of no use.

He gives the message of Sat Purush and removes the sufferings of birth after birth.

One Who does not give the hope of sin and virtue; Who resides in the shade of the indestructible tree;

One who has the quality of *Bhringi*—listen, Dharam Das—He is the True Master!

HYMN

He who shows the Void Home—accept Him as the True Guru.

Take His words as true Who goes to the Fourth after giving up the three.

This body is controlled by five and three. The bodiless Shabda is different from this.

He is seen bodiless in the body—I tell you, this is the essence of the Master's teaching.

COUPLET

By meditation one who absorbs himself in the bodiless—which is
 the only purpose of taking up the body—
 Never comes and never goes—he becomes bodiless in the body.
 If one takes such a Guru, he never has to take up the body in this
 world again:
 He on whom Satguru is gracious, never comes and never goes.

YOGISHWAR Yogi who has reached the second or causal plane.

SUKHDEV Ji Famous story in the Hindu tradition; only a little of it is told here.

HOPE OF SIN AND VIRTUE Our salvation is not dependent on how good we are when judged by the Law, but on the grace of God.

HE IS SEEN BODILESS IN THE BODY A reference to the *Gurudev* or Radiant Form of the Master, seen by the disciple within himself.

