

IV. The Story of the Future

THE BEGINNING OF THE STORY OF THE FUTURE

Dharam Das requested: O Lord, I sacrifice myself on you.

Lord, You have told me that the Incarnations come into the world for the sake of the souls.

The Gyani who will recognize the Word Incarnate will not be stopped, even by strong force.

I have understood the Incarnation as the Form of Sat Purush, and in my heart no other thought has come.

The Notm Essence manifested and came into the world, and I have seen and tested Him thoroughly.

Even so, I have one doubt. Shower grace on me so that it may go.

I was sent by the Competent One, and when I came into the world, Kal trapped me.

You call me the Essence of Sukrit. Even so, the terrifying Kal bit me.

If this should happen to the Incarnations, then all the souls of the world would be destroyed.

So, shower such grace, Remover of Pains, that Kal Niranjana may not deceive the Incarnations.

I don't know anything else. O Lord, my reputation is in Your hands.

Kabir said:

Dharam Das, you have thought correctly. Your doubt is appropriate.

Dharam Das, in the future it will happen that Dharam Rai will play this trick,

Which I will not hide from you. Whatever will happen, I will tell you truly.

But first hear what I have already told you, and listening to it attentively, know it.

In the Sat Yuga Sat Purush called me and ordered me to go into the world.

When I came, I met Kal on the way. After debating with him, I removed his pride.

Then he deceived me, and took three yugas from me.

Then the unjust Kal told me, "O Brother, I will not ask for the fourth yuga."

After I gave him my promise, I came into the world.

I didn't manifest my Path in the first three ages, because I gave them to him.

When the fourth age, the Kali Yuga came, again Sat Purush sent me into the world.

The butcher Kal stopped me on the way, and in many ways he pleaded with me.

I have told you that story and the secret of the twelve paths before.

He deceived me, and told me only twelve—He didn't tell me any other thing.

In the first three ages he defeated me, and in the Kali Yuga he set many traps.

He told me (that he has) created twelve paths—but he hid four from me.

When I made four Gurus, he also sent his essences.

When I made four helmsmen, Dharam Rai increased his apparatus of deception.

Sat Purush enlightened me to this. O Dharam Das, I am telling you this as a spiritual work:

O brother, those who will have Naam as the Helper in their heart, only they will understand all this play.

NIRANJAN'S ORDERS TO HIS FOUR MESSENGERS

Niranjan made four messengers to whom he gave many teachings.

He told them, "Listen, essences: You are of my own lineage.

Whatever I tell you, believe that, and obey my orders.

One brother, who is called by the name Kabir in the world, is my enemy.

HE HID FOUR Without which the twelve don't make much sense.

He wants to finish the ocean of the world and take the souls to Sat Lok.

Deceiving, and creating fraud, He deludes the world, and He makes all free from my path.

Making the souls hear the true Naam, He sends them to Sat Lok. Because He is determined to ruin the world, that is why I have created you.

Obeying me, go into the world, and, in the name of Kabir, establish your paths.

The souls of the world are lost in the sweetness of pleasures—they do whatever I tell them.

You create four paths in the world and show them to the people. All four of you should bear the name Kabir, and don't speak any word from your mouth except 'Kabir.'

When the souls come to you in the name of Kabir, speak those words which are pleasing to their minds.

In the Kali Yuga the souls do not have any knowledge. Looking at others, they follow a path.

Hearing your words they will be pleased, and again and again they will come to you.

When they become firm in their faith in you, with no differences in their minds,

Throw your snare on them. Be careful! Don't let them know your secret!

In Jumbu Island make your home where the name of Kabir is pervading.

When Kabir goes to Bandho Garh and accepts Dharam Das as His Own,

He will establish the Kingdom of Forty-two Incarnations and then His Kingdom will spread.

I will stop the souls by fourteen Yamas, and by twelve paths I will deceive them.

Even so, I have my doubts. That's why brothers, I am sending you. Attack the Forty-two and trap them in your words. Then I will know, brothers, that you have obeyed me."

Hearing those words, the Messengers became very happy: "O Mighty One, we have accepted your orders.

As you have ordered us, we take those words on our heads.

By your grace we have become fortunate.” Folding their hands, they answered like that.

Kabir said to Dharam Das:

Hearing this, Kal became happy. He was overjoyed at what the Messengers said.

He explained many other things to them. In this way, Kal the unjust showed them his path.

Giving them many mantras to devour the souls with, he told them, “Brothers, go into the world!

All four of you go, taking four different forms, and don’t spare large or small.

Set the traps, brothers, in such a way that my food will not go out of my hands.”

Hearing these words, they became very pleased: the words of Kal seemed a flow of nectar.

So these are the four Messengers manifested in the world, and they will establish four paths.

Consider these Messengers as the heroes and the leaders of the twelve paths.

The four paths established by them will be changed back and forth to explain things.

These four paths are the origin of the twelve paths, and they will be painful for the Word Incarnate.

Hearing this Dharam Das became nervous, and folding his hands, he made this request:

Listen. O Lord, Now my doubt has become stronger.

RUIN THE WORLD If all the souls are liberated, who will live in Kal's creation? These entities do not think of themselves as evil; in fact quite the opposite: they have a holy mission, to literally save the world.

BEAR THE NAME OF KABIR Or any other famous Master. If his name is repeated often enough and loudly enough, no one will notice that what is being advocated has nothing to do with him.

WHICH ARE PLEASING TO THEIR MINDS What they want to hear as opposed to what they need to hear. They will be lulled to sleep, in other words, rather than awakened.

O Master, don't delay! First, tell me their names.

I am asking this from You for the sake of the souls. Tell me their nature.

Tell me the forms of those Messengers, their signs, and also their effects.

Which form have they taken in the world, and how do they trap the souls?

In which country will they manifest? O Lord, You tell me all.

Kabir said:

Dharam Das, I am explaining to you the secret of the four Messengers.

DESCRIPTION OF FOUR MESSENGERS

First of all, listen to their names: "Rambh, Kurambh, Jay and Vijay."

Description of Rambh Doot

Rambh Doot will set up his residence in Kalinjer Garh.

He will be called the devotee of the Lord, and will bear the same name. He will take on many souls. Those who will be true to their hearts, will be saved from this poisonous trap of Yama.

Rambh Yama is mighty and hostile. He will condemn you and me.

He will condemn *arti*, initiation, Sat Lok, and other planes.

He will condemn the Scriptures, and the Knowledge of Naam.

Seriously he will utter the *Ramainis* of Kal.

He will argue over my Words, and many will be caught in his trap.

Taking my Name, he will constantly spread the path in all four directions.

He will call himself "Kabir" and will say that I am controlled by the five elements.

He will say that the souls are Sat Purush, and deceiving the souls, he will condemn Sat Purush.

He will say that this Kabir is the god of souls, and he will also call the creator "Kabir."

But the creator is Kal, who gives pain to the souls, and like him, this Yam Doot will attract the souls.

Those who perform rites and rituals will be called the "Sat Purush" by him, and hiding Sat Purush, he will manifest his own self.

If the soul himself is everything, then how could it be suffering all this pain?

Being controlled by the five elements the souls suffer—and still he calls them equal to Sat Purush?

The Body of Sat Purush is Immortal and Forever Young. He has many skills, and His Beauty bears no shadow.

Still, this Doot of Yama will condemn Him, and will say that the souls are Sat Purush.

Then he will go to the ocean and will see his own shadow. Seeing himself as the Wordless, he will be deceived.

Without the mirror he will see his own form! O Dharam Das, this “Guru” is the uniquely reachable one!

HYMN

Listen, Dharam Das. In this way the limitless mighty Rambh will play the deception.

Singing the name “Kabir” he will trap many souls in this world.

Using the Sign of Shabda, you should awaken the Essence and the Incarnations.

Using the Knowledge given by the Master, test the Shabda and recognize It in your heart.

COUPLET

O Dharam Das, be wary within yourself when Yamraj plays this deception.

Having faith in Shabda, awaken the souls in Shabda.

Description of Kurambh Doot

I have explained to you the story of Rambh, and now I will describe the qualities of Kurambh.

RAMBH DOOT The path of Rambh Doot is that particular distortion of Sant Mat which can be called “intellectual non-dualism.” The Masters, including Kabir, teach the basic unity of the universe and the ultimate identification of the liberated soul with God; Rambh Doot is teaching that the *bound* soul is one with God (and that there is no God *other* than it), and therefore needs no initiation, no Master, etc. This teaching also ignores the inner planes and the existence of the Negative Power: these, like initiation, etc., are seen as dualistic and therefore inferior. The result of this teaching on its unfortunate devotee is the compounding of the illusion: since he is already awake, why should he make any effort to wake up? He lulls himself back to sleep with affirmations of his awakenedness.

SEE HIS OWN SHADOW The ocean is the *Bhav Sagar*, the ocean of the world. When he sees his shadow – his relative stature in the lower world – he is convinced of his mightiness and thinks of himself as God. This is a very Blakeian image.

KURAMBH DOOT “He will create the trap by telling true things” which are

He will manifest in Magadh (the southern part of Bihar), and will bear the name "Dhanidas."

Kurambh Doot will set up many traps, and by his knowledge he will mislead the souls.

Yama will destroy by deceit those who have ordinary knowledge within them.

Dharam Das said:

O Lord, tell me about the knowledge he will give out.

Kabir said:

Dharam Das, listen to the trap of Kurambh: He will firmly create a trap by telling true things.

He will keep people devoted to the sun and moon, and constantly he will talk about the phases of the moon.

He will describe the five elements as the most important thing, and the unwise soul will not understand his deception.

He will spread the path of astrology, bringing the soul under the control of the visible planets. He will make the souls forget the Lord.

Giving out the knowledge of water and air, he will describe the names of air.

He will present many interpretations of *arti* and *chauka*, and deceiving the souls, he will mislead them.

When he makes someone his disciple he will do special things: he will read the lines of every single part of the body.

O brother, he will examine from head to foot. Putting the souls in the trap of Karma, he will mislead them.

After examining the souls, he will hang them on a spear, and after hanging, he will eat them.

He will make the souls sacrifice gold and women as donations, and in this way he will plunder the souls.

Tying up the souls he will cause them to go back and forth, and involving them in their deeds, he will make them the disciples of Yama.

There are eighty-five winds of Kal. Writing the names of these winds on the betel leaves, he will make the souls eat them.

Talking about the water and the wind, he will spread the path, and in the name of the winds he will perform the *arti*.

Visualizing the eighty-five winds, he will thoughtfully perform the *arti* and *chauka*.

O brother, he will examine the mole and warts everywhere on the body, whether male or female.

From head to foot he will read all the lines. He will examine the "conch," "circle," and the "oyster."

O brother, such are the evil ways of Kal by which he will create doubt in the soul.

By creating doubts, Kal will devour the souls and will make their condition very bad.

Listen to more ways of Kal. Whatever he speaks will be false.

By creating sixty divisions of time and twelve months he will create illusion in the body.

He will pretend to give the simran of the naam which is full of five nectars, essence of Shabda, abode of qualities.

Whatever has been made for the soul—Kal plans to put his deception in that.

He will tell about the use of five elements, saying that this is the path.

Five elements, twenty-five natures, three gunas, and fourteen yamas will be called God by him.

O brother, this Yama has created the snare of five elements in which he will trap the souls.

Being in the body, if one puts his attention on the elements, where will he go after leaving the body?

Where his desire is, there will he reside—as his attention is in the elements, he will go into the elements.

He will make one leave the contemplation of Naam and will keep him trapped in the physical.

O Dharam Das, what more can I say! This Kurambh Doot will do atrocious deeds.

Only the soul who understands and merges into me, will recognize his deceptive nature.

All of the five elements are part of Kal. Following them the jivas perish.

unimportant for the salvation of the soul. This is the path of absorption in physical phenomena, and is another classic distortion of Sant Mat. Astrology, palmistry, dieting, physical healing—the emphasis is always on the five elements at the expense of the soul. The individual may consider that he is on the Path, but where is his attention? "As his attention is in the elements, he will go into the elements. He will make one leave the contemplation of Naam and will keep him trapped in the physical." This path also is often taught in the name of some Master.



HYMN

Dharam Das, you have listened to the play of Kurambh who will create many traps and catch the souls.

By spreading the path of the elements, he will devour countless souls.

In the name of Kabir he will establish his path in the world.

The souls who go to him, being controlled by illusion, will fall in the mouth of Kal.

COUPLET

Simran, which is full of nectar and precious qualities, is the Essence of Sat Purush's Shabda.

Those who will accept It firmly in thought, word, and deed will cross the ocean of the world.

Description of Jay Doot

I have described Rambh and Kurambh. Now understand the bani about Jay.

The Messenger of Yama is very horrible, and this evil one will call himself the "Origin."

He will be born in the village of Kurkut and will live near Bandhogarh.

He will be born in a family of cobblers, and he will criticize the high castes.

The Messenger will call himself the servant of the Lord, and he will have a son named Garpat.

Both father and son will be very painful. They will come and attack your family.

He will say, "The Origin is with me." O Dharam Das, he will remove you.

JAY DOOT The most blatant and dangerous of the four, this is the left-hand path of Tantra in which the "female organ is the philosopher's stone" and the attention is kept concentrated in the lower *chakras* or centers of the body. Sensual experience is identified with mystical experience, and the sound that is heard—the *Jhang Naam*—is the sound coming from the lower chakras and heard on the left side, thus dragging the listener down rather than pulling him up. Ritual use of flesh food, alcohol and drugs may be other aspects of this path. As with others, there is truth also here: Kabir himself was born in a low caste and criticized the high castes very thoroughly, for example. But it is drowned by the falsehood.

He will give out the knowledge of many scriptures, and will change the conversation of Gyani and Sat Purush.

He will say, "Sat Purush has given me the *root mantra*," and that "Dharam Das has not recognized his own origin."

In this way this Kal will be mighty and will create doubts for the Incarnations.

He will make the Incarnations believe in his teachings and will impose his teachings on them.

By his sign the Incarnations will be disturbed, even the pure souls will become of Kal's nature.

He will talk about the Jhana Shabda, O brother, and he will make even the true souls forget.

As the body is created by the water, saying this he will impose his path.

He will say that the root-seed of the body is karma, and he will keep the Naam hidden.

First he will keep his mantra hidden. When the disciple becomes firm—only then will he speak it.

First he will explain the knowledge of the scriptures, and later on he will make the souls firm in Kal.

He will say that the female organ is the philosopher's stone, and asking for the disciple's permission, he will take her.

First he will speak the words of knowledge, then he will make the disciples drink the root mantra.

That root is the mine of Hell. This crooked Yama has decided to play this deception.

He will explain the meaning of the story of *Jhanjhari Deep*, and will tell the disciples to contemplate on *Jhang Naam*.

He will call the Limitless Sound the place of the Negative Power, and will preach the path of five elements.

He will go in the cave of five elements where he will do different things.

He will brighten the five elements, and in the cave *Jhang* will sound very loudly.

When the soul of Sohang leaves the body, then tell me, how will *Jhang* protect it?

Kal has created the Jhanjhari Deep, and *Jhang* and *Hang* are both branches of Kal.

This unjust Kal will call them "imperishable," and by calling them "immortal," he will deceive.

He will describe many ways of performing rituals, and he will have many helmsmen.

He will create everything with the Naam of Kal. O Dharam Das, patiently understand this.

At every place he will establish the rites and rituals, and using my name, he will ridicule me.

His souls will consider no one as equal to him, but when they discover his secret, their illusion will go.

How long should I continue talking about Kal? One who is a Gyani will understand by discrimination.

HYMN

One who has the Lamp of My Knowledge in his hand will recognize the Yamraj.

Giving up the pleasures created by Kal, such a soul will hasten to his work.

Only a connoisseur will understand the ways of living and discrimination.

Those who pay attention to My Word will leave the husk and take only the Essence.

COUPLET

O Dharam Das, understand the deceptive ways of the children of Yama.

I will give a sign to the souls so that Yama may not stop them.

O Dharam Das, the souls, under the control of ignorance, do not recognize the signs of Kal.

But as long as one remains attached to the Incarnations, Kal will remain poor.

Those who speak uselessly and remember Kal, will give up Naam and manifest Kal within them.

When the Root attacks the Incarnations, those souls will fall in deception, giving up the Truth.

Kal will come to destroy the Incarnations, and in material deceptions he will snare the souls of Kal.

But the Incarnations will be awakened by my means and will stop activity of the Root.

ONLY A CONNOISSEUR A true seeker is protected by his humility and the integrity of his search, which responds to the true teachings of the Master.

The Son of Nad will remain unaffected and he will accept my Word firmly.

By the support of Shabda, he will have a radiant way of living, knowledge, understanding and qualities.

The unjust Kal will not devour him. Know this as true, O brother!

The description of Vijay Doot

Now listen to the qualities of Vijay, which I am explaining to you one-by-one.

He will be born in Bundelkhand, and he will keep the name Gyani. By organizing a *ras* and playing the flute, he will make the souls firm in *Sakhi Bhav*.

He will keep many female companions with him, and will call himself the second Krishna.

He will deceive the souls, as without the Knowledge, how can they recognize him?

He will say that in front of the eyes is the shadow of the mind, and that above the nose is the sky.

The souls will fall in the misty deception of Yama—a painter who uses black and white colors.

Moment after moment he will be fickle and will not be steady. They (the souls) will try to see this with the outer eyes.

Kal will show the shadow of the mind, and will call this shadow the means of liberation.

He will make the souls leave the true Naam so that the souls may go in the mouth of Kal.

O Dharam Das, I have explained to you what Yamrai will do.

All the four Messengers will create deep illusions, and in this way they will steal the souls.

THE WAYS OF REMAINING SAFE FROM THESE MESSENGERS

I will definitely burn the Lamp of Knowledge so that Kal will not ruin the souls—

Just as I cautioned Indra Mati—who remained careful—and so Kal did not get her.

SPEECH ABOUT THE FUTURE—DIFFERENT SUBJECTS

O brother, I am explaining to you what will happen in the future.

As long as you remain in the body, Kal will not manifest.

When you withdraw your attention, he will start his useless talk,

and when you leave the body, Kal will come then.
 He will break up your family, and with his deception, Kal will please them.
 In the family there will be many helmsmen. The Essence of Nectar will taste the poison.
 Using the *Mool* and *Bindh* he will pollute the family.
 The family will face one great deception when Hang Doot joins the family and lives with them.
 As Hang grows stronger, he will make the family members fight among themselves.
 Because of their nature, they will not leave Hang, and again and again he will disturb them.
 He will kill his own essence—and after seeing this the disputing will increase.
 Kal will not be able to see the fighting, so he will find a way out from the family.
 Your family will talk about many experiences and will criticize the Son of Nad.

SON OF NAD Son of the Sound Current; spiritual son as opposed to the "Son of Bind" or physical son. Here refers to the *gurumukhs* such as Chudamani who will become Masters.

VIJAY DOOT The path of pleasant misdirection. Everything is gentle, enjoyable and plausible, but the soul doesn't wake up: he sees only the black and white of Kal instead of the living color that is his heritage. The emphasis on love, music, dancing, etc., when divorced from its spiritual roots, becomes counter-productive.

WHEN YOU LEAVE THE BODY It is a matter of historic record that on many occasions when a Master has left the body his children or other family members have claimed the Guruship and have often succeeded in attracting attention away from the genuine successors. "Your family will talk about many experiences and will criticize the son of Nad," is a prophecy that has been fulfilled many times. Dharam Das is Kabir's Son of Nad, his spiritual son and successor; even if Kabir's physical son Kamal should raise the dead it alters nothing. Similarly, it is Chudamani (in the fullest possible meaning Dharam Das's spiritual or Nadi son) who is Dharam Das's successor, and not his physical or Bindi son, Narayan. The temptation on the part of the Master's family members to equate physical with spiritual relationship is enormous, and the willingness of the disciples to make the same equation is awesome: even if the Master states publicly on many occasions before a variety of witnesses that his successor will not be a member of his family, it makes little difference. Of course, there have been instances when someone has been both a spiritual and physical son of his Master, but such instances are rare. The truth given here by Kabir is the norm.

Those who become helmsmen will become egoists. Because of their selfishness, they will not recognize the Lord and will mislead many souls.

That is why I am explaining to you that you should caution your family.

Lovingly they should meet the Son of Nad who will manifest.

O Dharam Das, you are my Son of Nad. Understand the mind as Yama.

Even if Kamal, My son, enlivens the dead ones, still the Messenger is within him.

Understanding Me as his father, he is an egoist. That is why I have authorized you.

I am the friend of love and devotion. I don't want horses and elephants!

Those souls who accept me with love and devotion, will reside in My Heart.

If egoism pleased Me, I would have authorized kazis and pandits. I saw you becoming humble and coming in my Refuge and under the control of Love,

That is why, O Dharam Das, I taught you and authorized you.

Give this teaching to the Son of Nad so that the Path may shine.

The family will have a lot of ego: "We are the sons of Dharam Das' family."

Where there is ego, I am not there. Dharam Das, understand this as true in your mind:

Where there is egoism, Kal's form is there, and such souls will not get to the beautiful Sat Lok.

Dharam Das said:

O Lord, I am in your control—your servant—and I will not leave your orders.

O Swami, I will make the Nad Son the Successor, but my family should also be liberated, All-Conscious One!

Kabir said:

O Dharam Das, your family will be liberated. Remove this doubt! Listen, O Dharam Das! How will those who accept the devotion of Naam firmly, not be liberated?

I will liberate them all if they will live according to My Ways. If they will accept My Word, I will liberate the Forty-two.

The ones who will accept my Word will be the beloved family, as without my Word, one cannot cross.

Dharam Das said:

Forty-two Incarnations are Your Essences. By liberating them what a great thing You are going to do!

O Lord, If You liberate the Essences of those Incarnations, then there is glory in Your coming to the world.

Kabir said:

The Forty-two Incarnations of your Essence, I have liberated with One Word of Mine.

From the other lesser families, no one will be liberated without getting the Sign.

When one unites with the Seed, it is called "family," and that will not come to fruition without the Word.

The Competent One has given His Support to the Forty-two Incarnations.

For both the Incarnations and the Essences the Word is the same. The Incarnations will be greater and the Essences lesser.

Through My Word, the Greatest Essence will awaken, and the lesser Incarnations will follow him.

They will establish the path and show the way to the forgotten souls.

They will establish the path of *Nad* and *Bind*, and Chudamani will liberate the souls.

O Dharam Das, your family will become ignorant, and will not recognize the Signs of the Essences.

INCARNATIONS AND ESSENCES A difficult passage to render into English. The Incarnations are the physical manifestations of the Essences, and are greater because until they manifest they cannot liberate the souls. The forty-two—those who are destined to become Masters—are in fact already liberated, although they will (as did Chudamani) go through an initiation and take a Master like everyone else. The liberation of others will depend on their seeking and finding. Although the physical family proceeds from union with the Seed (*Bind*), the spiritual family proceeds from union with the Word (*Nad*). The Greatest Essence refers to Chudamani, but the Masters who will follow him will not be less from our point of view (the distinction here is between *swateh sant*, or one born free from above, and *gurumukh sant*, one who has become free through meditation and the grace of his Master).

NAD AND BIND "Word made flesh." the spiritual uniting with the physical.

O brother, I am telling you whatever is going to happen in the future.

You will have a Seed in your sixth generation, and even that Seed will forget the Incarnations.

Your Seed will become so ignorant, that he will accept the path of Taksari.

They will give up our Path and they will all follow the path of Taksari.

They will perform the Chauka in such a way that many souls will go in the cycle of the eighty-four.

They will have a lot of egoism and will fight with Son of Nad. Your family will become evil-minded and the Word Incarnate will stop them.

Dharam Das said:

Now my doubts have increased. O Lord, tell me the definitive words.

First You said this: "I have kept Forty-two in My Protection."

Now you say they will come under the control of Kal! How can both these things happen?

THE PRAISE OF THE INCARNATION OF NAD

Dharam Das, be aware! I am explaining to you about the Word Incarnate.

Whenever Kal makes a sudden swoop, I'll come to help there.

Then I will manifest the soul of Nad, and breaking the illusion, I will make the world firm in devotion.

The Son of Nad is My Essence and by Him the Path will be glorified.

The word Incarnate will be conscious, but your Seed will not have love for Him.

The Word Incarnate will be awakened by Shabda, and will finish the ambush of Kal.

Your Seed will not believe in Him, and will not merge into the Shabda.

The Son of Nad will have the desire for Shabda, whereas your Seed will forget.

O Dharam Das, you can test this: by Seed the Shabda will not be manifested.

Look in the history of the four ages: the Path has always been manifested by the Shabda.

Whether one is without qualities or full of qualities, without Shabda he cannot maintain the Path.

O Dharam Das, you are my Son of Nad. That's why I have given you the String of Liberation.

In this way I'll liberate the Forty-two. Whenever they fall down, I'll rescue them.

Looking at the Seed who will not accept the Word of Shabda, Kal will clutch him.

The Incarnate who will believe in the Shabda will themselves be liberated, and will liberate many other souls.

O brother, where is the Shabda? Where is the Seed? Without the devotion to Naam, one cannot go to Sat Lok.

THE IMPORTANCE OF THE GURU

One should not see anyone else as greater than the Master, and he should understand the Master as the Greatest of All.

He should understand his Master as the best, and he should understand the teachings of his Master to be true.

Your Seed will fight like this: without the Master he will want to cross the ocean of the world.

Being Guru-less, he will teach the world! He himself is drowned, and he will cause others to drown.

Without the Guru there is no liberation: Those who take the Master cross the ocean.

By force he will make a relation with the Incarnations so Kal will devour him.

When the world is stuck in relations and families, then the Incarnations may be deceived.

Then Kal will come and devour the souls, and converting them into many different forms, he will bring them back into the world.

Then My Nad will come and call—looking at Whom Kal will run away at once.

That's why, Dharam Das, I am cautioning you: I have explained to you about the Word Incarnate in many ways.

Those who want to escape from the deceptions of Kal should maintain their love for the Incarnations of Nad.

The Seed who will leave the support of the Incarnation of Nad will be trapped by Yama.

The Messenger will set up many traps, looking at which the souls will be attracted.

Those who will not have love in their heart for the Incarnate of Nad, will go into the mouth of Kal.

That is why I have explained to you about everything, and have warned you.

The souls who know the Essence of Nad, and those who recognize the Signs of the Word Incarnate,

Those who recognize the true Shabda, Yama can not stop them!

Dharam Das, I am explaining this to you—Accept my words, listening attentively:

Go and tell the souls that the Word Incarnate has come to liberate the world.

They should not leave the Word Incarnate—which is Nad—and they should always have love for Nad.

They should not take sides in the quarrels between relations and families. If they take sides, they will fall in suffering.

In many ways I have cautioned you. One who will be careful will not suffer.

In this way your Seed will go with Nad, looking at which the Messengers will repent in their hearts.

In this way the Seed will become happy. The Messengers will not affect the Seed who will be with Nad and the Word Incarnate.

Dharam Das arose and requested: O Lord, now explain this to me: You have spoken of the importance of Nad so much, and you have mentioned the Word Incarnate under Him.

O My Lord, tell me the reason why You created the Word Incarnate. If the Incarnate of Nad will awaken the world, then when is the Word Incarnate going to work?

Hearing these words, the Satguru laughed, and He explained it thoroughly to Dharam Das:

Because Gargin didn't accept the Nad and the Word, that is why I created the Seed.

“Bind” is a name and is called “Bind” after meeting the Essence. The Word Incarnate is the Essence of Sat Purush. Reaching to His Abode, the soul will become free from this world.

When both Nad and the Seed come together, only then will Kal's mouth remain closed.

As I told you before, Nad and Bind will come together, Because without Nad, Bind will not develop, but without Bind, Nad will liberate.

O brother, in the Kali Yuga Kal is very difficult: in the form of egoism he will devour everyone.

The union with Nad will happen after giving up egoism, whereas Bind is full of egoism.

That is why Sat Purush has created this anchor, and made Nad and Bind as two different forms.

Those who remember the form of Truth, giving up egoism, they will become Hansas.

O brother, whether one is Nad or Bind, the quality of egoism is not good for anybody.

Those who have ego, they will be drowned in the ocean of the world and completely trapped in the snares of Kal.

When the quality of egoism will come in the Incarnates, the differences will be created between Nad and Bind.

If the Incarnates are opposed, everyone, being controlled by Kal, will follow his path.

Dharam Das said:

Lord, hear my request: With Your grace the souls will be liberated. You have made me understand the form of Nad and Bind, and You have told me the secret of their liberation.

All the souls will go to Your Lok. Then what will Narayan Das do? Because he is called my "son" in the world, that's why worry about him comes to my mind.

All the souls of the ocean of world will cross, but Narayan Das will fall in the mouth of Kal?

THE NAD AND THE WORD INCARNATE Dharam Das is confused by Kabir's use of these terms, which are slightly different aspects of the same thing. Nad and "Word" are synonyms meaning the Sound Current.

THE SATGURU LAUGHED Well he might. This is an incredibly dense passage. The idea is that while the Word is all powerful it has to manifest in a human body before Kal can be defeated and souls can be liberated.

WITHOUT BIND The power of liberation is in Nad, not Bind, and under certain circumstances (e.g. an initiated disciple who has left the body) the liberating work of Nad can proceed without reference to Bind.

This is not a good thing. Listen to my request, O Giver—the Ocean of Happiness!

O Swami, liberate him! This is my request, O All-Conscious One.

Kabir said:

O Dharam Das, again and again I have told you, but in your heart you don't believe it:

If the fourteen Yamas go to Sat Lok, tell me, who will trap the souls?

Now I have recognized your intellect. Knowingly, you have become the one who knows nothing.

You have started erasing the orders of Sat Purush. When one forgets the Knowledge, attachment and illusion awaken.

When the darkness of attachment dominates the heart, one forgets the Knowledge and leaves his work.

Without faith, devotion cannot be done; and without devotion no soul can cross.

Again you have been caught in the trap of Kal. That is why attachment for your son has been awakened in your heart.

Even though you saw so clearly that Narayan Das is under the control of Kal—

Still you have become stubborn and you have not understood even one word of mine.

O Dharam Das, what you just said to me—you didn't think about it in your heart.

You don't believe in me. Have faith in the Master—why do you have faith in the world?

If one meets the Master, giving up everything of his own, that fortunate one climbs the stairs of Truth.

If one catches attachment, illusion awakens, and that unfortunate one gives up all devotion and knowledge.

You are the Essence of Sat Purush. You have come into the world to take on the work of awakening the souls.

If you yourself give up faith in the Master and, looking at the things in the world, you get attached to them,

Then where is the place for the souls? This shows clearly, Dharam Das, your family will also do the same.

They will always burn in the fire of attachment and it will create differences in the family.

To say, "Without the son the name cannot continue," and, "With-

out the wife there can be no home," all these—like pride of family—are the tricks of Kal.

In this all members of the family will forget, and will not get the Path of the true Naam.

Looking at others, the souls will be trapped in these things—and the Messengers will be happy looking at this.

Then the Messengers will become mighty, and grabbing the souls they will send them into hell.

When the souls are caught in the snare of Kal, they will forget themselves in lust, attachment, greed and egoism.

They will not have faith in the Guru, and hearing the true Naam they will burn.

Listen to the signs of those who will have Sat Naam within them: They will not be affected by Kal, and will not have lust, anger, egoism and greed in them.

Giving up attachment and desires, they will always keep the Words of the Satguru in their heart.

As the snake keeps the jewel on his head, in the same way the disciple should always keep the Master's orders on his head.

Forgetting "son" and "woman," and giving up pleasures, the soul who touches the Feet of Sat Purush becomes the Hansa.

O Dharam Das, only a brave one can constantly obey the peace-giving Words of the Master.

Such a soul goes to Sat Lok and for him, liberation is not far.

COUPLET

Giving up the complication of karma and illusions, love the Feet of the Master.

Having firm faith in the Shabda of the Gurumukh, understand the body as ashes.

Hearing these words, Dharam Das was ashamed, and in his mind he fully repented.

Running, he fell at the Feet of Satguru and said: O Lord, help me. I am the ignorant one!

O Swami, forgive my mistake! Accept this request, All-Conscious One.

I am the ignorant one who ignored Your Words, and made requests again and again.

FOURTEEN YAMAS The Negative Power and his messengers, etc., will be liberated but not till the end of the cycle.

Now I am come to Your Feet and am making this request:
 If the child becomes stubborn in front of the father, the latter
 doesn't care about "good" or "bad."
 Your Naam is the Liberator of sinners, so please don't count my
 bad qualities.

Kabir said:

O Dharam Das, you are the Essence of Sat Purush: Give up
 Narayan Das and family.
 Using the Shabda, look into your heart—O Dharam Das! There is
 no difference between me and you!
 You have come into this world for the sake of souls, and you will
 establish the Path in the ocean of the world.

Dharam Das said:

O Lord, You are the Giver of the Ocean of Happiness! You have
 made me a servant and a true disciple.
 Kal had taken my intellect away, until I recognized You!
 Since You made me Your own, I have had firm knowledge.
 Taking firm hold of Your feet, I say that the world is not within me
 now.
 If I desire for anyone else—giving up You—then may I go to live
 in hell!

The Satguru said:

Dharam Das, you are the blessed one to recognize me, and, obeying
 my words, to renounce your son.
 When the mirror of the heart of the disciple is polished, only then
 can the form of the Master be seen.
 Only when the disciple keeps the form of the Master in his heart,
 does he destroy all the branches of Kal.
 As long as one has cunning desires, that servant will not see the
 Master.
 When the disciple devotes himself to the Feet of the Master with
 one-pointed attention, he is released from attachment and
 knowledge awakens.
 When the Lamp of Knowledge comes in the heart, It destroys all
 attachments and illusions.
 When he comes again to the Satguru, it is as the drop dissolving
 itself in the ocean.

Kabir says, When the drop loses itself in the ocean, then all the worries are finished.

O Dharam Das, this is the Glory of Master's Feet. So giving up illusion and pride, accept the Feet of the Guru.

By accepting, all the sufferings end. Without the Master the disciple remains sad.

Now I am telling you something, listening to which will cause your doubts to go away:

Narayan Das will not believe in you. He will do whatever will come in his mind.

There is nothing to doubt about this fact—that in the world his path will also exist.

Looking at the Path which Our Essence will maintain, he will increase the dispute.

He won't be able to stand the popularity of our Path—so he will call his path greater than ours.

With complete egoism, he will maintain his path, and he will consider all others inferior.

He will be an egotist in the presence of Sadhus and Saints and he will not believe in the Sons of Nad.

As long as he behaves like this, he will not get the Path of Truth. The Word Incarnate and Nad are the Helmsmen—he will be liberated only when he meets Them,

Giving up egoism and name and fame. When he will have the true Satya Shabda in his heart,

When he will call the Word Incarnate the Essence—only then, Dharam Das, will he be liked by me.

Only he who gives up his caste and doesn't allow attachment to come, will be called the Essence of the Word Incarnate.

One who will forget the condition of his family, definitely he will be the Essence of the Incarnations.

Then I will liberate him. I am telling you this truth, and it is not false.

O Dharam Das, have this faith in your heart, as I have not spoken one word in which one cannot have faith.

NO DIFFERENCE BETWEEN ME AND YOU Even though Kabir is the fully conscious Son of Sat Purush, and Dharam Das, "The Slave of Law," Everyman, has fallen again and again and made mistake after mistake, still Kabir can say this because it is true. This is the central consoling message of *The Ocean of Love* and the great promise and hope of humanity.

Without faith the soul will not cross, and without having faith in the Master, the soul will accept Kal.

O brother, there is no Giver like the Master. That is why you should keep your heart absorbed at the Feet of the Master.

HYMN

There is no other Giver in the world. Understand the Master as the Giver of Liberation.

Making one free from his low ways, Master explains the Knowledge: Making the souls firm in devotion, He brings them into the Lap of Naam.

COUPLET

One who doesn't understand any difference between the Master and Sat Purush,

He gets Perfect Recognition, and for him the sufferings of Kal finish.

O Dharam Das, see the qualities of the Satguru—how firmly He believes and has faith.

Consider the soul involved in rites and rituals—how firmly he continues in his faith.

He brings the mud by himself, and he himself makes the idol of the Creator.

He offers rice and flowers to it. With love and faith he contemplates on it with his mind.

Then, understanding it as the Creator, he worships it and doesn't let his faith break.

As there is love in the deception, the same love becomes alive for him.

These souls who have love for the Master as this man has for his idol are priceless, and they become the Beloved Hansa of the Lord.

Look at the love of those idol-worshippers—how firmly they are entangled in deception.

I myself have told you the Naam of the Guru, and have told you there is no difference between Guru and Sat Purush.

So the souls will remain under the control of Kal, and they will not have faith in the Master.

When one doesn't have faith in the Master's Body, by focusing his attention in the void, he will deceive himself.

Those who firmly rely on the Master, their liberation cannot be postponed.

Those who have such firm faith that they don't leave the Master or put their attention in any other place—

This way of living of the soul is precious, and such a soul dyes his body in the color of Love.

Lovingly understand that the Word of Master is the Nectar, drinking which the bad intellect goes away.

O Dharam Das, considering all this in your heart, be firm in your faith in the Master.

HYMN

In this way, having firm faith in the Feet of the Master, love Him constantly.

Lighting the Lamp of the Master's Knowledge in the heart, remove the darkness of attachments.

By the glory of the dust of Master's feet, the sins will certainly go away.

There is no other way of getting liberation except by faithfully merging into the Shabda.

COUPLET

This world is very deep. Accept the Naam with love and determination.

By the Grace and Support of the Master, one gets the Word of the Master as the Helmsman.

THE WAYS OF LIVING OF THE GURU AND DISCIPLE

Dharam Das made this request: You are my Lord and I am Your servant.

Master, forgive my errors, but graciously tell me—

The ways of living of the Masters and the disciples. Explain that to me.

The Satguru said: O you who keep the Guru's words, the Master is the support in Nirgun and Sargun.

No dealing can be done without the Guru. Without the Guru the ocean of the world could not be crossed.

Understand the disciple as the oyster shell, and the Guru as the Seed of the pearl; the Guru as the Philosopher's Stone and the disciple as iron;

NIRGUN AND SARGUN Without qualities and with qualities; in creation and out of it. Under all conceivable or inconceivable circumstances the Master is there.

The Guru as Malay Mountain; and the disciple as the snake—by touching the Master the body becomes cool.

The Master is the Ocean and the disciple is Its wave; the Master is the Lamp and the disciple the moth.

Understand the disciple as the moonbird, and the Master as the Moon; the Feet of the Master are the Sun and the disciple is that lotus which blooms.

If the disciple is determined in this kind of love, and if he keeps the darshan of the Master's Feet in his heart,

When the disciple remembers the Master like this, understand that disciple as equal to the Master.

Think about the difference between one guru and another, as all the world is calling, "guru, guru."

He is the Guru Who manifests the Shabda in the souls by the strength of Which the souls go Home.

There is no lacking in such a Guru. The Path of such a Guru and the disciple is the same.

HYMN

All the world is entangled in different kinds of thoughts, deeds and emotions.

The soul has fallen in the snare of illusion and doesn't know how to go back to the Real Home.

There are many gurus in the world and they have made artificial snares.

Without the Satguru the illusion will not be finished as the terrible Kal is very mighty.

COUPLET

I sacrifice myself on the Satguru, Who gives the Immortal Message.
Meeting Him, the souls become unique and meet Sat Purush.

Day and night one should attach his attention to the Master, and should dwell within himself like the Sadhus and Saints.

He on whom the Satguru showers grace, his noose of karma burns away.

If one makes an effort and withdraws his attention, the Satguru makes him reach Sat Lok.

The Satguru cuts away the trap of one who, after doing the seva, has no desire.

One who keeps his attention at the Feet of the Master goes to the Plane of Immortality.

No matter if one becomes a yogi and practices yoga—without the Master he will not cross the ocean of the world.

The disciple who obeys the order of the Master, with the Master's grace crosses the ocean of the world.

The soul who is the devotee of the Guru, for him there is no difference between the Sadhus and the Master.

One who doesn't see any difference between the Sadhus and the Guru, understand Him as the True Guru.

The worldly people will not understand the Guru's, disciple's, and Sadhu's way of living.

Understand those people as the ones who are in the trap of Kal; such Messengers are the essence of Kal.

O Dharam Das, these are their signs: The loss of souls will happen because of them.

One who knows the Way of Love of the Master, will recognize the Path of the true Shabda.

The Masters make the souls firm in the devotion of Sat Purush, and by making them practice hearing and seeing, they make them go Home.

Giving up cleverness and foolishness, if one loves Them with all his heart, then without doubt he reaches the Real Home.

After crossing the ocean of the world, he doesn't come back.

Sat Naam is the Precious Nectar. One who gets this Unchanging Nectar,

Giving up the qualities of the crow, he accepts the qualities of Hansa, and always keeps his attention at the Feet of the Master.

There are many other bad paths which he will not bring in his mind.

One who always has love for the Feet of the Master, and for the good Path, O Dharam Das, such a soul will go to Sat Lok.

COUPLET

Giving up the snares of karmas and illusions, love the Feet of the Master.

Understand your body as ashes, having faith in the words of the Gurumukh.

SADHUS AND THE MASTER He will not draw a distinction between whatever past Master he honors and worships and the present-day embodiments of the same Power.



V. Epilogue

Dharam Das became very happy in his heart. The tears came out of his heart, and overwhelmed, he spoke these words:

In my heart was darkness, which you removed by the Lamp of Grace.

Then controlling himself he said: “O God, how could I praise You? Now, Master, listen to my request: Tell me how to discriminate among the souls.

Which souls should I initiate? O Competent One, tell me this, giving their signs.”

SIGNS OF THE JIVAS DESTINED FOR NAAM

The Satguru said:

O Dharam Das, don't worry. Give the Message of Liberation to the souls.

Those whom you find to be humble and devoted, tell them about the Devotion of Liberation.

Dharam Das, give Naam Initiation to him who has mercy, continence, and forgiveness within him.

Tell him the Message of Sat Purush: to remain firm in the contemplation of Naam day and night.

One on whom the grace is not showered, and who doesn't believe in Shabda, goes in the direction of Kal.

The true Shabda will not reside in one with wavering vision.

Know that the Messenger himself has come to reside in one whose chin is jutting out.

WAVERING VISION, ETC. This description does not refer to the physical body but the astral, which exactly mirrors the spiritual status. Masters can see the disciple's astral body as clearly as they can see the physical, and they use them exactly as indicated here. See Kirpal Singh, *Morning Talks*, p. 238.

Those who have a mole in their eye, definitely understand them as the form of Kal.

Those who have a little head and a big body—fraud will always remain in their heart.

Don't give them the Sign of Sat Purush, as such jivas bring loss to the Path.

THE KNOWLEDGE OF THE LOTUS BODY

Dharam Das said:

O Lord, you have made my birth successful. Making me free from Yama, You have made me Your own.

Even if one had a thousand tongues in his mouth, then also Your qualities could not be described.

O Lord, I am very fortunate. Who else is as fortunate as I am? Only that jiva in whose heart Your Naam resides is the fortunate one.

Now listen to my one request, and tell me the description of this body.

Which god lives where and what work does he do?

How many veins are there, and how much blood and hair? And by which routes do the breaths flow?

Lord, tell me about the intestines, the bile, and the lungs.

Lord, describe to me where these things are located, giving me the signs.

How many petals are there in each lotus, and day and night, how many breaths come and go?

From where does the Shabda emanate, and tell me where does it go and merge?

If any jiva gets the shimmering light, O Lord, tell me how to discriminate.

Which god's darshan he is having, and explain that place to me.

The Satguru said:

Dharam Das, hear now about the body, which is different from the Naam of Sat Purush.

In the first *mool* chakra is a four-petaled lotus where Ganesha lives. He is called the giver of the quality of knowledge, and by doing contemplation and six hundred *japas* he may be experienced.

Above the mool lotus is the *akhara* and there is the lotus of six petals.

Brahma, Savitri and the gods rule there, and six thousand a-japas sound there.

In *nabhi* is the eight-petaled lotus; Vishnu and Lakshmi are the main ones living there.

Going there one gets the proof of six thousand *a-japas*, and this place can be reached only by practicing the Path of the Masters. Above it is the twelve-petaled lotus, and in that lotus Shiva and Parvati reside.

In there the six thousand a-japas happen—witness this by the knowledge of the Master.

The jiva lives in the lotus of sixteen petals, where one thousand a-japas happen.

Its place is between the two eyebrows where the abode of King Mind is.

O Dharam Das, pay attention: One thousand a-japas happen there. Dharam Das, God of the Souls, understand this.

Above the two petals is the place of the Void where the light is shimmering. Understand that as Niranjan.

O Dharam Das, listen to the Message of Shabda. I am giving you the teaching of knowing what is within.

Again listen about the body, and have faith only in the One Naam.

KNOWLEDGE OF THE LOTUS BODY Knowledge of how the activating astral energy interpenetrates and gives life to the physical body through the *chakras* or centers, called "lotuses" because they are divided into petals. This is the preoccupation of Yoga systems which deal with the *pranas*, *Kundalini*, etc. Kabir is rounding out Dharam Das's education here. See Kirpal Singh, *The Crown of Life*, pp 63-68.

MOOL CHAKRA The energy center at the rectum, associated with the god Ganesha.

AKHARA The sex center; Brahma, the creator of the physical universe is the presiding deity. The Kundalini in its latent state is located here.

NABHI The navel center, solar plexus or *hara*.

TWELVE-PETALED LOTUS The heart center.

THE JIVA LIVES The manuscript is deficient at this point. The fifth and sixth chakras have been merged into one, probably through a copyist's error. The sixteen-petaled lotus is at the throat and is the seat of Maya or Kali; the seat of the soul is behind the eyes and has two petals.

PLACE OF THE VOID The sixth chakra behind the eyes is the seat of the mind as well as the soul—the "knot" of the soul and the mind or of the conscious and the unconscious. The light that is at this place can be seen by anyone who can withdraw his attention; that light is the light of Niranjan and cannot lead higher unless one has the guidance of a Satguru who has come from above. For others it is a dead end.

The body is created by blood. Millions of hairs have decorated the earth of the body.

There are seventy-two main veins, but one is the Unique One, by entering which, one gets the Form of Truth.

When the Shabda is manifested the qualities of the lotus come forward.

When the Shabda emanates, one enters the Void and merges within it.

The intestine is of twenty-one hands, and the stomach is approximated to (measure) one and one quarter arm length.

Solar plexus is of one and one quarter arm lengths; one goes in the cave through the openings.

Understand the bile as three fingers (breadth) and the heart as five fingers (breadth).

The lungs are of seven fingers, and in them reside seven oceans.

Withdrawing the air from the body, the sadhu takes the path of the yogi.

They keep doing this yoga, and, without devotion, are swept away in the world.

COUPLET

The Yoga of True Knowledge is the Abode of Happiness, from which one gets Naam and goes to the Real Home.

The soul (then) becomes the liberated One after destroying the very mighty enemy.

O Dharam Das, through the knowledge of the Master, understand the ways of the mind.

Mind shows the light in the void, and mind itself creates different types of illusions.

The *nirankar* has been created by mind, O brother. And the creation of mind is spread throughout the three worlds.

At many places the jiva bows his head—by not recognizing his own self he is deceived.

This is all in the will of Niranjan and without the true Naam his trap cannot be cut.

As the organ grinder gives pain to the monkey by making him dance in different ways,

In the same way the mind makes the jiva dance by making it firm in the deep trap of karmas and illusions.

The true Shabda uproots the mind. Only the rare ones, who know
Its secret, recognize the mind.

Receiving the message of Sat Purush, the mind becomes jealous and
takes the jiva in his direction.

O Dharam Das, these are the ways of the mind. Recognize the mind
and accept the Feet.

In this body no one else lives. Mind and soul alone live in this house.
The mind is stuck in five, twenty-five, and three—all these are
slaves of Niranjan.

When the Essence of Sat Purush comes in the jiva, he remembers
the sign of his Real Home.

These slaves have surrounded the jiva. Unless he recognizes them,
the jiva also becomes the slave of Yama.

As a parrot caught in a cage, being in the control of illusion, the
jiva doesn't know himself.

As the lion, seeing his reflection in the water understands it as an-
other,

Jumping into the water, he loses his life—In the same way the soul is
deceived and doesn't recognize himself.

As the dogs, barking in a palace of mirrors, understand their re-
flection as other dogs,

O brother, when they hear the echo, they again start barking—

In this way Yama has created deceptions for the souls. When Kal
devours them—then they repent.

Because they don't love the Shabda of the Satguru, they are de-
stroyed.

The fake Naam is a branch of Niranjan and the Original Naam is of
the Satguru.

The jivas do not love the Feet of Satguru; but they can go back
Home only after meeting the Satguru.

O Dharam Das, the jivas have become of others, and thinking that
it is nectar, they are entangled in poison.

Dharam Rai has created such varieties that, being controlled by
deception, the souls have forgotten.

Listen to the spread of karmas created by the mind. A jiva will be-
come The Unique One after recognizing this evil.

UNIQUE ONE The *Sukhmana* or *Shah Rag*, a vein (actually an astral tube)
that runs between the eyes. It is the way up for the attention.

FIVE, TWENTY-FIVE AND THREE The five elements or *tattwas*, the twenty-five
prakritis and the three *gunas*.

HYMN

O Dharam Das, recognizing him one should become different from him—accepting the Lamp of my Shabda.
 One who sees this difference will not be caught by Yama.
 As long as the guards sleep, the thieves easily do their work.
 In the same way [the souls] are controlled by illusion and the thief does his work.

COUPLET

By awakening, he gets The Unique Quality, having which Kal doesn't get him.
 Illusion is like a well full of darkness in which Yamraj, through deceptions, devours the soul.

SINS AND VIRTUES OF THE MIND

O brave one, listen to this element of mind and, with the help of the Guru, distinguish between the thief and the man of wealth. Mind is the horrible Kal who makes the jivas dance and makes their condition terrible.
 When a beautiful woman comes in his sight, the mind becomes excited, and lust troubles the body.
 Mind takes him there by its strength, and the knowledgeless jiva gets deceived.
 Making him involved in sexual pleasures with woman, the jiva takes the blame.
 Looking at others' wealth, mind becomes happy: "I'll take it!"—and thus desire comes.
 When he takes others' wealth, the soul is blamed for that sin.
 This crazy mind develops this karma and the innocent soul obeys its orders.
 Criticism of others and taking their wealth are traps of the mind.
 Becoming hostile to the Saint and criticizing the Master—these are the karmas created by the mind which puts the soul in the trap of Kal.
 Being a married man, he desires another woman: In this way the mind sows the poison of deep karma.
 Mind makes the soul, in an excited state, kill others. He makes the soul suffer hell because of that sin.
 Deceiving the souls, the mind makes them serve gods and goddesses in pilgrimages and fasts.
 The mind itself introduces bad habits, and involving the jiva in them, he spoils it.

He may have one birth as a king—and then he will go and suffer in hell.

Or he may be incarnated as a bull who becomes the husband of many cows. Karma yoga is a trap of the mind: When one becomes without karma, only then his pain and sufferings go away.

HYMN

O Dharam Das, listen to the qualities of mind. How long should I describe it to you?

Three gods, thirty-three lesser gods are in his trap;

Shesh Nag and other gods are defeated by him.

Without the Satguru, nobody can understand the mind and will fall in its snare.

Only the rare Saint has recognized him through discrimination, and has left him.

COUPLET

The fear of birth and death goes away with faith in the Satguru.

O Dharam Das, one who accepts the true Naam firmly is the servant of Sat Purush.

THE CHARACTER OF NIRANJAN

Listen, Dharam Das, to the character of Dharam Rai, who has trapped the souls and deceived them.

Taking incarnations, he uttered the *Gita* and didn't let the blind souls cross.

Arjuna was his very devoted disciple to whom he gave all the wise knowledge:

He gave him the knowledge of creating karma and becoming karmaless—and giving up the latter, he made him firm in the former!

First he told him about mercy and forgiveness, knowledge, signs Karma,

And Arjuna became truly devoted in his worship of the Lord Krishna.

First Krishna created desire in him, and then he sent him to hell.

THE CHARACTER OF DHARAM RAI This moving passage, written from the point of view of human suffering, makes some revolutionary but very sensible points about the character and actions of Krishna as Hindu traditions picture them.

Making him give up the *Gyan Yoga*, he made him firm in karma; and Arjuna, controlled by Karma, suffered terribly. Showing him nectar, later he gave him poison. Disguised as a Saint, he plundered the souls.

HYMN

How long should I describe the deceptive intellect of Yama? Only rare souls will understand this!
When one remains firm in the Path of Knowledge, only then will he teach the True Path.
Then he will know the deceptions of Yama, and he will leave them: Coming into the refuge of the Satguru, the fear of Yama will go away, and he will receive permanent happiness.

COUPLET

O Dharam Das, King of Souls, achieve the Glory of the Satguru!
Brighten the Path! I have given you the Immortal Message.

THE SIGNS OF THE PATH WHICH GIVES LIBERATION

Dharam Das said:

O Lord, You are the gracious Sat Purush, and Your words are full of Nectar and very dear to me.

I have got the secret of the ways of the mind, Hail to You, O Satguru, Who awakened me.

Now, Lord, tell me about Your Ways—how the string of Yama will be broken.

The Satguru said:

Listen, Dharam Das, to the effect of Sat Purush. Now I will make you recognize the string of Sat Purush.

When the Power of Sat Purush comes within, the butcher Kal cannot stop it.

Listen. Sat Purush has sixteen Powers, and with those Powers the soul goes to Sat Lok.

Without those powers the Master's system cannot work, and without those Powers, the soul gets stuck in the world.

Knowledge, Discrimination, Truth, Contentment, Love, Patience, and Peace:

Mercy, Forgiveness, Contenance, Neh-karma, Renunciation, Yearning and the maintenance of true religion.

Through Pity the soul gets liberation, and in his heart he counts everyone as his friend.

By developing these, one can reside in Sat Lok, and by walking the Path, one can see his Home.

One who serves the Master and has love for His Feet resides in the heart of the Master and defeats Yama.

Even in the Vedas and Shastras the importance of worshipping the soul and meeting the Saints has been written.

One should do the devotion of the Saints as the Master, and control the qualities of attachment and anger.

The Sat Naam of Sat Purush is the Tree of Nectar, and by keeping the Company of Sat Purush's Friend one goes to the Immovable Plane;

All these are the strings to get to Sat Purush. Accepting the true Naam, one goes to Sat Lok.

The blind one cannot go to his home. These are the signs of the Path.

The Naam of the Sat Purush is the Eyes and Authority, taking which, the soul goes to its Home.

One's birth and death finish if, by having firm faith, one accepts the Feet of the Master.

THE WAYS OF THE PATH

Dharam Das said:

O Lord, You are the gracious Sat Purush, Your words give me peace.

O Lord, explain Your Path to me: How should the renunciates and householders live their lives?

The Satguru said:

Dharam Das, listen to the message of Shabda, and give the Teachings of Liberation to the souls.

Make the renunciates firm in renunciation and explain the way of doing devotion to the householders.

THE QUALITIES OF THE DETACHED RENUNCIATES

I am telling you the nature of the renunciate. Only when he gives up inedible food which has no part in nourishing the body—

RENUNCIATES AND HOUSEHOLDERS Masters of Sant Mat do not require their disciples to become renunciates or monks; but if renunciates come to the Master, they are required to live up to the spirit as well as the letter of the vows they have already taken.

tobacco, meat, wine—can he become the Hansa.
 Love and devotion always remain in his heart, and he has no
 hostility or violence in him.
 He always has mercy for the souls, and in thought, word and deed
 he does no violence.
 Always he keeps the sign of Liberation, by which all the karma and
 illusions finish.
 He establishes the Path, becoming the form of Hansa, and he wears
 earrings, a necklace, and he puts the tilak on his forehead.
 He eats plain and simple food, and daily he repeats my Naam.
 If he takes your Naam also, then I will send him to the Immortal
 plane.
 Giving up all karmas and illusions, he remains absorbed in the
 Essential Shabda.
 He doesn't touch woman, he never loses semen, and from his heart
 he removes all anger and fraud.
 He gives up woman, calling her the mine of hell, and with one-
 pointed attention, he attaches himself to the Shabda of Guru.
 He throws away all anger and fraud, and going in the Ganges of
 Forgiveness, he bathes there.
 He is the abode of joy and meditation, and the ocean of happiness,
 love and coolness. He never tests whether one is a king or a
 subject.
 By doing the meditation of the Unrepeated, he removes the pre-
 vious veils;
 One who remains unaffected and never flows into passions—such a
 renunciate gets me.
 Meeting me, he becomes like me and removes all duality.
 He remains absorbed at the Feet of the Master, giving up all illu-
 sion, fraud and cleverness.
 One who always remains in the Orders of the Master—Evil Kal will
 not get him.
 He keeps firm faith in the Master, and understands him as me.
 He gets all fruit by serving the Master. If one becomes antagonistic
 to the Master, he will not cross.
 As the lily loves the moon—in the same way the disciple should
 have faith in the Master.
 The renunciate should live like this. Only he is a lover who loves the
 Master.

THE QUALITIES OF THE HOUSEHOLDERS

Now, Dharam Das, listen to the devotion of the householders, doing which they do not fall in the snare.

They throw away all the qualities of the crow, and in their heart remains mercy for all souls.

They don't go near fish, meat or wine; they always remain vegetarians.

They drink the sign of liberation so that Kal doesn't come to stop them.

They adopt the necklace, tilak, and the clothes of the sadhu, and in their heart they always have love for the words of the Gurumukh.

They maintain love for the Saints, and always serve the true devotees. They sacrifice everything for the service of the Master.

O brother, in thought, word and deed, they become firm and do the Simran which the Master gives them.

HYMN

Listen, Dharam Das: These are the strings of Sat Purush by which the householders get liberation.

Without eyes one cannot go to His Home—then what else can be done?

O Dharam Das, the essence of the Incarnation is the Eyes, which will awaken all the souls.

If one trusts My Words, I will finish his birth and death.

COUPLET

Those who accept the Shabda with faith, and those who repeat the Naam of Sat Purush day and night,

Those who have got such Naam triumph over the Ocean.

TAKES YOUR NAAM ALSO It is not enough to venerate a past Master (Kabir is speaking of the future here); one must also sit at the feet of the living Master.

MINE OF HELL Woman as sex-object; the thought holds true in reverse.

MEETING ME Working through the living Master, as he makes clear three lines later.

NECKLACE, TILAK AND CLOTHES Symbolically. Each article of the Sadhu's dress has inner significance, and the householder disciple is supposed to adopt that for which the articles stand. Compare Guru Arjan's hymns, *Ho Kurbane Jao Mehar Bana* and *Sachya Guru Meharbana*.

THE IMPORTANCE OF ARTI

The householder devotees should perform the arti every *Amaras*.
 Kal dwells in the house where arti is not performed on *Amaras*.
 If arti cannot be performed that day, then perform it on every
Purnima.

O Dharam Das, if the disciple drinks the Nectar of Naam on
Purnima, then he gets to reside in the happiness.

If one gets Naam when the moon is at its fullest,
 And according to its power, one serves the Master, that soul
 goes to Sat Lok.

Dharam Das made this request: Tell me how the souls will be pro-
 tected.

In the Kali Yuga many people will be poor, so tell me some way for
 them.

O Lord, all the jivas are Yours, Tell me how they all might be able to
 do this seva.

All the souls are the Essence of Sat Purush. Tell me about them so
 that the doubts in my mind might be cleared.

The Satguru said:

O Dharam Das, the poor can perform the arti once every six
 months.

If arti cannot be performed every six months, then yearly they
 must perform the Chauka and serve the Master.

If one misses once a year, the Saints call him worldly.

The souls who perform arti at least once a year do not fall in decep-
 tion.

If he repeats the Naam of Kabir wholeheartedly, and meditates on
 your Naam,

If he accepts the Feet of the Master firmly, the love for the Master's
 Feet will liberate him.

The householders who will adopt this, by the Glory of Master, will
 dwell in Sat Lok.

HYMN

O Dharam Das, I have told you the ways of living of both renounci-
 ates and householders.

They will hear the Shabda if they live up to the ways of living.

This ocean of the world is deep, bottomless, and terrible:

Those who firmly catch the Boat of Naam come to the opposite
 shore.

COUPLET

Love the Ferryman who takes us across:
When one gets the Satguru as his Ferryman, he crosses the ocean of
the world.

THE CONSEQUENCES OF CARELESSNESS

As long as the soul remains in the body, O brother, practice the
Path of Shabda.

Just as the brave one remains in the battlefield—if he runs, he is
defamed.

The Precious Shabda of the Master is the battlefield, and Kal gets
those who waver from it.

The soul who goes away from the Master never survives. Falling in
the firepit, he will be burned.

O brother, he gets many sufferings. Birth after birth he goes into
Hell.

He gets millions of births as a snake, and in bearing the fire of
poison, he loses each birth.

He is born in the dirt in the body of the worm, and for many births
he remains in hell.

How much should I say about the pains which such souls get?
Accept the Shabda of the Gurumukh and be firm in it.

If the Master is gracious, Sat Purush is also gracious. Kal cannot
even touch those who remain firm in the Master.

For the sake of the souls I say, “Those who are the devotees of the
Guru—they don’t lose!”

ARTI The *arti* stands for meeting or having darshan of the Master. Kabir has, in one of his most famous hymns, written out a similar sequence of relative frequency for having the Master's darshan. The symbolism of the *arti*—the presentation of light—serves both for initiation and darshan.

POOR They will not be able to afford to travel to the Master's feet.

MILLIONS OF BIRTHS To take Naam from a living Master is the gateway to liberation, which is the reason for the human birth. Any human who knowingly, deliberately, definitely and finally rejects the opportunity for liberation is also rejecting human birth, and goes back into the “wheel of eighty-four.” Once in the wheel and descending, a little mathematics will show the logic of statements like this: most forms of life are a lot closer to snakes and worms than they are to humans. “Hell” may be any state in which we are separate from God, including but not necessarily the theological hell we are used to in the Christian tradition. In no case is it permanent.

Even if the jiva performs millions of Yogas, without the Satguru he will lose.

The Satguru shows the Path to the Unreachable—Whose secret not even the Vedas reveal.

The Vedas describe him who has created them—they do not know the Secret of Sat Purush.

Any soul who is discriminating accepts the true Shabda.

Out of millions, rare are the discriminating Saints who accept My Word.

All others are trapped in Niranjan's snare, and those unfortunate ones do not invert and recognize the Real Home.

PRECAUTION

Example of the cuckoo

Listen to the nature of the baby cuckoo, and understanding its qualities, think about it.

The cuckoo is clever and has a sweet voice, and her enemy is the crow—who is the mine of sins.

She lays her egg in his nest and makes the evil one her friend.

The crow nourishes it, thinking that it is her friend. The crow—who has the intellect of Kal—hatches that egg.

Then the egg hatches and the fledgling comes out. After some days its eyes open.

When her body becomes strong, its mother comes to make it hear her voice.

Hearing her voice, the baby awakens, since the voice of the cuckoo family is dear to her.

When the crow goes to bring food, again the cuckoo makes it hear her voice.

She awakens the baby cuckoo—which is her essence—and the qualities of the crow do not remain in its heart.

One day, in front of the crow, the cuckoo makes her baby fly away. She makes it fly by singing with her voice, and the crow becomes restless and flies after them.

He doesn't catch them and, getting tired after a while, he comes back home and goes to sleep.

The baby cuckoo reunites with its family, and the crow becomes unconscious after engaging in fruitless work.

HYMN

Singing with her own voice, the baby flew and met the family.

The crow became restless and tired when he didn't get her.
 The crow came back to its nest, lost consciousness, and repented;
 The baby cuckoo met her father, but the crow remained engaged in
 fruitless works.

COUPLET

Like the baby cuckoo, the souls will meet Me in this way.
 Those who get to the Real Home in this way, I will liberate their
 whole family.

The qualities of the Hansa

O brother, one who gives up the intellect of the crow and takes up
 the qualities of the Hansa, goes to Sat Lok.

Nobody likes the voice of the crow; but hearing the voice of the
 cuckoo, everyone is happy.

In the same way the Hansa speaks words of Love and Truth and
 accepts the Word of the Guru as the Nectar of Love.

He doesn't speak deceitful words to others, and always remains
 serene.

If anyone comes to him bringing the fire of anger, he himself extin-
 guishes their heat after becoming water.

The following are the signs of the Knower and the ignorant one.
 The ignorant one is crooked, hard, and of bad intellect.

The Knower is cool, full of love, and within him reside truth, con-
 tentment, and discrimination.

The qualities of the Knower

He is the Knower who removes the bad intellect and, recognizing
 the element of mind, forgets it.

If one speaks harsh words after becoming a gyani, such a "gyani" is
 called an ignorant one.

No matter if one seems to be brave—understand that only he is
 brave who goes in the battlefield and dies.

The Knower should see from the same perspective—I am telling you
 the signs.

In the foolish heart, effort does not come, and Sar Shabda and
 Master are not understood.

If a blind one steps in the mud, nobody laughs at him; but if one
 who has eyes steps into a bad place, he is blamed.

Dharam Das, in this way—by the true Shabda and the Remem-
 brance of the Master—one should distinguish between Know-
 ledge and ignorance.

He resides in everybody. At some places He is hidden and at other places He is manifested.

This is His sign: that He bows to all, understanding them as His Essence; and He accepts Gurubhakti.

HYMN

How firm Prahlad remained in his devotion because of the color of Love!

Even though he was given terrible pain, he remained firm and accepted the qualities of the Lord.

If one accepts the Satguru in this way, such a soul becomes precious. If he is steadfast, he will reside in the Immortal Plane.

DESCRIPTION OF PARMARTH

COUPLET

After giving up illusion and the snare of Yama, one should keep his attention in Sat Naam:

Walking on the True Path, he should keep his attention in Parmarth.

The example of the Parmarthi cow

Understand the cow as the mine of Parmarth: O Gyani, recognize her ways and attributes.

She herself eats the grass in the field, and then, drinking water, gives milk.

It nourishes the calves, and by her milk and ghee even the gods are satisfied.

Even her dung is used by man; but man, by doing sinful karmas, loses his birth.

When the time comes that the cow leaves her body, the demon men devour it.

Her skin also gives so much happiness. O brother, so many good qualities are in the body of the cow.

The qualities of the Parmarthi Saint

If—like the cow—Saints also accept this Word, then Kal cannot devour the jivas.

If one has such qualities in the human body, and he meets the Satguru, he becomes immortal.

Listen, Dharam Das, to this Word of Parmarth. By doing Parmarth, nothing is lost.

Parmarth is the support of the Saint. One who gets this from the perfect Master goes to the other shore.

He gets the knowledge of the true Shabda, and by doing Parmarth goes to Sat Lok.

Forgetting himself, he does seva. If he remembers himself he suffers a lot.

A man is very clever as he says, "I have good qualities and karmas!"

He calls himself "doer of good karmas," and for the bad karmas he says that Hari has done it.

In this way the good karmas end and, Dharam Das, by touching his feet one gets only disappointment.

One who keeps Naam as the only hope never shows and boasts of his good karma.

He always keeps his attention at the Feet of the Master, as the fish never forgets the water.

He always puts his attention in the Shabda of the Master, and day and night he sings the praises of the true Naam.

As the fish never forgets the water, in the same way he accepts the Shabda.

The effect of Sat Purush's Naam is such that the Hansa doesn't come into the world again.

Definitely he goes to Sat Purush! Dharam Das, it is like the nature of the turtle.

HYMN

The souls will come running to their home as is the nature of the baby turtles;

The Messengers of Yama will look at them and—becoming weak—they will not go near them.

Becoming fearless, the Hansas will go, reciting the Sat Naam.

The Hansas will reunite with their family, and all the Messengers of Yama will stand there helplessly.

COUPLET

The Abode of Happiness where the Hansas will live happily is precious;

PRAHLAD The son of the Demon King, he refused to worship his father as God despite heavy torture.

PARMARTH The spiritual way.

And all the Hansas, looking at the Radiance of Sat Purush's Form,
will become happy.

THE END OF THE GRANTH

By speaking the *Anurag Sagar Granth*, I have explained to you the
Secret of the Inaccessible.

I have described the Drama of Sat Purush, and the deception of
Kal.

Only the connoisseurs will understand the ways of living and the
Word of Discrimination.

One who will accept the Word after testing it, will know the Path to
the Inaccessible.

The summary of the Granth

Having faith in Master's Feet, and becoming firm in the devotion
of True Naam,

One should act like a *Sant* or a *Sati*, who burns her body for her
husband.

The Satguru is the Undecaying and Immortal Husband Who never
destroys.

I say this by the evidence of Shabda. One who accepts the Immortal
One becomes Immortal.

The soul who has hope from the Saint goes to the Immortal Plane.
O Dharam Das! Awaken your mind and remain absorbed at the
Feet of the Satguru.

Keep the mind—the honey bee—in the Beautiful Lotus Feet of the
Satguru

And keep your attention at the Feet of the Master. Only then will
you reach your permanent Home.

The Union of Surat and Shabda—when one gets Shabda, he
reaches the realm of the Saints.

It is the play of the drop and the ocean. What else can one say?

After meeting the Satguru, one understands the play of Shabda and
Surat.

It is the union of the drop and the ocean. What else can one say?

Giving up the qualities of mind, one should follow the Path of the Master.

Such a soul goes to Sat Lok and derives Happiness from the Ocean of Happiness.

Understand the jiva as the drop, and the Naam of the Satguru as the ocean,

Says Kabir with proof: Dharam Das, understand this!

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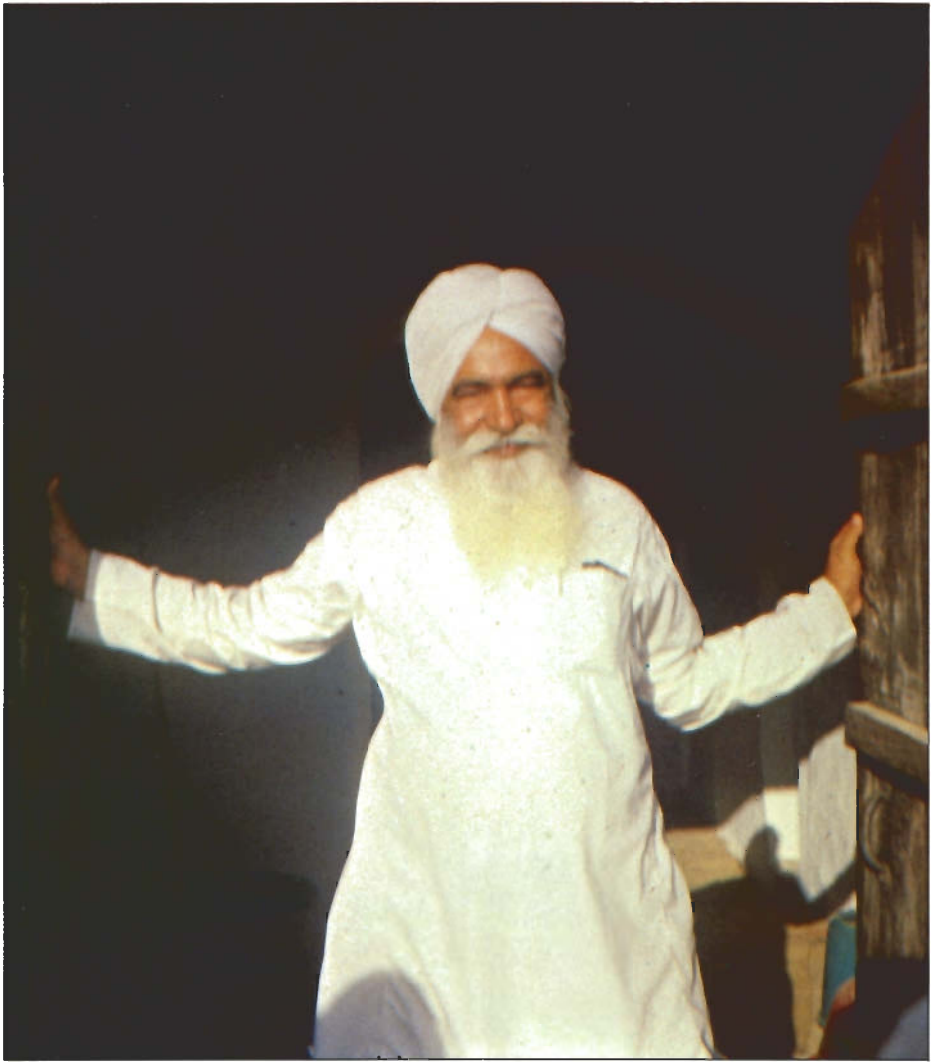
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