

GURU SHRI JAMBHOJI AND SABADVAANI

(Translation and Interpretation in English Language)

By

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Calgary, Alberta, Canada



Publisher

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SABADS

(SPOKEN DIVINE WORDS)

OF GURU SHRI JAMBHOJI

The translation and interpretation in the English language given here is based on and inspired by the following two books in Hindi language:

1. SHREE JAMBHVANI: TEEKA by Dr. Heeralal Maheshwari; Second Edition, May 2011, Published by Shri Guru Jambheshwer Sahitya Sabha, Shri Bishnoi Mandir, Abohar, Dist Ferozpur (Punjab), India. ISBN No. 978-81-921882-1-0
2. JAMBHVANI MOOL SANJEEVANI VYAKHYA by Dr. Kishna Ram Bishnoi; First Edition 1996, Published by Guru Jambheshwer Vishwavidyalaya (university), Hisar, Haryana, India

The sabads reported here in Dev Nagari are taken from the book by Dr. Heeralal Maheshwari mentioned above.

Mr. Chanan Ram Vishnoi (Bhadu)
and
Mrs. Rampyari Vishnoi

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Preface and Acknowledgements

Right at the start I wish to point out that I am not the best qualified or for that matter even qualified person to write this book. I have devoted prime time of my life in studying science and engineering. I have never written anything in the field of religion or spiritual philosophy. When I retired from my work as Professor of Chemical Engineering at the Department of Chemical and Petroleum Engineering, University of Calgary, Canada, I strongly felt that I should learn more about my own heritage. I felt the need to learn more about the teachings of Guru Jambhoji. After all without his teachings there will be no Bishnoi faith or even word like Bishnoi or Vishnoi. Most importantly Guru Jambhoji had the vision to talk and teach about the importance of preserving ecology to save the wild life and the trees on this planet some 550 years ago. According to him the issue was so important that it was incorporated as a way of life and religious faith in his teachings. A long time ago I had obtained the book by Dr. Heeralal Maheshwari entitled "Jambhoji ki SabadVaani" (Published in 1976 CE) in Hindi language. The book contained interpretation and explanation of the Sabads of Guru Jambhoji. These Sabads laid the foundation of the Vishnoi faith. I had wanted to read the book and understand it thoroughly. However, I did not find the time and energy to do this, as the demand on my time put by my engineering profession was just too high. Once I retired from my responsibilities as a professor of chemical engineering I diverted myself to study the book by Dr. Maheshwari. The book of Dr. Maheshwari inspired me to seek deeper understanding of the contents of the Sabads and expressing them in English language. I felt that bringing out the teachings in English language will expose them to a broader audience in India as well in the world. In addition, my children and grand

children who grew up and are growing up in North America (Canada and USA) will be able to read the message and thus will have a better understanding of their own roots. Hence, I undertook the task of understanding the subject matter and writing it in my own words in the English language. The translation and interpretation in the English language given here is based on and inspired by the following two books in the Hindi language:

1. SHREE JAMBHVANI: TEEKA by Dr. Heeralal Maheshwari; Second Edition, May 2011, Published by Shri Guru Jambheshwer Sahitya Sabha, Shri Bishnoi Mandir, Abohar, Dist Ferozpur (Punjab), India. ISBN No. 978-81-921882-1-0
2. JAMBHVANI MOOL SANJEEVANI VYAKHYA by Dr. Kishna Ram Bishnoi; First Edition 1996, Published by Guru Jambheshwer Vishwavidyalaya (university), Hisar, Haryana, India

I can say that this was probably the most important and enriching decision I made in my life for myself. I hope I understood the material given in the books and the Sabads and expressed the subject matter adequately in the English language.

I wish to acknowledge the help I received from Panditji Dr. Hari Shankar Dabral in understanding contents of many of the Sabads and the interpretation given by Dr. Maheshwari especially for those Sabads which involved an understanding of the yoga philosophy. Pandit Dabral is a scholar of Sanskrit literature and yoga philosophy. Fortunately he lives in Calgary and was able to spare his precious time for consultations.

In addition I wish to acknowledge my friends who gave me moral and other support during this effort. When I started the project the typing of the Sabads in Devnaagri script was done

by Mrs. Rashmi Mehrotra. I wish to acknowledge the understanding, support and patience shown by my wife Urmila during this journey. I also wish to express my thanks to my brother-in-law, late Sahibramji Godara and his friend Mr. Mangilalji Bhadu for arranging our trip to 7 Vishnoi dhams. In addition, I wish to express my sincere thanks to Mr. Pankaj Dholabhai for reading the first draft and making valuable suggestions. I wish to acknowledge Mr Rajender K. Bishnoi for introducing me to Jambhani Sahitya Akademi and encouraging me to publish the book through them. I also wish to thank Mr. Budharamji Delu for making valuable suggestions for some corrections. Last, but not the least I wish to acknowledge my late parents Mr. Chanan Ram and Mrs. Rampyari Vishnoi for the sacrifices made by them to give me an opportunity to study and achieve the highest possible education in engineering in spite of their limited resources.

LIFE STORY OF GURU JAMBHESHWAR- SAINT, SEER AND MANIFESTATION OF LORD VISHNU

References:

1. Detailed description on the birth and life of Guru Jambhoji is given by Dr. Heeralal Maheshwari in his Hindi book "Shri Jambhoji aur Jambhvaani Mimansa" Published by Shri Guru Jambheshwar Sahitya Sabha, Shri Bishnoi Mandir, Abohar, Dist. Ferozpur , Punjab, First Edition May 2011; ISBN 978-81-921682-0-3.
2. "A Blueprint For Environment - Conservation and Creed" by Air commodore R.S. Bishnoi A.V.S.M (retd). Published by SURYA PUBLICATIONS, Dehra Dun, India, First Edition 1992. ISBN 81-85276-27-7

The material given here is based on the above two references and to some extent on the songs sung by singers of the Bishnoi community called Gayanas.

Shri Jambhoji was born in a Rajput (warrior community of India) family in Vikrami Samvat 1508, on 8th of Bhadwa month Krishan Paksha {August 8, 1451 CE (or AD)}. His birth place is Pipasar, a small village in the present district of Nagaur. Pipasar is about 50 kilometers north of the town of Nagaur which is near the city of Bikaner in the province of Rajasthan. The family was fairly well to do. Incidentally the birth date of Jambhoji coincided with the birth anniversary of Lord Krishna. Jambhoji's father's name was Lohatji and his mother's name was Hansadevi, her alternate name was Kesar. Jambhoji was the only child to them and was born at a late stage in their lives.

The story sung by the gayanas and by the Bishnoi poets tells

us that before Jambhoji's birth one day Lohatji was going somewhere and by chance a farmer was coming from the opposite side going to his field to plough. The farmer, when he saw Lohatji, abruptly turned back and decided to go back to his house rather than go to the field to sow the seed. The farmers at that time in Rajasthan believed that if you see someone married who is childless while going to sow seeds in the field; the efforts of sowing will not be productive. Seeing this, Lohatji was hurt and suffered in mental anguish. He then decided to go to the forest where he undertook a penance. One day a holy man (sadhu) met him in the forest. Lohatji told him about his pain. The sadhu blessed him and told him to return home, where he would have a child in due course of time. Lohatji returned home and in due course of time his wife Hansadevi gave birth to a male child. They named him Jambhoji. As a child Jambhoji was not a usual child. According to poets of the bishnoi order, the child Jambhoji did not speak, did not eat enough for his age, did not rest on his back and did not close his eyelids when sleeping. The villagers used to call him "gahlo" (a Rajasthani language word for dumb or mute). The parents, Lohatji and Hansadevi, were obviously worried and concerned. Some villagers suggested to Lohatji that he must consult some religious or spiritual person to see if something could be done about curing his disability. When Jambhoji was seven years old, one day Lohatji met a mystic (tantrik) and asked him if he could help cure the child's problems. Lohatji promised to the tantrik that if the child started to eat well and would speak he would give him a cow and some other things as a reward. The tantrik agreed to perform some rituals to 'cure' the child Jambhoji. The tantrik came to Lohatji's house in Pipasar to perform the rituals. The tantrik performed several rituals. As part of the rituals the tantrik took 108 small earthen

lamps, filled them with oil, put small cotton wick in each lamp. The tantrik then tried to light the lamps. The lamps would just not light in spite of his repeated efforts. The child Jambhoji took pity on the tantrik. He took the earthen lamps, put water and wick in them. Jambhoji then lit all the lamps. The lamps lit successfully. The tantrik then suddenly realized that the child was divine. He bowed before the child. The tantrik then advised the parents and all the villagers, who had gathered there, that the child is divine. At this moment child Jambhoji spoke the first Sabad. In this Sabad Jambhoji warns people that they must learn to recognize a true spiritual guru and distinguish the true guru from a person who may just have the appearance of a guru but he may actually be a fake. These seven years were the childhood years of Guru Jambhoji.

From that point in time, Jambhoji spent next 27 years in tending and grazing cows and goats. During these 27 years it is told by the poets that Jambhoji performed a number of miracles. One such instance is of historical importance. It is said that Rao Duda Jodhawat Rathod, prince of a small kingdom Merta, was banished from his state by his relatives. Rao Dudaji along with his men and horses was camping near the village of Pipasar close to a water well. Jambhoji used to bring his cows and goats to the same well for their drinking water. One day Dudaji, while camping near the well, saw Jambhoji bring his animals to the well. Dudaji was astonished to see the way Jambhoji was commanding the animals and the disciplined way the animals were following his commands given to the animals by simple gestures. Rao Dudaji realized that Jambhoji was not an ordinary young man. Dudaji, therefore, talked to Jambhoji about his problem. Jambhoji heard Dudaji's problem. Jambhoji blessed Dudaji and gave him a wooden stick to use it as a sword. Jambhoji then asked Dudaji to return to Merta and claim his

kingdom. It is said that while Dudaji was returning a group of people, who were his subject, approached him and asked him to return and take charge of his kingdom. Dudoji returned to Merta and was able to take charge of his kingdom.

Jambhoji had told his parents that he would not get married to lead a married family life. The parents reluctantly agreed. In the year 1483 CE (i.e. AD) Jambhoji's father, Lohatji, passed away. A few months later Jambhoji's mother, Hansadevi, also left the world. Soon after that Jambhoji decided to relinquish his parental property and move to a sand-hill called Samrathal dhora. Jambhoji made the Samrathal dhora as his permanent abode. Samrathal sand-hill is about ten kilometers from the Pipasar village.

At the Samrathal sand-hill, Jambhoji devoted his entire time to meditation and yoga. During this time he had spiritual revelations and Self realization. During the year 1484 – 1485, the area witnessed worst famine in the history of Rajasthan. The farmers lost their precious livestock and there was extreme shortage of even drinking water. Poor people wanted to move out of the area and go somewhere else to save themselves and their livestock. Jambhoji persuaded them to stay and assured that their needs would be met if they would not kill wild animals and cut green trees. People somehow agreed and to their amazement their daily needs of water and food grains were met. Jambhoji assured the people that if they would continue with the practice of not killing the animals and not cutting trees then this kind of famine will not occur again. In light of the modern understanding of ecology this all makes lots of sense. Not cutting trees will retain soil. Not killing animals will provide some kind of ecological balance. One must also appreciate the fact that in desert areas winds generally blow quiet hard. Cutting of trees leads to erosion of soil especially in desert

where it could be very windy. Furthermore the trees would attract moisture from the atmosphere thus increasing the chances of rains, however small. Before the start of the rainy season, he advised people to sow seeds. Thus the area of western Rajasthan was saved from the exodus of people.

Not confining to the area around his abode Jambhoji organized relief work in the entire area of Nagaur. The area of Nagaur at the time was under the rule of Muslim kings. The relief work of Jambhoji for all the people irrespective of religion made him endeared to all people of different faiths.

During this relief work Jambhoji realized that in order to improve the lot of the people, some change is required in the life-style and values of the people in a permanent manner. This aspect of his realization must be examined by looking at the political and social conditions that existed at the time.

The society was totally fragmented – economically and socially. On the one hand there were rich rulers, land owners known as Raos and Jagirdars. On the other hand there were peasants in the desert land with almost no irrigation system or water supply except some meager rains. In between there were traders and shop owners. The Hindus were divided along cast lines. The Muslims were constantly attacking worship places of Hindus and even taking away young men to use them almost as slaves. The women had to work very hard for their family household and even in the fields irrespective of their special health needs. There was fraud and cheating done even by people claiming to be religious leaders. People neglected their personal hygiene, may be due to shortage of water. People took pride in killing wild animals. Green trees were cut commonly even though it took years for a tree to grow if it grew at all in the harsh desert conditions. Even amongst the people there were lot of fights and violence. On top of all these things famines due to lack of

rains were quite common. The rulers, so called kings, were too busy protecting or expanding their kingdoms without caring adequately for their subjects especially poor farmers and peasants. In this kind of social and economic environment, Jambhoji felt that changes should be brought in the lifestyle of the people so that people could benefit on a long term or permanent basis. In order to accomplish this, Jambhoji laid out 29 principles. Those who accepted to incorporate these principles in their lifestyles were called Vishnois by Jambhoji. Hindus from various communities and castes like Rajputs, Jats, some Brahmins, shop keepers and traders accepted the faith. Even some Muslims accepted the faith.

Bishnoi or Vishnoi faith recognizes Brahm (formless, *nirakar*) as primary all powerful force pervading all forms of life and nature. It does not encourage *murti puja* (idol worship).

The faith revolves around 29 *Principles*. Out of these 29 Principles, 8 prescribe to preserve bio diversity, non-violence, and encourage good animal husbandry, 7 provide directions for healthy social behaviour, 10 are directed towards personal hygiene and maintaining basic good health. Rest 4 Principles provide guidelines for worshipping the Lord Vishnu daily including meditation

The 29 principles are given below:

1. Maintain segregation of the mother and the newly born infant for 30 days after the child delivery. This helps to prevent infection of the mother and the baby, as during this period they are highly susceptible to infection. This also provides rest to the mother after the delivery and gives valuable time to the mother and child to bond together.
2. Keep women away from all activities for five days during their monthly periods. Again this provided compulsory rest

to women during this time as they always worked in the kitchen, tending cattle and even in the fields.

3. One must bathe every morning.
4. Practice to stay always cool headed.
5. Always practice contentment (do not excessively chase material things).
6. One must maintain internal and external cleanliness.
7. Pray to holy Lord Vishnu three times a day.
8. Do aarti i.e. sing the glory of the Lord every evening.
9. Offer oblation to the holy fire every morning i.e. perform havan every morning.
10. Always use water, milk and fuel after due scrutiny so that no insects are carried with them. (In order to appreciate this principle one must go back in history and examine conditions in villages at that time). This again emphasizes that do not kill any living being even by accident.
11. Always think before speaking. Always have polite speech.
12. Always be forgiving and compassionate in nature.
13. Never steal anything
14. Never indulge in unnecessary and excessive criticism of others or opprobrium.
15. Never tell lies or live with falsehood.
16. Never argue for arguing sake.
17. Fast on every new moon day (i.e. Amavasya)
18. Recite and do japa of the holy name of Vishnu. The word Vishnu is used by Jambhoji to represent Brahm who is formless and shapeless, with no beginning or end. Brahm is the essence of the universe. Meditate on Lord Vishnu.
19. Be kind and compassionate to all living beings. Do not

hunt or kill animals.

20. Never cut or fell green trees.
21. Practice sexual morality and exercise control over lust and anger.
22. Always cook with your own hands the food meant for your personal consumption.
23. Always keep the old and hapless goats or other male animals in well proven shelters so as to avoid their butcheries.
24. Do not castrate bulls.
25. Never consume opium
26. Never consume tobacco or any substance that is addictive.
27. Never consume or get addicted to bhang (cannabis).
28. Never eat meat of any kind. Never consume alcoholic liquor.
29. Do not wear blue clothes. Blue colour was derived from indigo; Jambhoji probably did not want to encourage cultivation of indigo. Also any dark colour cloth is not suitable for hot sunny weather in the desert area.

The 29 principles may be classified according to one's daily activities and life style as follows:

Religious

- Recite and do jappa of the holy name of Vishnu. The word Vishnu is used by Jambhoji to represent Brahm who is formless and shapeless, with no beginning or end. Brahm is the essence and pervades all the livings beings and all the physical things of the universe. Meditate on Lord Vishnu.
- Pray to the holy Lord Vishnu three times a day.
- Do *aarti* i.e. sing the glory of the Lord every evening.

- Offer oblation to the holy fire every morning i.e perform havan every morning.
- Fast on the new moon day (i.e. Amavasya).

Ethical and Behavioral

- Practice sexual morality and exercise control on lust and anger.
- Always practice contentment (do not excessively chase material things)
- Always practice to stay cool headed.
- Always think before speaking. Always have polite speech.
- Always be forgiving and compassionate in nature
- Never steal anything
- Never tell lies or live with falsehood.
- Never indulge in unnecessary and excessive criticism of others or opprobrium.
- Never argue for arguing sake.

Ecological, Preservation of bio diversity, and Non-Violence

- Be kind and compassionate to all living beings. Do not hunt or kill animals.
- Never cut or fell green trees.
- Always keep the old and hapless goats or other male animals in well proven shelters so as to avoid them from butcheries.
- Do not castrate bulls.
- Always use water, milk and fuel after due scrutiny so that no insects are carried with them. (In order to appreciate this rule one must go back in history and conditions in villages at that time). This again emphasizes that do not kill any living being even by accident.

Personal Hygiene and Health

- One must bathe every morning.
- One must maintain internal and external cleanliness.
- Never consume or get addicted to bhang (cannabis).
- Never consume opium.
- Never consume tobacco or any substance that is addictive.
- Never eat meat of any kind. Never consume alcoholic liquor.
- Do not wear blue clothes. Blue color was derived from indigo; Jambhoji probably did not want to encourage cultivation of indigo. Also any dark color clothe is not suitable for hot sunny weather in the desert area.
- Always cook with your own hands the food meant for your personal consumption.

For Women and their Health

- Maintain segregation of the mother and the newly born infant for 30 days after the child delivery. This helps to prevent infection of the mother and the baby, as during this period they are highly susceptible to infection. This also provides rest to the mother after the delivery and gives valuable time to the mother and the child to bond together.
- Keep women away from all activities for five days during their monthly periods. Again this provided compulsory rest to women during this time as they always worked in the kitchen, tending cattle and even in the fields.

Since Lord Vishnu is the Lord whose worship is prescribed in the religion, the faith was called Vishnoi. Some people for simplicity or for following twenty (bees) plus nine (noh) principles called it Bishnoi. I believe, Vishnoi is the right way to call the faith.

Along with these twenty nine rules to improve the lifestyle of people, Jambhoji gave sermons to his followers and other interested people at the Samrathal Dhora (sand hill). These sermons contained spiritual messages. The sermons were given in poetic form in Rajasthani language, popularly known as *marudhar vaani*. The poems are called Sabads. So far 123 sabads have been found.

The following messages come out very clearly in these Sabads:

- Do not cut green trees and do not hunt or kill animals. This message is very well appreciated and understood by ecologists in modern times. The cutting of trees loosens or destroys the soil retention. This in turn leads to soil erosion due to winds. One can easily see this in desert areas like in Rajasthan or in cold regions like in the northern areas of Canada, Alaska and Siberia. It takes several years (may be up to 20-40 years) to grow a tree in these parts of the world. In the mountainous regions like the Himalayas, the soil erosion caused by cutting trees leads to floods and landslides. The trees work as carbon sinks as well and attract moisture leading to rains and snow falls. Thus removal of trees can lead to failure of rains and snow falls. Lack of rains and erosion of soil causes severe draughts. Removal of trees also destroys habitats of several animals, birds and living beings in general. In addition, the removal of trees can also impact negatively the green house gas buildup in the atmosphere. Building of green house gases leads to excessive retention of heat in the atmosphere, which in turn causes climate disorders and its unpredictable behavior. In India, it may affect the pattern of the monsoon rains. Unfortunately, the explosion of population and greed of lumber contractors in the Himalayas have lead to the destruction of about 2/3 of the forests in India since its

independence in 1947. Excessive consumption of material goods in the industrialized world has destroyed several forests by their clear cutting to feed the endless appetite of industry. Similarly the rain forests of the earth planet have been lost to the expanding populations and increasing material consumption. With the loss of forests and trees the animal habitats are lost and thus several animal species have become endangered. It is well recognized **now** by the world at large that trees work as ecological balancers and their removal can be one of the biggest threats to life on this planet. In this regard then Guru Jambheshwarji was an environmental and ecological visionary. His teachings are truly prophetic and extremely relevant to the industrialized world of today.

- Brahm is All-pervading (Omni-present), Brahm resides in everything and everything resides in Brahm. The corollary of this philosophy would be that the same spiritual creator pervades in all of us. Then, the implication is that if we commit an act of violence or cruelty against any other person or animal it will be equivalent to committing this act against ourselves. The philosophy of non-violence has its roots in the philosophies of Upanishads (Vedantas). In Sanskrit language the word for non-violence is *ahinsa*. Ahinsa is also a fundamental teaching in Jainism and Buddhism. The philosophy of Ahinsa goes one step beyond the physical or bodily harm– it forbids not only physical violence but also emotional and mental violence. Buddha said “*ahinsa permo-dharma*”, meaning ahinsa is the supreme duty and religion of every one of us. Animals are helplessly dependent on humans for their care. Their lives are the only asset they have. Then, how can one justify taking their lives for the sake of one’s taste buds or

sometimes just for the fun of the hunting sport? Consequently, the life style of vegetarianism has deep philosophical and spiritual roots. Guru Jambheshwar has therefore insisted on a strict vegetarian life style. He also insists that providing care and protection to animals is the dharma or duty of every human being.

- (c) Every physical (living being) body is like a bhavan (bhavan means palace). Each bhavan is lit by the same light (that of Brahm). The darkness of ignorance in every palace i.e. in each one of us is dispelled by the same source (Brahm) of light. Those who realize this are able to recognize and choose the essential valuables of life in the world. That is, such people are able to understand the perishable nature of physical things in this world, and hence make right choices. A person should be recognized by his actions and abilities, not by his birth or the claims made by him. Guru Jambhoji is warning the people to recognize truth and stay away from falsehoods. This message is very relevant to the racist minds of the world today. This message is even more relevant to Hindus who blindly believe in their caste system, tragically even today in this world of instant communication and availability of knowledge. If Brahm prevails in all of us then how can we have prejudged gradation in human beings? Some people have defended the caste system saying that the person is born in a caste based on his karma of his past life. Guru Jambhoji is emphasizing that a person should be recognized by his karmas in this life. Recognize him or her by his actions that he or she has now in this life. In this regard then it is to be admired that Guru Jambhoji was not only a Seer, a Sage and a Prophet but also a reformist and a social activist, and that too a very fearless and vocal one. Although

his message is about 550 years old, it is very meaningful and relevant in this modern world which is sadly split along religious, cultural, economic, racial and linguistic lines.

- (d) One should make one's living doing honest and just deeds recognizing others' rights as well. Also the message is that one should live within the means earned by these honest and just deeds. Always look at what one has and not what others have or one does not have. One must be content with what one has. What a universal message this is. It is so much relevant even today and will always be.
- (e) All the (sixty-eight) pilgrimages are in your heart (inside you).

In addition, Jambhoji travelled extensively in various parts of Rajasthan where he performed havan and gave sermons. He travelled in other parts of India as well. He went to the areas that are now known as Madhya Pradesh, Uttar Pradesh, Orissa, Gujarat, Kashmir and Sindh (now in Pakistan). Outside of the present India he went to Sri Lanka and Afghanistan. Wherever he went he gave sermons or spiritual talks. Jambhoji planted trees wherever he went in addition to giving sermons. The Bishnois or Vishnois are settled in Rajasthan (primarily in Bikaner, Nagore, Badmer, Jalore, Hanumangarh, Bhilwara, Sri Ganganagar, Jodhpur, and Jaisalmer areas), Haryana, Punjab, Uttar Pradesh, Madhya Pradesh, Gujrat and Orissa. Their number in the entire India is probably around two million (a small number in a country of about 1.2 billion people). They are primarily farmers in most of the places except in Uttar Pradesh where a significant number are also business people. Jambhoji continued giving spiritual sermons till his Samadhi (see the note given below for explanation of the state of Samadhi) time. He took his Samadhi on Tuesday, November 7, 1536 A.D. (or CE). He lived for a total of 85 years and 3

months. Out of which he gave spiritual talks for about 51 years. One thing must be noted from his life story. Jambhoji did not have any formal education and did not even have a guru. The spiritual knowledge contained in his sabads and 29 principles is all revelations to him. His followers consider him an embodiment of Lord Vishnu.

Note: Samadhi is a state where a yogi suspends the connection between the physical body and atma (closest equivalent word for atma is soul). This is a state at which union of the atma with the divine (or Parmatama) is achieved.

[1]

सबदवाणी

सबद १

- गुर चीन्हू गुर चीन्हू पिरोहित, (१)
गुर मुखि धरम वखांणी। (२)
जो गुर होयबा सहजे सीले नादे विंदे, (३)
तिंह गुर का आळिंगार पिछांणी । (४)
छह दरसंण जिंहकै रोपंणि थापंणि, (५)
संसार वरतंणि निजकरि थरप्या (६)
सो गुर परतकि जांणी । (७)
जिंहकै खरतरि गोठि निरोतरि वाचा (८)
रहिया रुद्र समांणी। (९)
गुर आप संतोषी अवरं पोषी, (१०)
तंत महारसवांणी। (११)
के के अळिया वासंण होत होतासंण (१२)
ताहां मां खीरि दुहीजै, (१३)
रसूं न गोरसूं घीय न लियौ (१४)
ताहां दूध न पांणी । (१५)
गुर ध्याय रे ग्यांनी तोडिक मोहा, (१६)
अति खुरसांणी छीजंत लोहा। (१७)
पांणी छलि तेरी खाल वखाला, (१८)
सतगुर तोडै मन का साला । (१९)

सतगुर होई सहज पिछांगी; (२०)

किसन चिरत विणि काचै करवै, (२१)

रह्यौ न रहिसी पांगी । (२२)

Ideally, Guru possesses four recognizable qualities (In human form) – sahajae, seelae, naadae and vindae. Guru is one who lives and behaves natural with a simple life style, his actions are in complete harmony with his words and speech. He is one who understands Atma and the ultimate spiritual power (i.e. Brahm). In other words, he understands the vibrations or dynamics of the universe and is a knower of Vedas. Sahaje (simple, natural), Seele (Humility, discipline) , Naade (the unstuck sound, meditating on the sound of Brahm) and Vinde (Individual Atma, The power of Self) are the adjectives of the Guru. Guru lives his life founded on these principles. Search and find, the Guru who is endowed with these Alankaars (ornaments, qualities).

Guru is the one who established the 6 streams or systems (Saankhya, Yoga, Nyaya, Vaisheshika, Uttarmeemaamsa and Purva meemaamsa) of the Bhartiya (Indian) philosophies or whose glories are sung by the 6 streams of philosophies.

Now, Bhagwan (Lord) Vishnu is mentioned as the Supreme Guru, as the one who created this universe - the ocean of existence (Samsaar) with his own Will just as a potter creates beautiful potteries with his own hands.

Know or recognize the Guru with these qualities (Pramaana). Search and find THAT Guru with these qualities (which are symbols for searching).

Since ultimate Guru is Bhagwan Vishnu, He is beyond description, form or speech or comprehension. Hence, meeting such a Guru (in human form) is extremely hard or impossible.

He is an embodiment of Rudra (a warrior form of Lord Shiva) who is not bound by time, causation and space.

Guru is Santoshi, established in contentment, always dwells in the welfare of others. (His) speech is the essence of nectar. He is beyond speech. He is bliss (parmaananda).

All different earthen pots (utensils) made of (raw) mud (clay) when brought in contact with fire become cooked or baked (strong and usable). (Guru Jambhoji is now talking about knowledge received from Guru and holding or containing it. A person is ready to digest and hold the knowledge only when he has been put through the fire of practice with the guidance of his Guru. Then only the person comes to fruition. So the Guru is like “fire” and a person is like an earthen pot made of raw mud.)

(Although water is an essential material) pot has to contain milk in order to derive other tasty (valuable) products from it. (Thus, even if one has reached the stage of a “baked pot” one needs to fill it with knowledge in order to derive all the benefits from it.)

The pot is ready (or fit) to hold milk only after it has been baked in fire. (In other words a person is ready to hold knowledge only after he has practiced under the guidance of his Guru)

(Only when a pot contains milk), one can make butter (ghee) and buttermilk from it (the milk).

Be in the service of a Guru; be in the company (Satsang) of a Guru. Then, one becomes spiritually knowledgeable. And, only with the acquisition of knowledge, one can destroy attachment (i.e. ignorance). Without proper knowledge one remains ignorant. (So after understanding the characteristics of a true Guru, one should direct oneself to find a Guru with the described

characteristics.

Just like rust on iron is removed by scraping with a proper tool (like sand paper), the company of a Guru provides you the tool of knowledge (light) to scrape away (remove) the darkness of ignorance (accumulated during the life and possibly over many previous lives). Darkness can also be caused by attachment, since it gives prejudiced views in life. The iron shines upon scraping. Similarly, after removing darkness and getting rid of attachments you shine with knowledge. This is the process of purification.

Body is like a vessel, and water is like the energy (shakti) that flows through the body.

For the life energy (praan shakti) to flow without any interruption, blockages in the body (and mind) must be removed. Sat-Guru i.e. True Guru removes these thorns (synonymous with the opening of blockages), for the energy to flow smoothly. Guru achieves this by imparting proper knowledge (just like filling the baked earthen pot with milk).

Thus, the Sat-Guru is easily recognized with the characteristics mentioned herein.

With the blessings and grace of Bhagwan (God), we have this human form. This human body is a like a (raw) earthen pot. Without the blessings of Bhagwan through the medium of Guru this body remains a raw earthen pot. In this raw state it cannot hold and has never held water (synonymous with energy i.e. shakti of life, knowledge or other virtues of life). Implication is that with your practice and guidance from the Guru you “bake” this body (and mind) to make it capable of holding knowledge. Then only you lead an enlightened and meaningful life. So you human being do not waste this opportunity.

[Comments: In Summary, the seed of desire to acquire

knowledge is gifted by Lord Vishnu and the path to acquire and hold this knowledge is shown by the Guru. The knowledge may be about physical and biological sciences or about philosophies and spirituality. The Guru may be in a human form or an inspiration or books and in the modern world, it may be even electronic media. Guru Jambhoji is emphasizing the fact that one must be discriminating in accepting a guru. Information and knowledge should be differentiated. Information becomes knowledge only after it is filtered with some discrimination and then digested. Only when the desire is pursued (with the guidance of a Guru who helps in discriminating information and thus providing true knowledge) to achieve the purpose, one can receive the fruits. Just as after the seed is sown, it needs to be nurtured in order to have a crop to harvest.]

[2]

सबद २

- मोरै छाया न माया लोही न मासूं (१)
- रगतूं न धातूं मोरे माई न बापू। (२)
- आपेणि आपूं रूही न रापूं। (३)
- कोपूं न कळापूं दुखूं न सरापूं। (४)
- लोई अलोई त्यौह तिरलोई, ऐसा न कोई (५)
- मोरी आदि न जांरांत, महियळ धूंवां वखांरांत (६)
- उरथ ढाकिलै तिसूळूं, (७)
- आदि अनादि तो हंम रचीलौं (८)
- हमै सिरजीलो स कवराण? (९)
- म्हे जोगी क भोगी क अळप अहारी। (१०)

- ग्यांनी क ध्यानी क निज क्रम धारी (११)
- सोषी क पोषी क जलबिंब धारी (१२)
- दया धरम थापिलै निरंजण सो बाळो व्रंभचारी॥२॥ (१३)

In this sabad, Guru Jambhoji explains that the true nature of an individual is Brahm (Ever pure, Ever wise and Ever free). In Upanishads it is said "Aham Brahmaasmi" ("I am Brahm"). Contemplation (Manana) leads to Self realization. Only then an individual realizes "I am Brahm". True nature of an individual is the same as that of Brahm. One is unable to see the true nature because it is covered with layers of one's own ignorance (Avidya) and false-hood of the worldly things around. Using his own self as a medium, He explains in different ways what Brahm is?

My true Self is neither Chhaya nor maya. My true Self is not made of blood or any elemental particles. (Chaya literally means shadow. As shadow masks a true object, chaya here means ignorance. If one looks only at the effect i.e. result, one cannot understand the cause that lead to this effect.). Maya means false nature of the things as they appear to us.

The interpretation of the above could be that I (my True Self) am neither the effect (result) nor the (prakriti) the natural cause (force) from which the entire universe has evolved. This means true essence of an individual is beyond cause and effect that we notice in this world. An individual's true nature (Self) is not merely blood and flesh.

My true Self (Brahm) is not composed of blood or any elemental particles. It does not have mother and father (i.e. my true Self is not borne of any parents). My body is borne because of my parents, but I am (my true self is) beyond body and blood.

I exist on my own. I am beyond any form or body, nor am I

any Atma (soul). I am the Supreme Atma i.e. Brahm. (I contain everything and I am in everything.)

No anger affects me, nor do I have any anger towards others. Neither I have any pain nor I cause or wish any pain on others.

I pervade all the three “Lokas” i.e. the entire universe. [The three lokas are Swarag Loka (Heaven), Martya Loka – the Earth where we humans live in, and Pataal-loka – the lower (or should we say hidden world?) world where lower forms live]. That is, I am All-pervading (Sarvavyapi). There is nothing that I do not know and there is no one who does not know me. In other words, I am in everything and everything is in me.

No one knows my beginning or ending. I have neither a beginning nor an ending. No one knows or understands my true nature. One only guesses, through deductive logic (Pramaana, proof), my beginning or ending or true nature. Just like by noticing smoke one guesses that there is fire, by noticing my creation one only can guess my true nature (essence).

The three sources of ignorance (Agyaana or Avidya i.e. darkness) are desire, anger and greed. They cover the True knowledge and wisdom, must be contained (i.e. eliminated) (if one desires to reach moksha or the state of perpetual bliss). So know this.

I am the creator of this universe. The universe emerged from me. No one or no process created me. I am the creator of all, then (tell me) who can create me? (This should be taken to mean that true Self is the only one who knows the Brahm or becomes Brahm realized. These statements should not be literally or narrowly interpreted in egotistic manner)

No one knows whether I am a Yogi or Bhogi (enjoyer of worldly pleasures) or consumer of small and selective material things

or wise with knowledge or contemplator or doer of only good acts. Am I the provider or the consumer or instead am I an image (like that of sun and moon or the universe) in water (shining the whole world) – no one knows.

One who lives his life with Dharma and practices kindness, and one who possesses innocent and pure heart like a child is the only one who can experience my Brahm nature. In other words, such a person is called Brahmachari, the one who walks in the consciousness of Brahm.

[Note: Brahm is depicted as All-pervading (omnipresent), Brahm resides in everything and everything resides in Brahm. The corollary of this philosophy would be that the same spiritual creator pervades in all of us. Then, the implication is that if we commit an act of violence or cruelty against any other person or animal it will be equivalent to committing this act against ourselves. The philosophy of non-violence has its roots in the philosophies of Upnishads (Vedantas). In Sanskrit language the word for non-violence is ahinsa. Ahinsa is also a fundamental teaching in Jainism and Buddhism. The philosophy of Ahinsa goes one step beyond the physical or bodily harm – it forbids not only physical non-violent act but also emotional non-violence. Buddha said “ahinsa permo-dharma”, meaning ahinsa is the supreme duty and religion of every one of us. Animals are helplessly dependent on humans for their protection from hunting and environmental care. Their lives are the only asset they have. Then, how can one justify taking their lives for the sake of one’s taste buds or sometimes just for the fun of the hunting sport? Consequently, the life style of vegetarianism has deep philosophical and spiritual roots. Guru Jambheshwar has therefore insisted on a strict vegetarian life style. He also insists that providing care and protection to animals is the dharma or duty of every human being.]

[3]

सबद ३

- जदि पवंण न हुंता पांणी न हुंता; (१)
न हुंता धर गैणांरू। (२)
चंद न हुंता सूर न हुंता, (३)
न हुंता गिगंनदर तारू । (४)
गऊ न गोरू माया जाळ न हुंता, (५)
न हुंता हेत पियांरू। (६)
माय न बाप न बहण न भाई, (७)
साखि न सैण न हुंता; (८)
न हुंता पख परवारू; (९)
लख चवरासी जीवा जूणि न हुंती, (१०)
न हुंती वंगी अडारा भारू; (११)
सपत पताळ फुणिंद न हुंता, (१२)
न हुंता सागर खारू; (१३)
अजिया सजिया जीवा जूणि न हुंती, (१४)
न हुंती कुडी भतारू; (१५)
अरथ न गरथ न ग्रव न हुंता, (१६)
न तेजी तुरंग तुखारू; (१७)
हाट पटण बाजार न हुंता, (१८)
न हुंता राज दवारू; (१९)
चाव न चीन्ह न कोहक बाण न हुंता, (२०)
तदि हुंता एक निरंजण सिंभू; (२१)

कै हुंता धंधूकरूँ	(२२)
वात कदो की पूछै लोई;	(२३)
जुग छतीस विचारूँ	(२४)
ताहि परे र अवर छतीसां;	(२५)
पहला अंत न पारूँ	(२६)
म्हे तदि पंगि हुंता, अब पंगि अछां;	(२७)
वलि वलि हुयस्यां,	(२८)
कहि कदि कदि का कहूं विचारूँ॥३॥	(२९)

In this Sabad, Guru Jambhoji enlightens us that Brahm was there before the beginning of the universe, is there now and will be there after the end of this universe. As “I am Brahm” He elaborates on the “no-beginning, no-ending” nature of Brahm in a very simple people’s language with commonly known experiences and things in their everyday life.

(Before the beginning of this universe i.e. creation) there were no wind, no water, no planet earth (and) no sky i.e. space.

(Before the beginning of this universe i.e. creation) There were no moon, no sun (and) no star in the sky or space.

(Before the beginning of this universe i.e. creation) There were no cows, no bulls or other animals and no world the way we see and perceive it. (And) There were no well wishing loved ones.

(Then), mother, father, sister, brother, friends or close relatives were not there either. Family at large was not there as well to favour or want.

(Then) The 8.4 million types of living beings and eighteen varieties (bhar) of vegetation or forests were not there either.

(Then) the seven underground worlds were not there, the multi-

headed cobra and any salt water ocean were not there either. (Then) There were no physical and biological (living) matters. Females and males (or wife and husband) were not there as well. There were no wealth and assets. There was no ego either. There were no fast running horses. There were no horses of any class or variety. There was nothing of the sort that existed.

Cities, shops, or bazaars were not there (then). There were no kings, royals, or royal courts of any sort either.

(Then) There were no bows, no marks to aim and no arrows of wrath. Then there was only one supreme force Swayambhu i.e. self supporting, self stable Absolute Truth – never changing, changeless, time-independent Truth. And a condition of extreme haze existed then.

Which time cycle (yuga) the people are asking about? I am aware and have knowledge of thirty six time cycles (yugas).

Beyond these thirty six time cycles (yugas) I have knowledge of another thirty six time cycles (yugas) which have no beginning and no end. (So which time cycle (yuga) are people asking about?)

I was there before the beginning of the universe, I am there today and I will be there in the future. So tell me which time cycle (yuga) should I talk about?

[4]

सबद - ४

अइया लो अपरंपर वांणी, (१)

म्हे जपां न जाया जीयौ । (२)

- नव अवतार न्यमो नारायण, (३)
- ते पंणि रूप हमारा थीयौ । (४)
- जती तपी तक पीर रषेसर,
- कांय जपीजै, ते पंणि जाया जीयौ । (५)
- खेचर, भूचर खेतरपाळा परगट गुपता,
- कांय जपीजै, ते पंणि जाया जीयौ । (६)
- वासिग सेस गुणिद फुणिदा,
- कांय जपीजै, ते पंणि जाया जीयौ । (७)
- चौसटि जोगंणि बावंन वीरू
- कांय जपीजै, ते पंणि जाया जीयौ । (८)
- जपां त एक निरालंभ सिंभू,
- जिंहके माई न पीयौ । (९)
- न तनि रगतूं न तनि धातूं,
- न तनि ताव न सीयौ । (१०)
- सरब सिरजत मरत विवरजत,
- (११)
- तास न मूळि नै लीणा कीयौ । (१२)
- अइया लो अपरंपर वांणी, (१३)
- म्हे जपां न जाया जीयौ ॥४॥ (१४)

O' people listen! The ultimate root (Swayambhu - the Absolute Truth, the self supporting, the self-stable i.e. Brahm) is beyond comprehension and description in words or speech.

I do not (i.e. we should not) do japa of any living being who is born (Note: The nearest, although not exact, translation of japa is worship. Japa actually means continuous repetitive recitation of a mantra or the name of the Lord. The recitation is usually

done silently.). [The one, who is born, is subject to changes like death and decay. How do you worship a changing object? Your worship then will need to change with the changes in the object.] We should worship only the Absolute (i.e. the Brahm) who is not subject to birth, death or change.

Lord Vishnu had nine avatars (incarnations). Those avatars were My different forms only. Guru Jambhoji is speaking here as the Self-Realized being i.e. as Brahm.

[Comments: Guru Jambhoji is saying here that he is in human form of the Lord Vishnu, who is unchanging Absolute. Guru Jambhoji's followers, called Bishnoi or Vishnoi, consider Guru Jambhoji as an avatar of Lord Vishnu. Hence they call Guru Jambhoji as Guru Jambheshwar.]

Why worship ascetic persons (Jati), persons who are dedicated meditators (tapasvi), persons who live underground, peers (Islamic saints) and rishis, They are also living beings who are born. Since what is born is subject to decay and death, hence cannot be Absolute. So why worship them?

Kha in Sanskrit means empty space. Thus, Khechar means the one who roams the sky. Why worship living beings who roam the skies and the earth and the deities like Kshetrapala who are in visible or invisible state? [Footnote: In the old texts of India four types of living species were recognized – jarayuj (mammals), andaj (borne from egg), udbhij (born from soil, like trees and other vegetation) and swadaj (born from sweat or filth – like germs etc.)] They are also living beings who are born. Since what is born is subject to decay and death, hence cannot be Absolute. So why worship them? The implication is that do not worship that is born.

[Guru Jambhoji is establishing a principle here that one should not worship any living being that is born by giving various examples. Those who are born are because of their karmas in

the past life and their karmas in the current life will dictate their future life. Since karmas are unpredictable, how these living beings will change is also unpredictable. Hence they cannot be Absolute, so why worship them? He is telling the people to worship only the Absolute.

Why worship Vaasuki Naag, Shesha naag and other big Cobras (Vaasuki and Shesha are species of cobras)? They are also living beings, who are born and are subject to change, decay and death. So why worship them?

[In Hindu mythology Vaasuki naag and Sheshnag are varieties of cobra snake that some people consider sacred and hence worship them. Guru Jambhoji is speaking against this practice.]

Why worship the sixty four little mothers (matrikas) and the fifty two brave heroes or martyrs? They also are or were living beings, which were or are born and were or are subject to change, decay and death. So why worship them?

[Sixty four little mothers mentioned here are Yogik Shakti (the female energy). The fifty two brave heroes are given special sacred place in folk stories. Here, Guru Jambhoji is speaking against the practice of such worship.) If you worship, then worship only the One who is self existing, self supporting Absolute (Swayambhu), who does not have any mother or father i.e. who is not born or is not subject to decay or death. (Worship only the Absolute) who does not have any body blood or body elements, and who does not have any body heat or cold.

(Worship only the Absolute) the one who has created everything that is the one who is the root of all the creations, but who is not created by any one i.e. who is not born, the one who has no death i.e. independent of any decay or death. Worship the one who has no roots (i.e. no beginning) but who is the root of everything. [Worship only the Ultimate.]

O' people! Worship the Absolute, the Ultimate, the Self existing, the Root of everything who is beyond description or speech. We should not worship i.e. do japa of any living being who was or is born.

[5]

सबद - ५

- भवणि भवणि म्हारै एका जोती । (१)
चुणि चुणि लीया स्तनां मोती । (२)
म्हे खोजी छां विड होजी नाहीं, (३)
खोज लहां धुरि खोजूं । (४)
अलाह अलेख अडाळ अजोनी सिंभू, (५)
जिंहका किसा विनांणी ? (६)
म्हे सरै न बैठा सीख न पूछी, (७)
निरति सुरति सा' जांणी । (८)
उतिपुति हिंदू जरणां जोगी, (९)
क्रीया ब्राहमंण दिल दरवेसां, (१०)
उनमंन मुल्लां अकलि मिसलिमांणी ॥५॥ (११)

Every physical living body is lit by the same light (that of Brahm). [Physical body is like a Bhavan. Bhavan means palace. The darkness of ignorance in every palace i.e. in each one of us is dispelled by the same source (Brahm) of light.]

Those who realize this are able to recognize and choose the essential valuables of life in the world. That is, such people are able to understand the perishable nature of physical things in this world, and hence make right choices.

I can find and recognize such realized people. I am not ignorant, I can know such individuals.

I search and find the elemental (the roots of) truth.

That elemental (the root) truth is the Allah, the Brahm, the God, the one who is beyond knowing, one who has no branch i.e. no form, one who is not born from anything but himself, He is swayambhu.

How can He be destroyed?

I have neither read any scriptures nor have I been taught or guided by anyone. I meditate on the supreme atma (i.e. Brahm) and experience being one with Brahm. Thus I know All.

I know all about the claims of a Hindu based on his birth, the claims of a jogi about his control on his senses like desires and anger, claims of a Brahmin about his actions, claims of a fakir about his sincere love in his heart, claims of non-wavering mind by a mullah and claims of intelligence by a Moslem. Guru Jambhoji is saying here that he knows how false these claims are or can be. Guru Jambhoji is telling the people that always recognize or judge a person by his actions not by his claims. Always recognize the hypocrisy of people. Guru Jambhoji was thus a true karma yogi. He is emphasizing that the people should be recognized by their actions. Hence, know others by their actions and not by their claims or birth.

An elaboration of this and my personal view is now given below.

A Hindu may think that he is superior because of his birth in a higher caste. Implication being that just by birth a Hindu cannot be superior. He should be recognized by his actions and abilities, not by his birth. A person may not have control on his senses like desires and anger, but still he may claim himself to be a yogi. Guru Jambhoji says do not be misled by his false claims. A Brahmin may claim to have knowledge and subtle

mind simply because of his birth and not by his actual abilities. A fakir may say that he has sincere love in his heart for the good of a person, but it may not be so. A mullah may claim to have a firm mind, but it may not be so. A Moslem may claim that he is the most intelligent person, but it may not be so. Rulers or winners in history have always claimed their superiority over the rest of the world population. Several examples of this can be found in the history all over the world, latest being the self proclaimed supremacy of European culture, knowledge and abilities because of the European colonial rules for about 200 – 300 years. At one time Islamic people considered themselves to be superior because of their rules. This superiority or feeling of superiority is not justifiable and true. So Guru Jambhoji is warning the people to recognize truth and stay away from falsehoods. This message is very relevant to the racist minds of the world today. This message is even more relevant to Hindus who blindly believe in their caste system, tragically even today in this world of instant communication and availability of knowledge. If Brahm prevails in all of us then how can we have prejudged gradation in human beings? Some people have defended the caste system saying that the person is born in a caste based on his karma of his past life. Guru Jambhoji is emphasizing that a person should be recognized by his karmas in this life. Recognize him or her by his actions that he or she has now in this life. In this regard then it is to be admired that Guru Jambhoji was not only a Seer, a Sage and a Prophet but also a reformist and a social activist, and that too a very fearless and vocal one. Although his message is about 550 years old, it is very meaningful and relevant in this modern world which is sadly split along religious, cultural, economic, racial and linguistic lines.

[6]

सबद - ६

- हिंदू होय कै हरि क्युं न जंप्यौ, (१)
- कांय दह दिस दिल पसरायौ ? (२)
- सोम अमावस आदितवारी, (३)
- कांय काटी वंणरायौ ? (४)
- गहण गहतै वहंणि वहंतै, (५)
- निरजळ ग्यारसि मूळि वहंतै, (६)
- कांय रे मूरिखा पालंग सेज विछायौ ? (७)
- जा दिन तेरै होम न जाप न तप न क्रिया (८)
- जांणि क भागी कपिला गायौ । (९)
- कूड तांणि ज क्रतब कीयौ, (१०)
- ना ते लाव न सा'यौ । (११)
- भूलै प्रांणीं आळ वखांणी, (१२)
- न जंप्यौ सुर रायौ । (१३)
- छंद कहां त वोहता भावै, (१४)
- खरतर को पतियायौ ? (१५)
- हिव की वेळां हिव न झाग्यौ, (१६)
- संकि रह्यौ कंदरायौ । (१७)
- ठाढी वेळां ठार न भाग्यौ (१८)
- ताती वेळां तायौ । (१९)
- बिंबै वैळां विसन न जंप्यौ, (२०)
- ताथै काची निकच कमायौ । (२१)

अति आलस भोलावै भूला,	(२२)
न चीन्हौं सुररायौ ।	(२३)
पारब्रंभ की सुधि न जांणी,	(२४)
ताथैं नागे जोग न पायौ ।	(२५)
परसरांम के अरथि न मूवा,	(२६)
तांह की निहचै सरी न कायौ ॥६॥	(२७)

In this Sabad, Guru Jambhoji guides the people, who consider themselves Hindus, to include certain acts in their daily work routine.

Being a Hindu why did you not do japa of Lord Vishnu?

Why did you scatter your mind in ten different directions?

(i.e. why is your mind not focused on Lord Vishnu?)

(Being a Hindu) why do you cut green trees when the moon is out, when the sun is out or when it is dark? (In other words never cut green trees.)

During a sun or moon eclipse, during the “water collection time” (i.e. in the morning and evening), on the day of nirjala-gyaras and during mool nakshatra why are you fool getting ready for intimacy with your partner?

[Note: Traditionally in rural India the water needed for household consumption is brought from a well or a pond or a large common tank or a river or a canal in the morning (day break) or in the evening (just after sun set). Hence the term “water collection time” used above should be taken to mean morning or evening.]

On the day you did not perform the homa or havan (a Hindu religious fire ceremony), or did not do japa (of Lord Vishnu), or honest work or any good act, you should know that on that day kapila cow has run away from your home. (In other words, on that day you have lost all the things needed for your material

and spiritual growth. There are two mythological cows mentioned in the Hindu religious literature – kamadhenu and kapila. Kamadhenu cow is a symbol of plentiful and the kapila cow is a symbol of general wisdom. Running away of the kapila cow symbolizes exhaustion of general wisdom in the family.)

If your actions are false and full of lies, then nothing good will be said (about you) and there will be no gains for you. (Then) you as a person is lost in falsehood and useless talk.

Everyone likes to hear sweet and pleasant talks (even if they are false). But, who likes to hear and believe straight and honest talks (even if they are true)?

Even at this stage in this life you have not woken up, Instead, due to your cowardice you are submerged in doubts. When you were strong and full of strength, calmness (cool headed conduct) did not awaken in you, Instead, you remained hot (blooded) during your hot (youth) age.

In your old age (the age when everything cools down) also you did not do japa of Lord Vishnu,

Thus, your life remained empty and meaningless.

You are lost in your endless laziness and ignorance, you have (therefore) not recognized (or understood) the supreme Lord Vishnu.

You never found or tried to know about Brahm (or Lord Vishnu). Then how can you experience or know him (Lord Vishnu), just as by simply staying naked one cannot become enlightened in yoga.

In order to reach or understand Lord Vishnu one has to abandon one's ego. If you have not done so, you cannot accomplish completion of your work. In other words, you cannot become an accomplished person.

[Comments: In this Sabad, Guru Jamabheshwar is prohibiting people from cutting green trees. This message is very well appreciated and understood by ecologists in modern times. The cutting of trees loosens or destroys the soil retention. This in turn leads to soil erosion due to winds. One can easily see this in desert areas like in Rajasthan or in cold regions like in the northern areas of Canada or Alaska. It takes several years (may be up to 20-40 years) to grow a tree in these parts of the world. In the mountainous regions like the Himalayas, the soil erosion caused by cutting trees leads to floods and landslides. The trees work as carbon sinks as well and attract moisture leading to rains and snow falls. Thus removal of trees can lead to failure of rains and snow falls. Lack of rains and erosion of soil causes severe draughts. Removal of trees also destroys habitats of several animals, birds and living beings in general. In addition, the removal of trees can also impact negatively the green house gas buildup in the atmosphere. Building of green house gases leads to excessive retention of heat in the atmosphere, which in turn causes climate disorders and its unpredictable behaviors. In India, it may affect the pattern of the monsoons rains. Unfortunately, the explosion of population and greed of lumber contractors in the Himalayas have lead to the destruction of about 2/3 of the forests in India since its independence in 1947. Excessive consumption of material goods in the industrialized world has destroyed several forests by their clear cutting to feed the endless appetite of industry. Similarly, the rain forests of the earth planet have been lost to the expanding populations and increasing material consumption. With the loss of forests and trees, the animal habitats are lost and thus several animal species have become endangered. It is well recognized now by the world at large that trees work as ecological balancers and their removal can be one of the biggest threats to life on this planet. In this regard

then Guru Jambheshwarji was an environmental and ecological visionary. His teachings are truly prophetic and extremely relevant to the industrialized world of today.]

[Additional Notes about green house gases and global warming: The gases like carbon dioxide and methane absorb radiation energy and play the role as heat retainers. Hence these gases are known as green house gases. The term green house is used because just as in a green house the radiation energy of the sun is retained, the presence of these gases in the atmosphere retains the radiation energy of the sun in the atmosphere. Thus the excessive presence of these gases in the atmosphere leads to the climate warming known popularly as the global warming. In the last about 300 years the globe has seen emergence of large scale industries, transportation vehicles and electricity generation power houses. All these units use fossil fuels generating carbon dioxide as a by-product gas. The scale of the industry and other devices is huge and keeps increasing as the material consumption per head keeps increasing especially in the industrialized world. The problem is further compounded by the increase in population in countries like India and others and increase in their material consumption. Net result of very high per capita material consumption and increased population has been that the accumulation of the green house gases (in particular carbon dioxide) in the atmosphere has become so severe that if it is not addressed properly the world is bound to have a climatic disaster on a scale not experienced ever before by the mankind. There is another danger associated with the global warming due to the carbon dioxide accumulation in the atmosphere. If the temperature of the atmosphere rises by even a degree or so, the gas hydrates into compounds of natural gas components, like methane and water that exist in the permafrost regions of

the world and on and below ocean floors will start to decompose and release methane gas which is also a strong green house gas. Thus, there will be a feedback effect leading to even more rapid global warming.

Trees absorb carbon dioxide in their normal growth process known as photosynthesis. Hence removal of trees and deforestation leads to the depletion of carbon sink. In addition it leads to destruction of animal habitat. Destruction of animal habitat in turn leads to elimination of certain species of animals that play crucial roles in maintaining the ecological life balance. Thus, whatever small role the trees can play in maintaining the carbon balance in this atmosphere is taken away by cutting them. Thus, it is recognized very well worldwide now that trees play an essential role in sustaining life on this globe. Hence in this light the message of not cutting trees given by Guru Jambheshwar some 550 years ago is extremely powerful. It is to be admired that he saw the ecological role of trees so long ago when the rest of the world had absolutely no idea about it.]

[7]

सबद - ७

- सुंणि रे काजी सुंणि रे मुल्ला सुंणि रे बकर कसाई । (१)
- किण री थरपी छाळी रोसो किणरी गाडर गाई ? (२)
- कांटै भागै करक दुहेली जायौ जीव न घाई । (३)
- थे तुरकी छुरकी भिसती दावौ खायबा खाज अखाजूं । (४)
- चरि फिरि आवै सहजि दुहावै तिंहका खीर हलाली । (५)
- तिंहकै गळै करद क्यौ सा'रो ? (६)
- थे पढि गुंणि रहिया खाली ॥७॥ (७)

In this Sabad, Guru Jambhoji is emphasizing that all living beings have a right to live. He is awakening the Moslems to respect all forms of life and instructing them to abandon killing of cows, goats and sheep.

Listen o' Moslem priest; listen o' Islamic preacher (mullah); listen o' butcher (of goat or cow).

The goat, sheep or cow that you are killing, whose creation are they? The implication is that the Lord who gave you life also gave life to them. Hence what right do you have to take away their lives?

These animals are unable to run away from the unbearable pain of death that you are inflicting on them. They were also born (with the blessing of the Lord) and you are killing them.

You Moslems, on one hand, you use your knife to kill (the innocent animals) and eat that is non-eatable, on the other hand, you claim to go to heaven (after your death). (How can this be possible?)

A milch animal comes after grazing in the field and willingly allows you to milk her. Drinking that milk is a fair right. But why do you cut her throat with your knife? How fair and justified is that?

(Based on your actions it is clear that) Although you have knowledge and education, you are devoid of their benefits. (Having information without practicing it does not make a person truly educated.)

[8]

सबद - ८

दिल साबति हज काबो नेड़ौ,

(१)

- क्या उलबंग पुकारो ? (२)
- भाई नाऊं बलद पियारो, (३)
- तिहकै गलै करद क्यों सा'रो ? (४)
- विणि चीन्ह खुदाई तरस विवरजत, (५)
- केहा मुसलमांणौ ? (६)
- काफर मुकर होय कै राह गुंमाई, (७)
- जोय जोय गाफिल करै धिंगारों । (८)
- ज्यौं थे पछिम दिसा उलबंग पुकारो, (९)
- भल जे ऊ चीन्ह रहिमांणों, (१०)
- तो रूह चलंतै पिंड पड़ंतै, (११)
- आवै भिसत विवांणों । (१२)
- चड़ि चड़ि भींते मड़ी मसीते, (१३)
- क्यूं उलबंग पुकारो ? (१४)
- काहे काजै गऊ विणासौ, (१५)
- तो करीम गऊ क्यों चारी ? (१६)
- कांही लीयो दूधूं दहियूं ? (१७)
- कांही लीयो घोयौं महियूं ? (१८)
- कांही लीयो हाडूं मांसूं ? (१९)
- कांही लीयो रगतू रूहियूं ? (२०)
- सुंणि रे काजी सुंणि रे मुल्ला, (२१)
- या मां कूण भया मुरदारी ? (२२)
- जीवां ऊपरि जोर करीजै, (२३)
- अंति काळ हुयसी भारी ॥८॥ (२४)

This Sabad is directed at the Moslems. Here again Guru Jambheshwar Maharaj is emphasizing the practice of ahinsa and asking the people and in particular Moslems to be kind and caring towards animals rather than killing them.

O' Moslems! If your heart is pure then Haj and Kaba are close. In other words if the heart is pure and honest then the Haj and Kaba are right here in your heart. (If this all is in your heart then) why do you need to call loudly during your namaj (Islamic prayers)?

One's bullock is dearer than one's own brother. Then why do you cut his (bullock's) throat with your knife.

Note: Why Guru Jambhoji is saying that bullock is dearer than one's own brother? In order to understand this one should think as a farmer in India about 550 years ago. In order to farm the land one needed bullocks for ploughs. One could not till the land without bullocks and hence one could not have crops. Thus a farmer's livelihood depended on a bullock. Thus Guru Jambhoji is stating this fact in a symbolic manner by saying that bullock is dearer than one's own brother. This should not be taken literally here.

(Your these actions tell that) You are devoid of knowledge of Khuda's (God's) merciful creation and you are without kindness. Then, what kind of a Moslem are you?

You have surely lost the path of your religion by becoming Godless (in your actions). In your carelessness, you are imposing your (misguided) will on these living beings.

The way you call loudly as a part of your prayers while facing the west direction, you believe you will understand Rahiman (God). If that was so then at the time of your death (of departure of your ruh i.e. soul), an airplane should come from the heaven (to carry you).

(Then) Why do you call loudly as part of your prayers climbing on the boundary walls of mosques?

(If you believe in God so much and) if you can justify taking the lives of cows then why did *Karim* (God) himself tend cows (while they foraged in the fields)?

(If you kill cows then) why do you take their milk to make *dahi* (yogurt), why do you take their milk to make buttermilk? (If you get milk, yogurt and butter milk then) why do you eat their bones, flesh and blood?

Listen o' *kaji* (Moslem priest), listen o' mullah in the above actions who is unholy (dead) here (meaning the cows who give the nourishing milk or who eat them after killing them)?

By committing violence against these living creatures, you will have to bear very heavy loss (unbearably painful) during the last moments of your life. (In other words you will have to face the consequences of your actions of violence that you are committing against these helpless, dependent animals).

[9]

सबद - ९

- दिल साबति हज काबो नेड़ौ, (१)
- क्या उलबंग पुकारो ? (२)
- सीने सरवर करो बंदगी, (३)
- हक निवाज गुजारो । (४)
- ई ह हीलै हर दिन की रोजी, (५)
- तो इसही रोजी सारो । (६)
- आप खुदायबंद लेखो मांगै, (७)

रे विनहीं गुन्है जीव क्यूं मारौ ?	(८)
थे तकि जांरों तकि पीड़ न जांरों,	(९)
विणि परचै वाद निवाज गुजारो ।	(१०)
चरि फिरि आवै सहजि दुहावै,	(११)
तिहका खीर हलाली ।	(१२)
तिहकै गळै करद क्यौं सारो ?	(१३)
थे पढि गुणि रहिया खाली ।	(१४)
चडि चडि भीतै मडी मसीतै,	(१५)
क्या उळबंग पुकारो ?	(१६)
कारण खोटा करतब हीरां,	(१७)
थारी खाली पडी निवाजूं ।	(१८)
किंह ओजू तम धोवो आप ?	(१९)
किंह ओजू तम खंडो पाप ?	(२०)
किंह ओजू तम धरो धियांन ?	(२१)
किंह ओजू चीन्हूं रहमान ?	(२२)
रे मुल्ला मन मांहीं मसीत निवाज गुजारियै,	(२३)
सुरांता नांहीं क्या खरै पुकारियै ?	(२४)
अलख न लखियौ खळक पिछांण्यौं,	(२५)
चाम कटथै क्या हुइयो ?	(२६)
हक हलाल पिछांण्यौं नांहीं,	(२७)
निहचै विन गाफिल दोरै दीयौ ॥१॥	(२८)

In this Sabad, Guru Jambhoji is saying that one can realize God (Bhagwan or Allah) through just actions that respect the

rights of all living beings including those of animals.

O' Moslems! if your heart is pure then Haj and Kaba are close. In other words, if the heart is pure and honest then the Haj and Kaba are right here in your heart. (If this all is in your heart) why do you need to call loudly during your namaj (Islamic prayers)?

The heart is an ocean of love; (hence) all the prayers should be in your heart and from your heart. Your namaj (prayers) must be based on the rights of others and all living beings. In other words your prayers must be accompanied by your just actions (to other living beings).

While earning your own living, never forget or ignore the rights of others. In other words be just and fair to others. Manage your needs and living within the earnings made with such just and fair actions. (It is implied that others include all forms of other living beings.)

God (Allah or Bhagwan) himself will ask you to account for your deeds (actions) in your life (at the time of your death or after your death). Then why do you kill any living being that has done no wrongs?

You people have learnt to kill but you have not cared to know or feel the pain suffered by the living beings (that you kill).

(Thus) you do your prayers (namaj) without understanding; it is of no benefit to pray in this way.

A milch animal comes after grazing in the fields and willingly allows you to milk her. Drinking that milk is a fair right. But why do you cut her throat with your knife? How fair and justified is that? (Based on your actions it is clear that) Although you have knowledge and education, you are devoid of their benefits. (Having information without practicing it does not make a person truly learned.)

(Then) What is the loud call that you make as part of your prayers climbing on the boundary walls of mosques?

Your means are faulty and your actions are mean. Hence, your namaj (prayers) are hollow.

(When your actions are faulty and mean) Then what is the meaning (or value) of washing yourself before you go for your namaj (prayers)?

Then how can you get rid of your sins?

Then what do you pray about?

How can you (with this kind of actions) realize or recognize Rahman (God, Allah or Bhagwan)? (Rahman means one who is ever kind. With ones cruel actions in life how can one realize the one who is ever kind?)

O' mullah the mosque is indeed in your heart. Can God (Allah) not hear you that you shout (call loudly) as a part of your prayers? (Only with the purity of your actions you shall be able to realize God not by this kind of outward show.)

You have not recognized or realized God (Allah); you devoted yourself to only worldly show off. (For instance) what do you gain by your worldly show off action like circumcision (if your deeds are cruel and wrong)?

You have not recognized (others) rights and justice to others. Thus you careless, you will end up in hell.

Commentary and my Personal View:

Although this Sabad is specifically directed at the Moslems, its message is applicable to all the people of different faiths or even to people who follow no specific faith on this planet.

For human beings the message is that one should make one's living doing honest and just deeds recognizing others rights as well. Also the message is that one should live within the means

earned by these honest and just deeds. What a universal message this is. It is so much relevant even today and will always be.

In modern world we talk about human rights. Each democratic country has constitution or charter of rights to guarantee rights of human beings. The United Nations has guaranteed rights for human beings too. In addition there are international organizations who work as watch dogs for human rights in various nations. The human rights talk about right to live with dignity for humans, right to own property, right to political freedom, right to free speech, right to practice one's religion and so on. In this Sabad, Guru Jambhoji is insisting on recognizing and respecting the rights of all living beings, not just human beings. The only asset animals have is their lives. They are dependent on us humans. Thus we are their trustees. Then why should we not provide guarantees to the animals to live their lives. The humans take away the right to live from these animals without any one raising any voice against the violation. The world must ask a simple question. Is it ethical to take lives of these animals for food or the pleasure of hunting? Should we not have world organizations to protect lives of these innocent animals? Some religious leaders make statements regularly that life is given by God, so it should be taken away only by God. Such a statement was recently made by the Roman Catholic leader Pope. Should we not consider that life in all its life-forms is given by God? If so what right humans have to take away animals life? Humans have made an industry for regular profit making where animals are considered commodities and traded on the stock market. How consistent is this with the fact that all forms of life are gift from God. Or is this just hypocrisy of humans? Just because God has given us humans ability to develop weapons and tools that we can

capture animals, keep them in slavery and kill them as we please for profits. If we consider ourselves civilized, should the principle of rights not apply to all life forms?

Guru Jambhoji is insisting in this Sabad that it is the duty (ethical, moral and religious) of human beings to protect and respect the rights of these animals to live. What an advanced way this is of looking at life of all forms and its sacredness? It will be a great advancement in human civilization if only we could guarantee the right to live to these animals. Let us hope and pray that we humans do achieve that advancement one day on this planet.

[10]

सबद - १०

- महमंद महमंद न करि काजी महमंद का तो विषम विचारूं । (१)
महमंद हाथि करद जो होती लोहै घड़ी न सारूं । (२)
महमंद साथि पकंबर सीधा एक लख असी हजारूं । (३)
महमंद मरद हलाली होता तंमे भया मुरदारूं ॥१०॥ (४)

This Sabad is again directed at Moslems telling them that they should live a just life like their prophet Mohammed. The teachings could, however, be applicable to all of us even in these modern times.

O' kaji (priest)! Do not (just) say Mohammed, Mohammed, because one needs to meditate on Mohammed. The path of meditation on the name Mohammed is hard and serious.

The dagger that Mohammed was holding in his hands was not made of iron or steel.

One hundred and eighty thousand companions of Prophet

Mohammed received spiritual liberation.

Mohammed was a person who always was just, but you are the one who eats dead animals (by killing and taking away the right of animals to live). (So how can you be just?)

[11]

सबद - ११

- काहे रे मुरिखा तैं जळम गुमायो ? (१)
- भुय भारी ले भारू । (२)
- जा दिन तेरे होम न जाप न तप न किरिया, (३)
- गुरू न चीन्हू पंथ न पायो, (४)
- अहळ गई जमवारू । (५)
- ताती वेळा ताव न भाग्यो, (६)
- ठाढी वेळा ठारू । (७)
- बिंबे वेळा विसन न जंप्यौ, (८)
- ताथैं बोहत भई कसवारू । (९)
- खड़िय न खाटी देह विणाठी, (१०)
- थिरि न पवणां पारू । (११)
- अहनिस आवा जाय घटंती, (१२)
- तेरी सास ही कसवारू । (१३)
- जां जन मंतर विसन न जंप्यौ, (१४)
- ते नर कुवरन कालूं । (१५)
- जां जन मंतर विसन न जंप्यौ, (१६)
- नगरे कीर कहारू । (१६)

- जां जन मंतर विसन न जंप्यौ,
कांध सहै दुख भारूं । (१७)
- जां जन मंतर विसन न जंप्यौ,
ते घण तण करै ग्रहारूं । (१८)
- जां जन मंतर विसन न जंप्यौ,
तांहका लोही मास विकारूं । (१९)
- जां जन मंतर विसन न जंप्यौ,
गांविं गाडर सहरे सूवर, (२०)
जळंम जळंम अरवतारूं । (२१)
- जां जन मंतर विसन न जंप्यौ,
रा नै वासो मोनी बैसैं, (२२)
दूकै सूर सवारूं । (२३)
- जां जन मंतर विसन न जंप्यौ,
ओडां कै घरि पोहण होयसी, (२४)
पीठ सहै दुख भारूं । (२५)
- जां जन मंतर विसन न जंप्यौ,
अचळ उठावत भारूं । (२६)
- जां जन मंतर विसन न जंप्यौ,
ते नर दोरै घुप अंधारूं । (२७)
- जां जन मंतर विसन न जंप्यौ,
ते ना ऊतरिबा पारूं । (२८)
- ताथैं तंत न मंत न जडी न बूटी, (२९)
ऊंडी पडी पहारूं । (३०)

विसन नै दोस किसौ रे प्रांणी,

(३१)

तेरी करणी का उपगारू ॥११॥

(३२)

In this sabad, Guru Jambhoji is emphasizing the importance of devotion to Bhagwan and remembering Him at all times for his kindness and blessings.

O' you fool, why have you wasted your life (with useless and undesirable activities)?

You have only burdened this earth with your weight (and material consumption since you wasted your life with useless activities).

The day you did not perform *homa* (*havan*) or did not do *japa* (the act of repeating the Lord's name) or did not do acts of goodness with perseverance and commitment or did not perform actions with dharma (i.e. ethics and duty), you have wasted that day.

You did not recognize the Guru (Lord Vishnu) and did not adopt the righteous path (i.e. the path of dharma). Thus your whole life is a waste for nothing.

During your childhood, your awareness (of right path) did not awaken (since you were occupied with your playful childhood activities). During your youth you chose to be indifferent (cold to the path of righteousness).

In your old age, you did not do *japa* of Lord Vishnu. Thus you have delayed too much (to devote yourself to the Lord and follow the path of dharma).

(In short, all your life you have been too occupied with material world around you to find time for your spiritual growth. You have thus wasted your life in your human form.)

This human form (body) of yours that you earned as a reward for your good deeds (karma in your past lives), is gradually decaying (degenerating). Your life is not immortal; it is not

going to be there forever. Your life span is limited and the time available to live is gradually decreasing. Hence, with every breath you breathe you are delaying (taking the path of dharma). The persons who do not do japa of Vishnu mantra, they are of a low category of human being and insane.

The persons who do not do japa of Vishnu mantra, they are like keers and kahars of cities meant to carry weights. (Note: People who carry physical loads (weights) in India as a profession are known as Keers and Kahars.)

The persons who do not do japa of Vishnu mantra, they are carriers of sorrow on their shoulders.

The persons, who do not do japa of Vishnu mantra, eat their food excessively.

The persons who do not do japa of Vishnu mantra, their blood and flesh is full of toxins.

The persons, who do not do japa of Vishnu mantra, are condemned to be born as sheep in villages or as pigs in cities again and again.

The persons, who do not do japa of Vishnu mantra, are like *moni* birds, having rested at night, eat rotting filthy garbage before sunrise. (Moni is a kind of bird who remains silent.)

The person who does not do japa of Vishnu mantra, is born as a donkey in the house of odans, and will suffer all his life carrying physical loads on his back. (People, who as their profession raise and keep herd of donkeys to haul loads such as building materials, junk etc. to make their living, are known as odan.)

The persons, who do not do *japa* of Vishnu mantra, will always suffer carrying loads in their entire lives.

The persons, who do not do japa of Vishnu mantra, will be

condemned to live in hell full of darkness.

The persons, who do not do japa of Vishnu mantra, will never be able to cross the ocean of attachments and sufferings.

Therefore, such people (who did not do *japa* of Vishnu) are trapped in deep sorrow and trouble; no amount of *tantra* and mantra or medicine can help these people now at the last moments of their lives.

O' you! Why do you blame Vishnu (for your suffering); you are only reaping and will reap the fruits of your actions (karma). (Then why blame Vishnu?)

[12]

सबद - १२

- मोरा उपख्यांन वेदूं कणं तंत भेदूं, (१)
सासत्रे पुस्तके लिखणां न जाई । (२)
मोरा सबद खोजो ज्यूं सबदे सबद समाई । (३)
हिरणां दोह क्यौं हिरण हतीलों, किसन चिरत विणि, (४)
क्यौं बाघ विडारत गाई । (५)
सुणहीं सुणहां का जाया मुडदा, (६)
बघेरी बघेरा न होयबा किसन चिरत विणि, (७)
सींचाण कबही न सुजीऊं । (८)
खर का सबद न मधुरी बांणी, किसन चिरत विणि, (९)
स्वांन न कबही गहीरूं । (१०)
मुंडी का जाया मुंडा न होयबा, किसन चिरत विणि, (११)
रीछा कबही न सुचीलूं । (१२)

- बिली की इंद्री संतोष न होयबा, किसन चिरत विणि, (१३)
- काफरा न होयबा लीलूं । (१४)
- मुरगी का जाया मोरा न होयबा, किसन चिरत विणि, (१५)
- भाकला न होयबा चीरूं । (१६)
- दंत वियाई जळंम न आई किसन चिरत विणि, (१७)
- लोहै पड़ी न काठ की सूलूं । (१८)
- नींबडियै नाळेर न होयबा किसन चिरत विणि, (१९)
- छीलरे न होयबा हीरूं । (२०)
- तूबणि नागर वेलि न होयबा, किसन चिरत विणि, (२१)
- बांवळी न केळा केळूं । (२२)
- गऊ का जाया खगा न होयबा, किसन चिरत विणि, (२३)
- दया न पाळंत भीलूं । (२४)
- सूरी का जाया हसती न होयबा, किसन चिरत विणि, (२५)
- औछा कबही न पूरूं । (२६)
- कागंणि का जाया कोकिला न होयबा, किसन चिरत विणि, (२७)
- बुगली न जंणिबा हंसूं । (२८)
- ग्यांनी के हिरदै परमोधि आवै । (२९)
- अग्यांनी लागत डांसूं ॥१२॥ (३०)

In this Sabad, Guru Jambhoji is emphasizing that each living being and each variety of vegetation has its own fundamental characteristics and behavior. This possessed behavior or characteristics are due to the blessings of Ishwara. Adapting some other living beings characteristics is impossible. Only with the blessings of the Lord Krishna (Ishwara) that impossible things can become possible. Even what is possible becomes

reality only with the grace and blessings of Ishwara. (We play the role of an instrument only; rest is all the blessings of the Ishwara, God or Brahm). He concludes by saying that only knowledge provides enlightenment to us.

Guru Jambhoji says: “my spoken words are true knowledge; they reveal elemental concepts of knowledge contained in the Vedas. The words spoken (by me) are not and cannot be written in books or scriptures; they are results of direct experience. As words are contained in the Brahm of sound, my spoken words contain mystery of primordial truth (reality). (Devote yourself to search that truth.)”

(In the following part of the sabad, Guru Jambho ji goes ahead to describe the magnificence in Lord’s creations as different living forms and their characteristic behavior. He also speaks to say that with the grace and kindness of Ishwar (the Lord) even the impossible is possible)

What is the fault of a deer that a deer is killed (by a hunter or another animal)? What is the fault of cows that a panther kills them? This cannot happen if that was not the will of Lord Krishna. (In other words if the Lord did not allow this killing to happen, it could not have happened. It is because of the creation of the instinct to kill for food in certain animals that these animals kill. Creation of this instinct was due to the Lord’s will. Isn’t that the mystery of the Lord’s creation of life that killing becomes part of life?)

Without the blessings of the Lord Krishna, the pups born to a bitch and a dog that are weak cannot be strong like the male and female panthers. (In other words the Lord’s creation will does not make the pups strong like the panthers.) Similarly, hawks cannot spare hunting other birds. Why? This is the mystery of the Lord’s creation.

Without the Lord Krishna's blessings the voice of a donkey cannot be sweet (or charming) and a dog's barking cannot be like the roar of an ocean.

Without the Lord Krishna's blessings the deer born to a deer-without-horn will not be a deer-without-horn, and a bear will never be clean.

Without the Lord Krishna's blessings, cats cannot have the nature of contentment, and an evil person cannot be a good person (or a non-believer cannot be a devoted person with faith).

Without the Lord Krishna's blessings the chicks born to a chicken cannot be peacocks, and a cloth made from camel hair (*bhakla* or *bhaklo*) cannot be a soft (silk) cloth. (The camel hairs are very rough and tough. The cloth made from them is very unpleasant to touch and unpleasant to put on. In Rajasthan they do make cloth from camel hair. It is very strong and good for rough usage.)

Without the Lord Krishna's blessings a (human) baby is not born with teeth, (In other words, a human baby is born toothless with the Lord Krishna's blessings.) Also, a wooden nail cannot be put through iron (without the blessings of the Lord).

Without the Lord Krishna's blessings a *neem* tree cannot bear coconuts, and a dirty pond of water cannot produce pearls. (Neem is a tree which bears very bitter fruits. *Neem* tree is known to have medicinal values and its leaves act as pesticides.)

Without the Lord Krishna's blessings a tumba vine cannot become a naagar vine, and a baanvali tree cannot bear buds of bananas. (Tumba is a very unpleasant tasting fruit. Naagar is a very tasty fruit. Baanvali is a local tree with lots of thorns.)

Without the Lord Krishna's blessings one born to a cow (i.e. a calf) cannot be a bird, and a bheel cannot have kindness (to

animals). (Bheel is a tribe in Rajasthan. Bheels are hunters by tradition.)

Without the Lord Krishan's blessings, one born to a pig cannot be an elephant, and a small cannot be complete or fit. (Here, small could mean a person, a dress, or a vessel. A small dress cannot fit. A small (selfish) fellow cannot be trusted to complete or do anything satisfactorily.)

Without the Lord Krishna's blessings one born to a crow cannot be a koyal bird, and neither can a crane give birth to a swan. (koyal is a bird known to coo during rainy season on mango trees in India.)

(Once you have understood what has been said, then listen) A person with knowledge will have enlightened heart (i.e. his heart is full of light). (Whereas) An ignorant person will stay in darkness.

[13]

सबद - १३

- सुर मां लीणां भीणां सबदूं, (१)
भूलि न भायखां थूळूं । (२)
तेपति विरषा सींच पिरांणीं, (३)
जिंहका मीटा मूळ समूळूं । (४)
पाते भूला मूळ न खोजो, (५)
सींचो कांय कमूळूं ? (६)
विसन विसन भंणि अजर जरीलौ, (७)
त्रै जीवण का मूळूं । (८)
खोजि पिरांणी असा विनांणी, (९)

केवल न्यांनी ग्यांन गहीरूं,	(१०)
जिहंकै गुरो न लाभंत छेहूं ।	(११)
गुर गुरहर गरवा सीतळ नीरूं,	(१२)
मेवां ही अंति मेऊं ।	(१३)
हिरदै मुकता कंवळ संतोषी,	(१४)
टेवां ही अंति टेऊं ।	(१५)
चडि करि बोहियै भयं जळ पारि लंघावै,	(१६)
से गुर खेवट छेहा छेहूं ॥१३॥	(१७)

In this sabad, Guru Jambhoji is emphasizing that one should focus on good deeds in life, and should not get lost in superficial acts and ignorance.

(Your) inhale/ exhale breath has subtle words (or sounds of Brahm). (Try to listen to those words or sounds. That is to say focus on your breath.) Never speak false words even by mistake.

Just as rain irrigates dry hot land and in return it (the land) yields sweetness (crops and trees) in basics (roots) and in total (including roots). (This could mean to say that one should help needy people when they need help at the right time and general goodness will spread all over for the benefit of all.)

O' people! you are lost in watering (irrigating) the leaves and have forgotten to search (and irrigate) the roots; why are you wasting yourself and your efforts in irrigating the unproductive leaves. (The implication is that we should not lose ourselves in outward material things or in actions related to material things only, instead we should search for the fundamental truth – the roots of the truth (i.e. Brahm). We should put our efforts in productive actions that lead to Brahm rather than waste them on unproductive actions. Only then you will be rewarded with

good fruits of your actions in life).

Japa of Vishnu and control over desires (greed) and anger is the root (fundamental truth) of the life.

O' people! Go and search this (planet) earth to find someone wise and learned who has pure, just, deep and serious knowledge (and understanding of life and spirituality).

(Find the) one whose qualities are limitless. Such a person can only be your Guru who is calm and life giving like water; he is like super nutritious food (for your spiritual growth).

(That guru) is free of (worldly) attachments and possesses deep internal contentment, and is provider of support to the ones who provide support (to the needy). (It is meant to say that that guru is super-support to all.)

(Such a guru only) can provide you with a boat to cross the ocean of attachment (in this world) and work as a navigator to navigate your boat in the end.

[14]

सबद - १४

- लोहै हुंता कंचण घड़िया, (१)
घड़िया ठांव सुठाऊ । (२)
जाटां हूंतै पात करीलो, (३)
अै किसन चिरत परवांणों । (४)
बेड़ी काठ संजोगे मिळिया (५)
खेवट खेवा खेदूं । (६)
लोहो नीर किसी परि तरिबा, (७)
उतिम संग सनेहूं । (८)

विणि क्रीया रथि वैसैला,	(९)
ज्युं काठ संगीणी लोहो नीर तरीलो ।	(१०)
नागड भांगड भूला महियळ,	(११)
जीव हतै मड खाईलो ॥१४॥	(१२)

In this sabad, Guru Jambhoji is emphasizing the importance of keeping company of good people. If you are in the company of skilled people you can learn those skills. If you are in the company of honest and sincere people you can trust them. If you are in the company of devotional and spiritual people you get inspiration from them to take that path. It is also emphasized here that Guru's guidance is always needed. Keeping good company can inspire you and make you undertake a path for your improvement and growth. But in addition guidance from the Guru is needed to successfully complete the journey. Any form of addiction will act as a hindrance in your adopting a path leading to your spiritual growth. So will one's cruelty to other living beings.

In English language also there is a proverb: "one is known by the company one keeps."

An Ironsmith in the company of a goldsmith can learn skills to make beautiful jewelry or other items or utensils. (It is implied here that by keeping good company even otherwise uneducated and unskilled people can learn valuable and useful things. Hence being in good company is very important for one's own growth.)

Guru Jambhoji says that some Jats have chosen to adopt his teachings (in other words they have become his *sishyas* i.e. students or followers). This is a proof of Lord Krishna's (Ishwar's) blessings. (In other words by following Guru Jabmbhoji's teachings the Lord has blessed the jats. Jat is a farming community who are known for their hard work and

good farming techniques. Jat is also a martial race well known for its valor.)

With good fortune if a wooden boat is available then a navigator can row the boat to carry you or any other object across water. Even iron (which sinks in water on its own) can be carried across water (any where) due to the good “company” of a boat and skills (virtue or kindness or love) of a navigator. The iron does not sink in water if put in a boat, but to carry it across the skilful action or kindness of the navigator is needed. The implication here is that being in good company provides you the ability to float (on the symbolic water of worldly attachments). In other words, the good company will make you aware of the path. But to go on that path, without getting lost, you need guidance. Just like the boat needs to be rowed by a skillful navigator, you need the guidance of a Guru to cross the waters of worldly attachments – that is to overcome the hurdles created by the worldly attachments.

[15]

सबद - १५

- मोरै सहजे सुन्दरि लोतर वांणी, (१)
अैसा भया मन ग्यांनू । (२)
तइया सासूं तइया मासूं (३)
रगतूं रुहियूं खीरूं नीरूं । (४)
ज्यौं करि देखूं, न्यांन अंदेसूं, (५)
भूला प्रांणी कहैं स करणों । (६)
अई अमाणों तंत संमाणों (७)
पुरुष न लेणां नारी । (८)

सोदत सागर सो सुभियागत,	(९)
भुवंणि भवंणि भिखियारी ।	(१०)
भीखी लो भिखियारी लो,	(११)
आदि परम तंत लाधौ ।	(१२)
जाकै वाद विरंम विरंसौ सांसौ सरसौ,	(१३)
कूण कहसी साल्हा साधो ॥१४॥	(१४)

In this sabad, Guru Jambhoji is saying that Brahm is omnipresent, pervading all forms of life. One seeking Brahm has to absolve oneself of the notions of superior, inferior, respect and ego, and search for it with humility like a beggar.

Guru Jambhoji says “my peaceful and relaxed nature is beautiful, my speeches (spoken words) are voice of wisdom with deep knowledge; my mind and heart are this wise”.

The same breath, the same flesh, the same blood and the same Atma (Brahm) pervade all living beings just as the fluids like milk and water spread everywhere. [Guru Jambhoji is stating here that the Brahm is all pervading i.e. omnipresent.] Upon seeing (understanding) this truth one must get rid of all doubts (i.e. one must know this without any doubts). O’ people, those who lose sight of this philosophy cannot practice it in their actions. (In other words, do not lose sight of this philosophy, but put it into actions.)

Only those free from egotistic nature are able to realize the absolute elemental fundamental truth (i.e. Brahm).

Men (women) (who want to pursue and realize the Brahm) should not seek sensual pleasures with women (men).

One has to search (with humility) the ocean (this world - outer and inner) to find a pearl (Brahm) just as a beggar goes from house to house (in search of receiving alms).

(In order to) discover the absolute elemental everlasting truth (i.e. independent of time in other words Brahm) one has to beg (search) for it like a beggar (absolving oneself of the notions of superior, inferior, respect, insult and ego).

One who argues (for unhealthy argument sake), who has destroyed one's inner peace and who is ever doubting (the Brahm), cannot be called (considered) a beggar (searcher) begging (searching) to find (realize) the Brahm. (Who can call such a person a sadhu or a disciple of the Lord?)

[16]

सबद - १६

- जां कुछि जां कुछि तां कुछि न जांणी, (१)
नां कुछि नां कुछि तां कुछि जांणी । (२)
नां कुछि नां कुछि अकथ कहांणी, (३)
नां कुछि नां कुछि इम्रत वांणी । (४)
ग्यांनो सो तो ग्यांने रोवत, (५)
पढिया रोवत गाहै । (६)
केळ करंता मोरी मोरा रोवत, (७)
जोय जोय पगां दिसांही । (८)
उरध ज षैणों उंनमंन रोवत, (९)
मुखिया रोवत धा'ही । (१०)
मरण त माघ संघार त खेतं, (११)
के के अवतारी रोवत राही । (१२)
जड़िया बूटी जे जग जीवै, (१३)

तो वैदा क्यों मरि जाहीं ?	(१४)
खोजि पिरांणी ग्रैसा विनांणी,	(१५)
निगुरा खोजंत नाहीं ।	(१६)
जां कुछि हुंता नां कुछि होयसी,	(१७)
बलि कुछि होयसी ताहीं ॥१६॥	(१८)

Every person needs to make and must make every possible effort to accomplish one's goals. One must remember that accomplishments truly made should only make a person humble and content, and not egotistic to boast about them. Usually, boasting results from lack of contentment. One should also remember to look at what one has and not what one lacks. Doing so will also lead to contentment. Contentment should not kill the desire to improve oneself further and accomplish more. On the other hand, contentment should lead to stability, which should enable more focused efforts to improve further and accomplish more. This is true for worldly as well as for spiritual efforts and accomplishments. Believing that everything is due to Lord Vishnu's blessings is the key to contentment and humility in life.

Those who claim to know somewhat (about Brahm), they really do not know anything (about Brahm). Those who say that they know nothing (about Brahm), they may know somewhat (about Brahm). In fact, it is not possible to give a description (or a story) of Brahm in words, because Brahm is indescribable. Brahm can only be experienced just as nectar taste can only be experienced. It (the taste) cannot be described in words. Experiencing Brahm will make a person humble. Such a person will not boast about it. Only by abandoning one's egotistic nature, one truly acquires knowledge about Brahm and other worldly things in life.

If one acquires knowledge and education without their true understanding, then one will keep on “crying” for more because such knowledge and education will not lead to contentment. Simply reading books and gathering more and more information cannot lead to enlightenment. Because the knowledge and education received, need to be “digested” and realized. Hence, contentment cannot come to such people. They will always remain unhappy with what they have.

(Such people) are like male and female peacocks while romancing who keep crying about their ugly feet and legs, because they are unable to see (realize) their own true beauty (of their feathers and romance).

Admiring the sky as a mine of wonder (of creation, stillness) and peace, a yogee feels dissatisfied with his own state of calmness and stillness (although he is well versed in stilling his breath, body and mind in a state of perfect meditation). An ordinary person is foolish enough to remain unhappy in a state of constant discontentment although he may have a lot of money, possessions and wealth.

In the month of Maagh (eleventh month of the Hindu calendar, around January month) it is very cold in the North India. In that cold month, it may hail or have frost. In this month, therefore the chance of damaging a ripe crop (usually wheat, graham (channa) etc crops are ripe in the month of Maagh) is quite high. The damage may lead to destroying (killing) fruits and crops in the farm or field. This will cause sorrow for farmers.

From time to time, various great Atmas come on this earth for the welfare of the living beings. Even they cry for other common people because they feel their sorrow.

In other words, everyone has some sorrow or the other due to some cause or the other.

If the herbs and medicines could cure all the ills, sorrows of people, and keep them alive free of sufferings, then why would a medicine doctor i.e. vaidya die or have sufferings in his or her life.

In other words, the cure for sorrows does not lie in worldly medicines or things.

In order to rid yourself of all the worldly sorrows, you living being go and search for the truth of Brahm. (Only upon realization of the truth of Brahm, the sorrows truly disappear.) A person without the guidance of Guru or desires to better himself or herself will not search (the truth of Brahm). (He or she will live forever in the false world of his or her ego and suffer from some sorrow or the other constantly.)

Where there used to be everything sometime, there may be nothing now. (Alternatively, one can say that the land, which used to grow everything at one time, may not grow anything now.) In other words, the land of everything may become the land of nothing. Then, with the blessings of Bhagwan Vishnu, any land may have or grow everything. In other words, even what appears to be impossible may become possible. Hence, always search for the ultimate time independent, timeless truth of Brahm if you want to get rid of your sorrows.

If one honestly believes that everything that happened, is happening or is going to happen is due to blessings of Lord Vishnu then it is very easy to have contentment in life. Contentment with best efforts to do things is the key to lasting peace of mind and happiness.

[17]

सबद - १७

- रूप अरूप रमूं प्यंड ब्रहमंड्यै (१)
घटि घटि अघट रहायौ । (२)
अनंत जुगां मां अमर भणीजूं, (३)
नां मेरे पिता न मायौ । (४)
नां मेरे माया न छाया रूप न रेखा, (५)
बाहरि भीतरि अगम अलेखा । (६)
लेखा आप निरंजण लेसी, (७)
जां चीन्हो तां पायो । (८)
अठसठि तीरथ हिरदै भीतरि, (९)
को को गुरुमुखि विरळा न्हायो ॥१७॥ (१०)

It is said that once a jat (a villager, a farmer) asked Guru Jambheshwar Maharaj "How many different forms and faces do you have"? Guru Jambhoji then replied as Self-realized Atma, as "*Aham Brahmaasmī*" ("I am Brahm") to explain the nature of Brahm (Lord Vishnu) using himself as a medium. As in Sabads 2, 3 and 4 Guru Jambhoji describes Brahm as formless or shapeless (*Nirakar*) and time independent pervading all universe, every smallest atomic particle and largest body. Those who realize this elemental truth can find Him (Bhagwan, Brahm, the Lord) in their heart; they do not have to go anywhere searching for Him.

I with form and shape, formless and shapeless pervade all living beings and the entire universe. In other words, I manifest as forms and shapes and as formless and shapeless. I pervade every particle, however small and large, in visible and in invisible

state like oil or life force in a seed or sweet aroma in a flower. I roam and pervade all different time cycles (juga – ages of the world) immortally. (In other words, I am immortal and pervade or exist in all the ages of the world.) I am *Swayambhu*, self-created, self-supporting with no birth or death. (In other words, I am time independent, I have no cause and effect – I am the cause and effect.)

I am neither the effect (result) nor the cause. (In other words I am not subject to any cause or effect phenomenon, I am beyond cause and effect.) (See Sabad 2.1) I have no form or boundary or symbol. (In other words, I am formless, incorporeal, immaterial, and shapeless.) I am in everything; everything is in me i.e. I am all pervading. I am incomprehensible, inconceivable and indescribable in any language, symbol or words. However, I am not beyond experience. Only the pure faultless eternal Atma can experience me. Those who realize this elemental fundamental truth can find me everywhere or anywhere. You do not need to go anyplace looking for me once you realize this truth.

All the (sixty-eight) pilgrimages are in your heart (inside you). Only the rare knower of Atma, the realized person (one who has realized the above-mentioned elemental fundamental truth) can “bathe” in the “sacred waters” of these pilgrimages. (So, know the elemental fundamental truth about Brahm).

[18]

सबद - १८

जां जां दया न मया, (१)

तां तां विक्रम कया । (२)

जां जां आव न बसी,	(३)
तां तां सुरग न जसी ।	(४)
जां जां जीव न जोती,	(५)
तां तां मोख न मुक्ती ।	(६)
जां जां दया न धरमूं,	(७)
तां तां विक्रम करमूं ।	(८)
जां जां पाळ्या न सीलूं,	(९)
तां तां क्रम कुचीळूं ।	(१०)
जां जां खोज्या न मूळूं,	(११)
तां तां प्रतकि थूळूं ।	(१२)
जां जां भेदा न भेदूं,	(१३)
तो सुरगे किसी उमेदूं ?	(१४)
जां जां घंमड स मंड्यौ,	(१५)
ताकै ताव न छायाँ ।	(१६)
सूतै सास नसायौ ॥१८॥	(१७)

One day a villager asked Guru Jambhoji to speak on the role of kindness and dharma in one's life. Guru Jambhoji then spoke the following Sabad.

One should see the fire of Brahm burning in every living being and search for the everlasting true reality of Brahm. In daily living, one should have kindness and compassion for every living being. In addition, one should have hospitality towards visitors and guests. One should live one's life with dharma to discriminate between right and wrong. One should avoid egotistic thinking, behavior and actions in one's life. Be humble seeking the truth of Brahm.

People, who do not have kindness and compassion, cannot perform good deeds. Such people generally would not do things for human or world welfare.

A household, without hospitality for a guest or a visitor, will be devoid of heavenly atmosphere and feelings.

Persons who do not see and recognize the same light or fire of Brahm shining in all living beings cannot achieve Moksha, Nirvana or Liberation.

Places or people devoid of kindness and dharma (ethics of right and wrong) will always do or perform wrong deeds. (Deeds cannot have goodness without kindness and dharma).

Persons, who do not cultivate or possess calmness, always perform bad deeds.

Persons who do not search for the elemental, fundamental truth of Brahm (Bhagwan, Vishnu, Ishwar, and God) are “hollow” indeed and are concerned only about temporal material things in their lives.

How can persons who do not discriminate wrong from right, material temporal things from spiritual everlasting or time independent things (in other words those who do not pursue or seek the fundamental elemental truth), hope to attain heaven or heavenly bliss?

Those who are possessed with their ego are unable to come out of the darkness of ignorance and unhappiness due to their desire to dominate others with their ego. Such people will spend their lives in their sleep of darkness caused by their egotistic ignorance.

[19]

सबद - १९

- जिंहकै सार असारू पार अपारू, (१)
- थाघ अथाघूं उमंग्या स माघूं । (२)
- ते सरवर कित नीरूं ? (३)
- वाजा लो भल वाजा लो, (४)
- वाजा दोय गहीरू । (५)
- एक वाजै नीर बरसै, (६)
- दूजै मही विरोळंत खीरू । (७)
- जिंहकै सार असारू पार अपारू, (८)
- थाघ अथाघूं उमंग्या स माघूं । (९)
- गहर गंभीरू, (१०)
- गिगन पयाळे वाजंत नादूं । (११)
- माणिक पायो फेरि ल्हुकायौ, (१२)
- नहीं लखायौ, (१३)
- दुनियां राती वाद विवादूं । (१४)
- वाद विवादे दांणों खीणां, (१५)
- ज्यौं पोहपे खीणां भंवरी भंवरा । (१६)
- भांवेँ जांणि म जांणि पिरांणी, (१७)
- जौलै का रिप जंवरा । (१८)
- भेर वाजा तो एक जोजनूं, (१९)
- अथवा तो दोय जोजनूं, (२०)

मेघ वाजा तो पंच जोजनूं,	(२१)
अथवा तो दस जोजनूं ।	(२२)
सो उतिम लेह पिरांणी ।	(२३)
जुगां जुगांणी सति करि जांणी ।	(२४)
गुर का सबद ज भींणी बांणी,	(२५)
दूरयां हीं तै दूरि सुंणीजै,	(२६)
सो सबद गुंणांकारू गुणांपारू,	(२७)
गुणां सारू, बळे अपारू ॥१९॥	(२८)

All the external sounds are limited in their effects, one should hear (or put efforts and practice) to hear the blissful sound of Om emanating from the Anahata (or heart) energy center. O! You living being you should know that this sound is everlasting and true for many yugas. With the guidance and knowledge given by a true guru when one hears this sound one experiences Brahm, a blissful state. This sound of Om vibrates in the whole universe and can be heard over long limitless distances. This sound of Om is full of all the good qualities which are limitless. This is the essence of all the good qualities; its power has no limits.

The essence of Parmatma or Brahm or God and knowledge about Him is infinite and limitless with no boundaries; His glory is spread everywhere without boundaries. The path to know about Him is joyous and blissful. The lake containing his nectar is so deep that its depth cannot be measured. Listen to the sound; listen to the pleasant and blissful sound (the reference is made here to the sound of Omkara in the universe). Listen to the two sounds coming. Both the sounds are deep. One of the sounds is accompanied by the rain falling from the sky. The other sound is from churning curd made from milk in

order to extract butter. Here the thunder from the sky symbolically represents the constant vibrations in the universe generating the sound of Om. The sound is spread in the entire universe with no boundaries representing Brahm. The sound from churning the milk curd symbolically represents the sound from the heart or Anahata energy center. The Atma resides in the heart center and its sound of Om can be heard with some practice and devotion to yoga and meditation (which are represented here by the efforts made to churn the milk curd). Advanced stages of yoga and meditation can lead one to experiencing Brahm. The experience is joyous and blissful. Both the sounds are deep and serious. Higher above in the rain clouds and sky as well as down here in one's heart at the Anahata energy center the vibrations of Om are prevalent. One can hear them only with devotion and practice. In these sounds the precious Atma is hidden. One can experience the Atma only with the guidance of a true guru and with one's devotion and practice. One cannot get this experience without proper guidance and one's devotion and practice. Once one has this experience one finds all the arguing and worldly things very trivial, useless and meaningless. Arguing and pursuing only the worldly material things has destroyed several powerful demons or people. Pursuing only material things for the enjoyment of senses is deadly and it is a sure path to one's destruction. The result of this action is just the same as the fate of big black male and female bees who are lured by the aroma of a flower. The bees go and sit in the flower and the flower closes its petals at night leading to the death of the big black bees. Pursuing the path to just satisfy the senses will lead to one's fall and destruction. Control on one's senses is essential. O! You living being whether you understand this message or not the message truly states the truth. The path of devotion with control on senses is difficult and full of hurdles

just like a path through a jungle. (In spite of the difficulties one can successfully undertake this path if one has determination and one is blessed by the Parmatma). The drums can be heard over a distance of only a yojan (a measure of about 4 miles) or two. The thunder sound can be heard over a distance of about five or ten yojans. All these external sounds are limited in their effects, one should hear (or put efforts and practice) to hear the blissful sound of Om emanating from the Anahata (or heart) energy center. O! You living being you should know that this sound is everlasting and true for many yugas. With the guidance and knowledge given by a true guru when one hears this sound one experiences Brahm, a blissful state. This sound of Om vibrates in the whole universe and can be heard over long limitless distances. This sound of Om is full of all the good qualities which are limitless. This is the essence of all the good qualities; its power has no limits.

[20]

सबद - २०

- लो लो रे राज्यंदर रायौ । (१)
- वाजै वाव सुवायो आभै अमीं भुरायो । (२)
- कालरि करसंण कीयो नेपै कच्छू न कायौ । (३)
- अइया उतिम खेती को को इम्रत रा'यौ । (४)
- को को दाख दिखायो को को ईख उपायो, (५)
- को को नींब निंबोली को को ढाक ढकोली, (६)
- को को तुसणि तुंबणि वेली को को अक अवा'यौ । (७)
- को को कच्छू कमायौ ताका मूल कमूल, (८)

- डाळ कुडाळू ताका पात कुपातूं । (९)
- ताका फळ बीज कुबीजूं तो नीरै दोस किसायौ ? (१०)
- क्यौं क्यौं भुयं भागै ऊंणां क्यौं क्यौं क्रंम विहूणां । (११)
- को को चिडी चमेडी को को ओळू आयो । (१२)
- ताकै न्यांन न जोती मोख न मुकती । (१३)
- याका क्रंम असायौ तो नीरे दोस किसायौ ?॥२०॥ (१४)

In this sabad, Guru Jambhoji conveys the message that in order to reap good crops or fruits one needs not only good water, fertile land and labor of cultivating but also needs good seeds.

In order that a child grows to be a good citizen with good qualities, the child needs to have inherent qualities of desire and motivation to make good use of the circumstances and the opportunity. If such inherent qualities of desire and motivation are missing in the child then no matter how good the circumstances or opportunities are, they are simply wasted. Why some children have these qualities and why some do not have them? In a child or any living being, these inherent qualities are product of accumulation of good deeds (karma) over several past lives. In modern scientific thinking, you may say they are products of genes, which over the generations get modified and changed. They are inherent qualities which no outsider or outside circumstances can change them. Only the child or the living being himself /herself can change the course of his /her actions in the present life to effect the future. The message then is clear that one reaps only the fruits (in future) of one's actions (in present or past).

What you plant is what you reap; do not blame other factors for what you reap. If we do not like the products of our actions or for our failures, we cannot and must not blame God, Brahm,

Ishwar, Bhagwan or anyone else for that.

O' people due to the kindness of the king of the kings (i.e. Indra), pleasant winds blow, and nectar like water raindrops fall from the sky.

(The falling rainwater possesses the same qualities irrespective of where it falls.)

(The water from rains possesses the same qualities irrespective of where it falls.)

If same rains fall on unfertile wild land, then the labor of cultivating shall not bear any fruits. This symbolic way of saying could mean that even if the guru (teacher), who is full of knowledge, makes every effort to provide or impart knowledge to a sishya (student), the sishya may not have abilities to receive any or none of it. The rain symbolizes guru and his / her knowledge, the fertility of land symbolizes sishya's abilities, and the labor of cultivating symbolizes efforts made by the guru. This symbolic way of saying could also mean that even if the parents with good deeds and intentions make every effort to provide opportunities to a son / daughter learn things and become a good citizen, the son / daughter may not have abilities to make use of the opportunities. Again, the rain symbolizes the parents and their good deeds and intentions, the fertility of land symbolizes son / daughter's abilities, and the labor of cultivating symbolizes efforts of parents to provide opportunities. If same rains fall on good fertile land, then the labor of cultivation will produce valuable grains or fruits that will be tasty and beneficial like nectar.

If same rain falls on good fertile land, where dry fruits or nuts are planted, then there the fruits and nuts will grow, where sugar cane is planted then there sugar canes will grow whose juice can be used to produce jaggery (Hindi word *gur*). If same

rain falls on good fertile land where *neem* trees are planted, then there the fruit called *nimboli* is produced, where *dhaak* (a locally grown fruit tree) is planted then there, *dhakoli* is produced. If same rain falls on good fertile land where *tumba* creeper is planted, then *tumba* fruit is obtained and where *aak* shrub grows, sometimes without even planting, it produces poisonous sap and fruit.

Some places such shrubs grow which even have terribly bad roots, branches and leaves.

If the seeds are defective and bad, which result in tasteless or bad tasting fruits, then how can we blame the (rain) water? (The rainwater possesses the same qualities irrespective of where it falls, so how can we blame it.)

The message conveyed is that in order to reap good crops or fruits one needs not only good water, fertile land and labor of cultivating but also needs good seeds. One may symbolically compare the good water with a guru and his knowledge or with parents of good deeds and intentions. The labor of cultivating may be compared symbolically with the efforts made by the guru or the parents to provide opportunities and the fertility of land with the abilities of a sishya (student) or son/ daughter. The seeds are symbolically compared with the inherent qualities the sishya or son/ daughter. The inherent qualities consist of the desire and motivation to use the abilities to make use of the opportunities to acquire knowledge from the guru or to direct towards good cause and deeds.

In order that a child grows to be a good citizen with good qualities, the child needs to have inherent qualities of desire and motivation to make good use of the circumstances and the opportunity. If such inherent qualities of desire and motivation are missing in the child then no matter how good the circumstances or opportunities are, they are simply wasted.

The inherent qualities and motivation of a child are synonym with the qualities of a seed. Why some children have these qualities and why some do not have them? In a child or any living being, these inherent qualities are product of accumulation of good deeds (karma) over several past lives. In modern scientific thinking, you may say they are products of genes, which over the generations get modified and changed. They are inherent qualities, which no outsider or outside circumstances can change. Only the child or the living being himself or herself can change the course of his /her actions in the present life to effect the future. The message then is clear that one reaps only the fruits (in future) of one's actions (in present or past).

As said earlier, what you plant is what you reap; do not blame water for what you reap. If we do not like the products of our actions or for our failures, we cannot and must not blame God, Brahm, Ishwar, Bhagwan or any one else.

Some people in this world lack resources and opportunities, so they have to suffer due to these deprivations. On the other hand, some people suffer in this world because of lack of their own efforts (actions or karma) or efforts in a negative or wrong direction.

Even in the life forms of birds some are sparrows, some are bats and some are owls. These are born in these forms because of their karma in their past life.

Such life forms or people are devoid of the light of knowledge (of Brahm). These people cannot attain nirvana, moksha or liberation.

Those with bad karma (acts) will get bad rewards they deserve. Then how can one blame the divine force of life for the fruits one receives, just as you cannot blame the water, fertile land

or efforts if the seeds are bad.

[21]

सबद - २१

- साल्हिया हुवा मरण भव भागा, (१)
गाफिल मरणै घणौ डरै । (२)
सतगुर मिलियो सतपंथ ज पायो, (३)
मरणै बोह उपगार करै । (४)
रतन कया सोभंती लाभै, (५)
पार गिरांयै जीव तरै । (६)
पार गिरांय त नेही करणी, (७)
जंपो विसन न दोय दिल करणी । (८)
जंपो विसन न निंघा करणी, (९)
मांडो कांध विसन की सरणी । (१०)
अतरा बोल करो जे साचा, (११)
तो पार गिरांय गरू की वाचा । (१२)
खंणा ठवंणा चवदा भवंणा, (१३)
ताहि परे र रतन कया छै । (१४)
लाभै किसै विचारै ? (१५)
जे नंविंयै नवंणी खुंविंयै खुवंणी, (१६)
जरियै जरणी करियै करणी, (१७)
सीख हुई घरि जाइयै । (१८)
रतन कया सांचै की ढोळी, (१९)

गुर प्रसादे केवल न्याने, (२०)

धम आचारे सीले संजमे, (२१)

सतगुर तूठै पाइयै ॥२१॥ (२२)

Once, it is said, a group of people who had started to practice teachings of Guru Jambhoji confronted some hunters who were ready to hunt some wild animals. The followers were unarmed but were ready to risk their own lives in order to save the animals. Someone had witnessed this incident. He was amazed to see the devotion of these people. He came to the place called “Smrathal dhora” where Guru Jambhoji used to give his *parvachans* (sermons). He asked Guruji “how can people be so brave in following his teachings that they are ready to sacrifice themselves to save animals lives.” In reply, Guru Jambhoji spoke the following Sabad.

In this Sabad, Guru Jambheshwar Maharaj explains the indestructible nature of Atma. Atma originates from Brahm and ultimately merges back in Brahm. It only adopts different body forms in various different life forms. People who know this philosophy and follow it are not afraid to die to protect or care for other life forms including animals. He then goes ahead and gives some simple guidelines to follow for the people to achieve liberation from the cycle of death and birth. Always act for the protection and welfare of other living beings. Be humble and forgiving where one should be. Show anger only when necessary. In other words, have control on your ego and emotions of anger.

Those who are truly enlightened with the knowledge of Brahm know that Atma is indestructible (free of birth and death), and hence they do not have fear of dieing. Those who are ignorant of the indestructible nature of Atma are scared of dying. Ignorance is the root cause of fear.

(Atma only adopts new body form. It originates from Brahm and ultimately dissolves or merges in Brahm)

Upon coming in close contact with a true guru (and receiving true knowledge about Brahm), one finds the path of enlightenment. These enlightened individuals are willing to even die (i.e. sacrifice their own lives) for the welfare or protection of other living beings in the world.

When one acts for the protection or welfare of other living beings, the Atma (the indestructible jewel of the body) gains radiance and beauty, and it acquires the state of moksha or nirvana.

If one wants to acquire moksha, one must perform acts of welfare and kindness (for other living beings) and do japa of Lord Vishnu single-mindedly with complete devotion; one must get rid of duality in one's nature. Do japa of Lord Vishnu; never criticize others negatively in their absence. Surrender yourself to Lord Vishnu with body, mind and emotions.

If you truthfully follow and live up to these above-mentioned words (teachings of mine), then it is Guru's (my) promise that you will attain moksha.

A living being comes to this world for a specific definite period. After completing the period in this world, the living being roams aimlessly in this universe (symbolically stated as "fourteen palaces"). The living being then returns to this world in another body form. The cycle of birth and death thus continues for the living being. The realization of the truth about one's self, the Atma is beyond this cycle of simply coming and going in this world. How can one then realize or attain this truth? (Guruji then answers his own question in the following sentences.

Be humble where one should be, be forgiving where one should be and show anger only where necessary. In other words, one

must have control over one's ego and emotions of anger. If one fulfills one's duties and commitments in the world with these disciplined controls, then one has learnt everything needed to open the door of moksha (i.e. return to one's home – Brahm).

Atma, which is the jewel of this body, is pure, stain-free and perfect like something shaped in a frame. One realizes the Atma only when one receives guidance from a Guru, one practices dharma in one's life with humility and discipline and with the grace and blessings of a true Guru (Satguru).

[22]

सबद - २२

- आसण बैसण कूड़ कपटं, (१)
को को चीन्हत अवजू वाटं । (२)
अवजू वाटे जे नर भया, (३)
काची काया छोडि कंवळासे गया ॥२२॥ (४)

Once a woman follower of Guru Jambhoji, who used to come to listen to his parvachans (sermons), asked that there are some people who sit with the yoga posture and claim that they have supernatural powers. Can this be true? In reply Guruji spoke the following sabad.

Imitating the looks of a sadhu or sitting with a yogic posture does not make a person to possess yogic or spiritual powers. People who claim to possess such powers are generally fakes and cheats. No one should believe or trust them. One must learn to distinguish pretension from reality. Only a few people recognize and adopt the True path leading to spiritual

enlightenment. Those who reach this advanced state of spiritual enlightenment will make it to the top of Mount Kailash i.e. reach the state of Shiva or Brahm when they abandon their physical body. They will not make any claims of possessing any unusual or supernatural powers.

[23]

सबद - २३

- राज न भूलीलो राजिंदर दुंनी न बंधो मेरूं, (१)
 पुवणां भोलै वीखरिजैला धुंवरि तणां ज लोरूं । (२)
 ओलस आभ तणा लहिलोरूं । (३)
 आडा डंबर केती वार विळंबण ओ संसार अनेहूं । (४)
 भूला प्राणी विसन जंपो रे मरण विसारो केहूं ? (५)
 म्हां देखंतां देव दाणों सुर नर खीणां, (६)
 जबू मंभे राचि न रहिवा थेहूं । (७)
 नदियां नीर न छीलरि पाणी धुंवरि तणा ज मेहूं । (८)
 हंस उडाणौं पंथ विळंब्यो आसा सास निरास भईलो । (९)
 ताथै होयसी रंड निरंडी देहूं । (१०)
 पुवणा भोलै वीखरिजैला गैण विळंबी खेहूं ॥२३॥ (११)

One must never be egotistically proud of one's physical possessions; they all will be lost some day. Nothing in this physical world lasts forever. Everything is perishable.

O! You king, do not be so egotistically proud of your kingdom and do not get attached to your worldly possessions. The fog gets scattered or cleared with a gust of wind; so also the clouds get scattered or dispersed with the gust of wind from the

opposite direction. The clouds can also get merged easily in the sky. The implication here is that all your material possessions can easily be lost if the circumstances change. Nothing is permanent in this physical world. Circumstances and things change all the time and easily. Hence one should never get totally submerged in the worldly possessions and attachments. Always do jappa (utter silently and repeatedly the name of Vishnu) of Vishnu and never forget that death is inevitable. We all have seen that divine persons, demons and humans do not live forever. Those living in the Jambu-dweep (implying world) do not live forever; they are all perishable. Formation of dew cannot produce rain. Dew cannot produce river of water and also cannot form any pond or lake of water. (The implication here is that nothing can grow in a soil that does not have nutritious elements.) When one dies the jivatma (symbolically called here as swan) leaves this physical body and goes on its next journey. The physical body then (after the jivatma leaves) is totally worthless. Just as the dust in the sky is scattered and lost with the gust of wind the physical body gets scattered or lost once the jiv-atma leaves this body. (The implication is that do not be egotistically proud of your physical possessions; they all will be lost some day).

[24]

सबद - २४

- घण तण जीम्यां को गुण नाहीं, मळ भरिया भंडारूं । (१)
- आगै पाछै माटी भूलै, भूला भवै ज भारूं । (२)
- घणां दिनां का वडा न कहिबा वडा न लंघिबा पारूं । (३)
- उतिम कुळी का उतिम न कहिबा कारण किरिया सारूं । (४)

गोरख दीठै सिध न होयबा, पोह उतरिबा पारूं । (५)

कळि जुग वरतै चेतो लोई, चेतो चेतण हारूं । (६)

सतगुर मिलियौ सतपंथ बतायौ, वेद गरथ उदगारूं ॥२४॥ (७)

Eating too much or more than one's capacity is totally useless. This will only fill one's stomach with more waste. Eating too much will lead to obesity, increase in one's weight and the body will be filled with fat. The stomach will increase and so will the rear end. The body will swing at the front as well as at the rear just like sacks of sand. If a person is old and does not have good qualities, the person does not deserve to be called a wise old man/ woman. It is the qualities of a person that make a person wise not just the old age. If a person is born in a respectful family does not make the person respectful and good. The person is respectful and good only if the person possesses good qualities and does good deeds. Just because a person gets to see an accomplished and gifted yogi or spiritual leader does not make the person yogi or spiritual. A person will attain spirituality and liberation only by his/her own actions or deeds. It is kaliyuga (present fourth era, out of total of 4 eras of this universe's total life time) at this time and life is going by. O! People wake up and find a sat-guru to guide you; the sat-guru is right here. The sat-guru will enlighten you with the true knowledge and show you the true path. The sat-guru has the knowledge of Vedas.

[25]

सबद - २५

पढि कागळ वेदों सासतर सबदों, (१)

पढि गुणि रहिया कछू न लहिया । (२)

- निगुरा उमंग्या काठ पषाणौ । (३)
- कागळ पोथा नां कुच्छि थोथा नां कुच्छि गा' या गीयौ । (४)
- किणि दिस आवै किणि दिस जावै माई लखै न पीयो । (५)
- इंडे मंधे जीव उपनौं किणि दिस पैठा जीयो ? (६)
- सुणि रे काजी सुणि रे मुल्ला पीर रषेसर, (७)
- रे मसवासी तीरथवासी किणि घटि पैठा जीयो ? (८)
- कंसा सबदे कंस लहुकाई बाहरि गई न रीवौं । (९)
- खिणि आवै खिणि बाहरि जावै ।
- रुति करि वरसत सीयो । (१०)
- सोवन लंक मंदोवरि काजै जोय ।
- जोय भेद भवीषण दीयो । (११)
- तेल लियौ खलि चौपै जोगी जिंहको मोल थोडेरो कीयो । (१२)
- ग्यांने ध्यांने नादे विंदे जे नर लैणां तंत भी तांही लीयो । (१३)
- करण दधीच सिव र बलि राजा हूई को फळ लीयो । (१४)
- तारादे रोहितास हरीचंद काया दसबंध दीयो (१५)
- विसन अजप्यां जळम इक्यारथ आके डोडा खींपे फळियौ । (१६)
- कफ विवरजत रूड्यो, (१७)
- सेतूं भांतू बोह रंग लेणां सब रंग लेणां रूड्यो । (१८)
- ननां रे बोह रंग न राचै काळी ऊन कुजीयो । (१९)
- पाहै लाख मजीठै राता मोल न जाको रूड्यो । (२०)
- कहबी औग्रह ऊं थिरि आवै सैतांनी साथै लीयौ । (२१)
- ठोठ गरू विषलीपति नारी जदि पंक जदि बीयौं । (२२)
- इम्रत का फळ एक मन राखिबा मेवा मीठ सभायौ । (२३)

असध पुरुष विषळीपति नारी,	(२४)
विण परचै पार गिरांय न जाई ।	(२५)
देखत अंधा सुगंता बहरा	(२६)
तांसूं का न बसाई ॥२५॥	(२७)

If someone reads Vedas and other books of knowledge but does not reflect on what one reads and does not implement the knowledge in one's everyday life then one has learnt nothing from the books and just wasted one's effort of reading the books. One always reaps the fruits of one's actions or karmas. When people do wrong and bad deeds they just keep sinking deeper and deeper in the "mud" of their wrong doings. One must avoid company of such persons.

A person without the guidance of a guru puts all his/her life's efforts in chasing and hoarding things made of stone and wood (in other words just material things). Such persons are happy in just acquiring these material things. Knowledge given in the books is not shallow by any means. However if one does not reflect on what one reads then the knowledge available in the books appears shallow.

How and where does the jivatma enter and leave one's physical body is not known to even one's mother or father. A baby bird is born from an egg. From where does the life force (jivatma) enter the egg? O! Qazi, mullah, saints and pilgrims tell us from where does life force (jivatma) enter and leave one's physical body? (Then Guru Maharaj goes on to answer this question.) A bell made of the bronze metal has the sweet sound vibrations hidden in it (metal). When the bell is struck the sweet vibrations come out of it and fill the whole space around it and then it gets merged in the outer space. Symbolically speaking the bronze bell represents human body. The sound or vibrations of Om

from the outer space reside in the heart energy center of the body. This sound or vibration of Om is the jivatma or life force. When the jivatma leaves the body it simply gets merged in the outer space; it is never lost. The jivatma enters the body in a fraction of a moment and leaves in a similar manner in a fraction of a second to merge in the space. It is never lost or wasted. The seasons come and go in a year and the changes take place year after year. In a similar fashion the jivatma comes and goes.

Mandodari's father gave golden Lanka to Ravana at the time of Mandodari's marriage to Ravana. During the war between Rama and Ravana, Vibhikshana gave all the secrets of Ravana and Lanka to Rama. With this knowledge about Ravana and Lanka, Rama destroyed Ravana and captured Lanka. When oil is extracted out of sesame seeds the left over material does not have as much value as the oil and it is suitable as a feed to the animals only. Hence one should always reflect on the knowledge (contained in the Vedas and other books) and meditate on the vibrations of Anahata or heart center (i.e. Om). Only such persons will be able to experience atma and Parmatma (i.e. Brahm).

One always reaps the fruits of one's actions or karmas. Talking about historical figures Guru Maharaj says that Karan, Dadhichi, king Shivi, and king Bali were rewarded according to their deeds or karmas. Queen Taradevi, Rohitashva and king Harishchandra donated one tenth of their earnings in charity. They were also rewarded for their good deeds. Without the jappa of Vishnu one's life is worthless just as the fruits of the plant *aak* (*Caiotropis Gigantia*) and beans of the plant *Kheenpe*, which have no utility and value.

Cotton without any dry grass or leaves can be dyed in different colors, whereas black wool cannot be dyed in different colors.

(The meaning here is that a person with purity and talent can learn a lot of different good things, but a person with no talent and falsehood cannot learn anything.) When a cloth is made from white cotton it can be given different colors and shades by a person experienced in dyeing clothes. Doing so will increase the value of the cloth a lot more than the cotton itself. (The meaning here is that if a person keeps good company and learns good things, the person becomes a much better and improved person.)

There are all kinds of people in this world. Some have calm and good nature where as some have angry, evil and egotistic nature. Some people are total fools and ignorant but still pretend to be knowledgeable and noble like a guru. Some women have no morals and character. Some men have no character as well and do wrong and bad deeds. When such persons do wrong and bad deeds they just keep sinking deeper and deeper in the “mud” of their wrong doings. One must avoid company of such persons.

Just as inherent quality of dry fruits like raisins etc is good taste full of sweetness, well focused pursuit of good deeds or karmas will always give fruits of good taste. A calm and devoted person will always reap such fruits. One always reaps the fruits of one’s actions or karmas. Some women have no morals and character. Some men do wrong and bad deeds. If these people do not want to have the knowledge and do not want to reflect on atma then they cannot be helped and they are doomed to remain stuck in their bad and wrong karmas. If these people do not want to receive the knowledge then they are like blind persons who cannot see and deaf persons who cannot hear. No one can help them because they do not want to be helped.

[26]

सबद - २६

- मछी मछ फिरै जळ भीतरि, (१)
तिहंका माघ न जोयबा । (२)
परम तंत है अ़ैसा, (३)
आछै उरवार न ताथै पारूं । (४)
ओवड़ छेवड़ कोइय न थीयो (५)
तिहंका अंत लहीबा कैसा ? (६)
अ़ैसा लो भल अ़ैसा लो, (७)
कहो न कहा गहीरूं । (८)
परम तंत कै रूप न रेखा, (९)
लीक न लेहूं खोज न खेहूं, (१०)
वरण विवरजत, (११)
थे खोजो बावन वीरूं । (१२)
मीन का पंथ मीन ही जाणंत, (१३)
नीर स रंग में रहियो । (१४)
सिध का पंथ को को साधु जाणंत, (१५)
बीजा बरतण वहियौ ॥२६॥ (१६)

There are lots of small and large fish (like whales, sharks etc) in the ocean. They roam around in the ocean taking various different undefined path ways. It is hard almost impossible to know their exact path ways in the ocean. The Brahm or Supreme Being also cannot be defined or known in shape or form. It is not possible to know His starting point or end point.

He has no starting point or end point as He is infinite. He is limitless. His depth cannot be measured. He is therefore unknowable by our senses. He can only be experienced. O! People always strive to experience the Brahm or Supreme Being. Paramtatva or Brahm has no line to define him or no shape to define him. He has no symbols or signs that one can follow or pursue to know Him. You are searching and seeking to know fifty-two different deities (implication is that why are you searching for various deities when Brahm has no lines or signs to define Him.) The path traversed by a fish is known only to the fish because fish lives in water and is submerged in it. Path to experience Brahm is known only to a few sadhus and sanyasis who have experienced Brahm. Other persons are occupied with worldly issues.

[27]

सबद - २७

- गुर कै सबदि असंणि परमोधी, (१)
 खार समंद परीलो । (२)
 खार समंद परै परै रै चौखंड खारू , (३)
 पहला अंत न पारूं । (४)
 अनंत कोड़ि गुर कै दांवरिण विलग्या, (५)
 कररी साच तरीलो । (६)
 सांभै जमूं सवेरै थापंणि, (७)
 गुर की नाथ डरीलो । (८)
 भगवीं टोपी थळ सिरि आयौ, (९)
 हेत मेल्हांण करीलो । (१०)

अबाराय बधाई वाजै,	(११)
हिरदै हरि सिंवरीलो ।	(१२)
विसन मया चौखंड किरसांणी,	(१३)
जंबू दीप चरीलो ।	(१४)
जंबू दीप असो चरि आयौ,	(१५)
इसकंदर चेतायौ ।	(१६)
मान्यौ सील हकीकथ भाग्यौ,	(१७)
हक की रोजी धा'यौ ।	(१८)
ऊंनथ नाथि कुपह का पोह मां आण्यां,	(१९)
पोह का धुरि पोहचायौ ।	(२०)
मोरै धरती ध्यान वणासपति वासौ,	(२१)
उजू मंडळ छायो ।	(२२)
गींदू मेर पगांणै परबत,	(२३)
मनसा सौडि तुलायौ ।	(२४)
अै जुग च्यारि छतीसां अवर छतीसां,	(२५)
असरां वहै अंधारी,	(२६)
म्हां तो खड़ा विहायो ।	(२७)
तेतीसां की वरग वहां म्हे,	(२८)
बा'रां काजै आयो ।	(२९)
बा'रां काजि घंणा न ठाहर ।	(३०)
मतां त डील्ले डील्ले कोडि स्वायो ,	(३१)
म्हे उजू मंडळ का रायो ।	(३२)
समंद विरोळ्यौ वासिग नेतै,	(३३)

मेर मिथांणी पायो ।	(३४)
सैसा अरजंन मार्यौ कारज सार्यौ,	(३५)
जदि म्हे र्हंसि दमांमां वा'यौ ।	(३६)
फेरी सीत लई जदि लंका,	(३७)
तदि म्हे ओथै थायो ।	(३८)
दहसिर का दस मसतग छेद्या,	(३९)
बांण भला निरतायो ।	(४०)
म्हे खोजी छां विड होजी नांहीं,	(४१)
ल'हि ल'हि खेलंत डायो ।	(४२)
कंसासुर सूं जूवै रमिया,	(४३)
सहजै नंद हरायौ ।	(४४)
कूंत कंवारी करण स मांणौं,	(४५)
तिंहका पोह पोह पड़दा छायो ।	(४६)
पाहै लाख मजीठै पाखो,	(४७)
वनफळ राता पींभू,	(४८)
पांणि कै रंगि धा'यो ।	(४९)
ते पांणि चाखि न चाख्या	(५०)
भाखि न भाख्या,	(५१)
जोय जोय लीया फळ फळ कैर रसायौ ।	(५२)
थे जोग न जोग्या,	(५३)
भोग न भोग्या,	(५४)
ना चीन्हों सुर रायो ।	(५५)
कंण विण कूकस कांयौ पीसौ,	(५६)

निहचै सरी न कायौ ।	(५७)
मै अवधू निरपेखी जोगी,	(५८)
सहल नगर का रायो ।	(५९)
जो ज्युं गावै सो त्यू थरपां,	(६०)
साचां सू सत भायो ।	(६१)
मेरै मन ही मुंदरा तन ही खंथा,	(६२)
जोग मारग सह डायो ।	(६३)
सात सायर म्हे कुरलै कीया,	(६४)
ना म्हे पिया न रह्या तिसायो ।	(६५)
डाकणि साकणि निंद्रा खुध्या	(६६)
अै म्हारै ताबै कूप छिपायो ।	(६७)
म्हारै मन ही मुंदरा तन ही खंथा,	(६८)
जोग मारग सह कीयो ।	(६९)
डाकणि साकणि निंद्रा खुध्या,	(७०)
अै म्हारै मूलि न थीयो ॥२७॥	(७१)

Everywhere in this universe Brahm pervades. Guru Maharaj says that he has come here in this world to spread the true knowledge about Brahm or Parmatma so that human beings can achieve moksha. Guru Maharaj says “the purpose of my coming here is to guide millions of living being to do good deeds so that they can reach the state of moksha. I have taken the path of yoga and mastered all its lessons. I have learnt and mastered secrets of all the seven chakras. I am a complete yogi. Hope, desire, sleep, hunger and thirst etc are not even part of my nature. “

A number of people who were trapped in salty waters of oceans

have benefitted from the knowledge received by them from listening to the guru. (Here Guru Maharaj says symbolically that the hunger of the people trapped in everyday worldly things and emotions like jealousy and attachments has been satisfied by eating good and tasty food of knowledge received from the guru). Outside and away from the physical world (symbolically stated here as ocean of salty water) lies the vast universe which has no beginning or end that is it is infinite. Everywhere in this universe Brahm pervades. (The word Brahm is considered to portray the Supreme Guru). Earlier many million living beings crossed the ocean of attachment (that is reached the state of moksha) due to their own good karmas or deeds and blessings of the Guru. (In this world when the dharma gets very weak and the corruption and immorality dominate Lord Siva performs the dance of destruction- called the time of "Pralaya". Lord Vishnu dissolves the whole world and goes to sleep. The darkness and the night of Lord Vishnu's sleep lasts for many hundreds of years. When Lord Vishnu wakes up the world is regenerated afresh all over again). O People! have fear of this Parmatma and do good karmas during your lives. (Speaking now as manifestation of Vishnu) Guru Maharaj says that "I have come here as a sadhu with *bhagva* color cap on my head and I am sitting on the Smrathal sand dune. The purpose of my coming here is to guide millions of living beings to do good deeds so that they can reach the state of moksha." Every place and every direction is filled with the light of glory of Bhagawan Vishnu. One should remember and do jappa (silently) of Vishnu in one's heart. The entire universe is creation of Vishnu due to his kindness. Make use of your life as a human being to fulfill the purpose of your birth that is do deeds that lead you to achieve moksha. Guru Maharaj says that he has come here in this world to spread the knowledge so that

human beings achieve moksha. "I enlightened Emperor Sikander Lodi with the knowledge (about Parmatma and Brahm). Consequently, he (Sikander) adopted the principle of kindness and realized the true reality. He (Sikander) started to live on only his rightful share of things (without taking away others rights). Guru Maharaj says that many people have adopted his message of kindness which has guided them to change their lives from undisciplined to disciplined and from cruelty to kindness and compassion. The change has helped them to abandon the path of bad karmas and take the path of good karmas. Taking the path of good karmas will lead them to the state of liberation (from the cycle of birth and death). Guru Maharaj says (describing Vishnu using himself as medium) that he always keeps the world in his attention and he pervades in all the vegetation on this earth. He says that he is spread out in the whole universe. He says further that Sumer Mountain makes his pillow and other mountains are at his feet. He says that the power of his will is his cover or pull-over, All the four yugas (time cycles) – Sat-yuga, Treta-yuga, Dwapar-yuga and Kali-yuga and thirty six sets of the four yugas along with all the physical things were swallowed by the darkness of time. However I (as manifestation of Vishnu) was and am not affected by time. I remained and will remain standing still totally unaffected or unchanged. The purpose of my coming to this physical world has been to liberate 330 million living beings. This time I have come here to liberate the remaining 120 million living beings. After these 120 million living beings are liberated I shall not stay here in the physical world.

Speaking further as manifestation of Vishnu and describing powers of Vishnu, he says that if he desires he can create millions of physical bodies from a single body. I (as Vishnu) am the king of the paradise of the universe. While churning

the ocean, I used Vasuki cobra as a rope and penalized Mandranchal with the product of churning. Appearing in the form of Parsuram I killed Sahsrarjun in order to accomplish the task. I declared victory by getting rid of all the khatryas from this earth 21 times. Appearing as Rama I attained victory over Lanka and freed Sita from Ravana. In order to accomplish this I used arrows to behead all the ten heads of Ravana. I am always in search of people with good deeds; I am not a stranger or ignorant. I deal with and handle people according to what they are. I dealt and gambled with the demon Kans (I killed Kans at an opportune time and went to live in the form of Krishna with the Nanda family as Nanda's child. Karan was born to virgin Kunti; I always kept her respect and prestige. I dealt with all these persons according to their deeds and characters. One cannot get the taste of a fruit without tasting it. Any two fruits with the same color will not necessarily taste the same. One can judge a fruit only by tasting it, not by looking at its color only. In the same manner, one may understand or know about Brahm or Supreme Being only by experiencing him and not by any appearance. O! You have neither devoted yourself to be a true yogi nor fully experienced yoga; you have not made efforts to take and practice a path that may lead you to experience Brahm or the Supreme Being. Instead, you have spent all your life to pursue physical worldly things. Why are you grinding dry plants without any grain in them? In other words do not waste your time and life in non-productive activities. It is definite that the non-productive activities will not lead you towards achieving moksha or liberation.

Guru Jambhoji says "I am a yogi with no preferences or prejudices. I am king of Paradise. Whoever comes here with whatever feelings and sincerity, he/ she gets rewarded accordingly. Those who come with truth get rewarded with

truth. Mudra is in my mind and my body is my *kantha* (quilt or blanket). I have taken the path of yoga and mastered all its lessons. I have learnt and mastered secrets of all the seven chakras. Neither have I drunk the nectar nor am I thirsty for the nectar. I have reached the state and form which does not change. (This is the highest accomplishment of a yogi where the yogi experiences Brahm and becomes one with the Brahm). Hope, desire, sleep and hunger are all under my full control. I have mastered all the paths of yoga. I am a complete yogi. Hope, desire, sleep, hunger, thirst etc are not even part of my nature.

[28]

सबद - २८

- आयो हकारो जीवड़ो बुलायो, (१)
 कहि जीवड़ा, के करण कुमायो ? (२)
 थरहर कंपै जीवड़ो डोलै, (३)
 उत माई पीव न कोइय न बोलै । (४)
 सुकरत साथि सखाई चालै । (५)
 सामीं पवणां पांणी नवरिण करंतो, (६)
 चंदे सूरै सीस नवंतौ, (७)
 विसना सुरां पहि पूछि लहंतो । (८)
 ई ह खाट्यौ जळमंतर सांमी, (९)
 इह निस तेरो नांव जपंतो । (१०)
 निगंम कमाई मांगी मांग, (११)
 सुरपति साच सुरां सूं रंग, (१२)

सुरपति साच सुरां सूं मेळो,	(१३)
निजपो खोजि धियाइयै ।	(१४)
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पवंणा भोलै तुस उडैला,	(२३)
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ऊं क्यूं भलौ ज आप न फरियै,	(२५)
अवरां अफर फराइयै ।	(२६)
ऊं क्यूं भलो ज आप न जरियै,	(२७)
अवरां अजर जराइयै ।	(२८)
ऊं क्यूं भलो ज आप न मरियै,	(२९)
क्यूं अवरां मारण धाइयै ।	(३०)
पहलू किरिया आप कुमाइयै,	(३१)
तो अवरां नै फुस्माइयै ।	(३२)
जे क्यौह कीजै मरण पहलू,	(३३)
मत भळकइ मरि जाइयै ।	(३४)
सुच सिनांन करौ क्यूं नांहीं,	(३५)

जीवड़ा काजै न्हाइयै ।	(३६)
सुच सिनांन कियौ जिण नांही,	(३७)
होय वतूळा वहियै ।	(३८)
सील विवरजत जीव दुहेलो,	(३९)
जमपुरियै संताइयै ।	(४०)
रतन कया मुखि सूवर वरगो,	(४१)
अभखळ भंख्या पाइयै ।	(४२)
स्वा मण सोनो करणै पाखो,	(४३)
किण परवाह चलाइयै ?	(४४)
एक गऊ गवाळा रिष मांगी,	(४५)
करण पखो किण सुरह सुवळ दुहाइयै ।	(४६)
करण पखो किण कंचण दीन्हौ,	(४७)
राजा कवंग कहाइयै ?	(४८)
रिण रूधै सामी करणै पाखो,	(४९)
कुरण हीरा डसण पुळाइयै ?	(५०)
किंह निस धरम हुवै धुरि पूरौ,	(५१)
सुर की सभा समाइयै ?	(५२)
जे नंविंयै नवणी खंविंयै खंवणी,	(५३)
जरियै जरणी करियै करणी	(५४)
सीख हुई घरि जाइयै ।	(५५)
इह निस धरम हुवै धुरि पूरौ,	(५६)
सुर की सभा समाइयै ।	(५७)
किंह गुण विदरो पारि पहंतो,	(५८)

करणों फेरि बसाइयै ?	(५९)
मन मुखि दांन ज दीन्हौ करणौ,	(६०)
आवागवण ज आइयै ।	(६१)
गुर मुखि दांन ज दीन्हौ विदरै,	(६२)
सुर की सभा समाइयै ।	(६३)
निजपोह पाखो पारि असी परि,	(६४)
जाणै गीत विवाहे गाइयै ।	(६५)
भरमी भूला वाद विवाद,	(६६)
आचार विचार न जाणत स्वाद,	(६७)
कीरति कै रंगि राता मुरिखा मन हठ मरै,	(६८)
से पार गिरांयै कतो ऊतरै ? ॥२८॥	(६९)

In this Sabad, Guru Jambhoji emphasizes that one's karmas are more important than words. The righteousness of dharma must always guide one's karmas. Even while performing duty one must always be conscious of right and wrong. A duty well done for wrong cause or with wrong means cannot lead to the attainment of moksha. Dharma must always guide actions.

At the moment of death, the Lord's messenger comes and takes the life force (one may say the spirit) of a person or a living being to the Lord's Justice hall, where the ultimate justice is administered. The beholder of the dharma i.e. the Lord then asks him (the life force) "tell us about the good you have earned during your life through good and righteous actions". Although the Lord already has the accounts of his actions, the Lord directs the spirit to elaborate in his own words. The spirit starts to shiver in fear because he knows that now he cannot escape by giving false accounts. In other words, the spirit has to

evaluate himself honestly his own life's actions and he cannot hide his wrong doings. In the Lord's court of justice, the spirit did not have his mother or father or any other close well-wisher to protect or defend him. The spirit has to face alone his life's actions. Only the honest, good and right deeds are one's companion and friend on the day when the ultimate justice provider i.e. the Lord administers the final judgment.

Oh Swami (Lord), (If only I had known that I will have to account for my life's actions) I would have humbly performed my actions for the good of others just as the water and air give themselves for the survival of others. I would have been as regular and faithful with humility in performing my good actions as the sun and moon are in giving (energy) to the life on this earth. (If I had known) I could have taken guidance from enlightened good persons. Oh Lord, I earned this (human) life form by doing good actions (karma) in my several previous lives in different life forms. (If only I had known that I would have to account for my actions) I would have always (day and night) performed all my actions in your name and glory.

In the ultimate justice court, only true and honest actions matter. Lord Vishnu loves only the truth and honest actions. Only those holding truth and honesty get to see Lord Vishnu. Therefore, always be truthful and seek the truth about yourself.

If the land is fertile, if farmer is good, and with the arrival of rains if the land is ploughed and seeded then one will expect to have good crops. After the crop ripens, one should separate the grain crown from the main plant and crush the crown (without crushing the grain). One should subject it to blowing wind in order to completely separate the grain from husk. By doing this the husk will be blown away from the grain and thus it will be separated. You must use both the grain as well as the husk. The teachings of a guru blow away the ignorance that

covers the knowledge about self just like the wind blows away the husk from the grain. [The farming and harvesting technique described here was practiced in olden days in India during Guru Jambhoji's time.]

How can it be fair to preach others to do something with full commitment when you do not do the same yourself? How can it be fair to preach others to exercise controls on desires, anger and greed when you do not have the controls yourself? How can it be fair that you do not want to die but you are ready to kill others (including other living beings)? First do a task yourself then only preach others to do it. Whatever you plan or wish to do, you must do it now before you die, because death can strike any time very fast like lightening.

Oh, people! Why you do not keep your body and mind (including intentions) clean and pure? For the advancement (benefit) of your atma, keep your actions, speech, body and mind clean and pure. Those who do not have this purity are like tornado (whirlwind) storm blowing (roaming) aimlessly with unknown or unpredictable directions. In other words, such persons spend their lives without any purpose or direction to lead them.

A person without calm and sweet nature (temperament) is without peace with himself. (In other words, one without calm nature cannot live with contentment and satisfaction.) Such a person's atma will suffer even after his death. Those who have foul speech or do not have honesty and purity in their speech, and talk or argue without purpose are like people having human body with the mouth of a pig. (A pig puts his mouth to eat anywhere, dirty or filthy. Talking without sweetness or calmness or purpose is like a pig eating anything that may even be impure, filthy, dirty or rotten.)

Who could match the generosity of Karan, who as a part of

his daily activity used to give in charity *sava man* (about 50 kilogram, symbolic way of saying lots) of gold? (Karan is a character in Mahabharat. See comments on him elsewhere.) A cow caregiver sage when asked Karan to donate a cow, Karan gave in charity a milk-providing cow with a calf. Who else other than Karan can be so generous in giving in charity? No one else could match the generous charitable deeds of gold-giver Karan. No king or emperor is known to be as brave and generous as Karan. Even when he was dying due to injuries during the war of Mahabharat he pulled out his gold and gem laden teeth to give them in charity (to Krishna).

In spite of his generous charitable acts, Karan did not achieve moksha (nirvana). If generous acts of charity are not sufficient then what should one do to achieve the moksha? [Guru Jambhoji then points the way to moksha in the following lines.]

A person who is always humble and calm, who in spite of having the authority and power is forgiving, who has full control on desires and anger, and who does his duty guided by (dedicated to) righteousness (based on the teachings of true guru i.e. dharma of right and wrong) goes to the Lord's house i.e. achieves moksha. When one leads one's life with these principles one surely (definitely) attains the state of moksha. [The important thing to note is that doing duty without the guidance of dharma is not sufficient to lead one to moksha or liberation. Right cause for any karma or duty is essential.]

(Guru Jambhoji then asks) "What were the reasons that Vidur (another character in Mahabharat) attained the state of moksha, but Karan (who was very generous in giving in charity) did not?"

[Guru Jambhoji then answers his own question in the following.] Karan performed his charity tasks with selfish motives (of

attaining fame); hence, he did not attain the state of moksha. (Whereas) Vidur performed his charity tasks without any selfish motives (i.e. following the dharma of righteousness); hence, he attained the state of moksha.

[In addition, even though Karan performed his duties faithfully (he even gave his life while doing his duty) he was doing it for the Kaurvas who were greedy and devoid of dharma in their karma. In other words doing duty without the guiding principles of dharma does not lead to moksha or even completeness in life. Therefore, even in performing any duty one must follow the guiding principles of dharma.]

A person without self-realization (atma-gyan – knowing the nature of one's own atma) cannot achieve moksha or fulfillment of one's life; his/ her pleasures in life are like marriage songs, which last only shortly. Many live with false notions and are lost in worthless arguments; they have not tasted the fruits of good deeds or thoughts (they only know how to talk with no support for their words with actions). Such people waste their lives in worldly greed and self-conceit with ignorance. How can such people attain the state of enlightenment or moksha?

[29]

सबद - २९

- भल मूळ सींचो रे प्रांणी, (१)
ज्युं का भल बुधि पावौ (२)
जांमण मरण भव काळ न आवौ । (३)
भल मूळ सींचो रे प्रांणी (४)
ज्युं तरवर मेल्हंत डाळूं । (५)

हर परहरि की आण न मांणी,	(६)
भंख्या भूला आळू ।	(७)
देवां सेवां टेव न जांणी,	(८)
न वंच्या जम काळू ।	(९)
भूला प्राणी ! विसन न जंप्यौ,	(१०)
मूळ न खोज्यौ,	(११)
फिरि फिरि जो'या डाळू ।	(१२)
विण रैणायर हीर न नीरै,	(१३)
गज न सीपे,	(१४)
तके न खोळ्या नाळू ।	(१५)
चलंण चलंतै, वासि वहंतै,	(१६)
जीव जीवंतै, सासि फुरंतै,	(१७)
काया नवंती,	(१८)
कांय रे प्रांणी तै विसन न घाती भाळू ?	(१९)
घडी घटंतरि, पहरि पटंतरि,	(२०)
राति दिनंतरि, मासि पखंतरि,	(२१)
खिणि ओल्हरिबा काळू ।	(२२)
मीठा भूठा मोह विटंबंण,	(२३)
मकरि स'माया जाळू ।	(२४)
कबही को वांडो वाजंत लोई,	(२५)
घडिया महतकि ताळू ।	(२६)
जीवा जूंणी पडै परासा,	(२७)
ज्यूं भींवर मछी मछा जाळू ,	(२८)

- पहलू जीवडो चेत्यो नाहीं, (२९)
 अब ऊंडै पडिय पहारूं। (३०)
 जीव र पिंड विछोडो होयसी, (३१)
 ता दिन थाकि रहै सिर मारूं ॥२९॥ (३२)

In this Sabad, Guru Jambhoji asks people to put their faith and trust in Lord Vishnu at right time in their lives, and to perform good and right deeds instead of wandering off purposelessly in their lives. One must find qualities in a person before accepting him/ her as guru or for that matter a disciple or even a friend. Available time in one's life is limited and subject to end any moment without warning. One should not get involved or fall in love with sweet and false attachments of worldly material things and relations. They are all time-dependent and perishable. One must not get trapped in the web of this falsehood. One must pursue the basic truth or the roots of everything.

O' people, always nurture (सीचो) good roots i.e. always perform good and right deeds that lead to (or reward you with) good, healthy and balanced mind (भल बुधि). The balanced mind always makes right decisions distinguishing right from wrong. The ability to distinguish between right and wrong along with good karmas liberates you from the pain of death and joy of birth i.e. they give the abilities to lessen or eliminate the sorrow of losing and happiness of gaining. In other words, a person learns to remain even minded during the pains and joys of life. (Now giving an example of everyday in life) Just as watering the roots makes a tree flourish and develop healthy branches, performing good karma always results into good "things" in one's life.

You did not put your faith or trust in Lord Vishnu the Parameshwar (हर परहरि). (Alternatively, one can say, you did

not perform your actions keeping faith or trust in the Lord Vishnu). Instead, you wandered off (भूला) purposelessly in your life wasting (आळू) your speech (फ़स्र्या) and actions. You did not learn (जाणी) the habit (देव) of keeping company of divinely (देवा) persons. No one is spared (बच्या) of the impact and judgment of time (काळू).

Oh! You lost-person (भूला प्राणी) without cause or purpose, you did not pursue Lord Vishnu. You did not search to discover (खोज्यौ) the basic roots, you wandered off and got lost in the branches, that is to say, you only went after the outwardly and superficially good looking worldly things but never sought to know and discover the basic roots of the reality.

Without a jewel-maker (रैणायर) a diamond (हीर) is not worth its full potential, every elephant (गज) in the waters (नीरै) (of the Sindh river) does not attain moksha (this relates to a story in the ancient book of Bhagwat – see note below), every sea-shell (सीपे) does not contain a pearl and they (तके) (i.e. sea-shells) are not seen or found in every water collection (खोज्या) or stream (नाळू).

[Without a jewel-maker (रैणायर) a diamond (हीर) is not worth its full potential, elephants or sea-shells are not seen (तके) or found in every water collection or stream. Every elephant seen in the waters (of Sindh River) does not attain moksha and every sea-shell seen in water collections or streams does not hold a pearl.]

An alternate interpretation could be as follows. Without the blessings or wishes of Lord Vishnu (the greatest of the great jeweler, shaper, maker, creator and provider of everything) there will not be or exist precious stones (i.e. diamond, ruby, pearl etc.), an elephant in water will not attain moksha, a sea-shell in the water of a stream or a collection will not hold a pearl.

One must search and find these qualities in a stone, water or a sea-shell. One must not blindly assume or take it for granted that every stone is a diamond, every water collection or stream holds sea-shell, or every sea-shell contains a pearl. The implication is that every person you meet is not necessarily full of knowledge or goodness. That is to say, one must find qualities in a person before accepting him/ her as guru or for that matter a disciple or even a friend.

Why did you not seek (घाती) to discover (भाळू) Lord Vishnu, while you were wealthy and influential, lived in a neighborhood where everyone respected you for your wealth and influence, you had a comfortable living and your body was healthy to bow (नवती) or respond to your command?

Time is passing (available time is decreasing for you) by the moment, day, night, fortnight, month or year. These divisions of time are only arbitrarily set by us. Time is continuous. Where it begins or ends, no one knows? For you though, the end (of the available time) (ओल्हरिवा काळू) may come any moment (खिणि). Do not get involved or fall in love with the sweet and false attachments (of worldly things) or do not cheat (to acquire them). They all are time-dependent and perishable. Do not get trapped in the web of this falsehood of material worldly things. These material things (attachments or acquisitions) change with time and are subject to perish.

Oh people (लोई), if strong stormy winds start to blow (वाइवो वाजत) suddenly (without advance warning), a stack of earthen pitchers (घडिया) carried by a woman on her head can go off-balance, fall on hard ground and break. (Figuratively speaking, the earthen pitcher symbolically represents a living person. Breaking of the pitcher symbolizes person's death. Sudden blowing of strong stormy wind symbolizes an unpredictable event or accident in life.) All living-beings (जीवा जूणी) are trapped

(पडै) in their time cycle and bondages (परासा), just as small or big fish (मछी मछा) get trapped in a woven-net (भीवर जाळू). (They are all bound to meet their time of death).

Earlier, when the time was right (पहलू), your conscious-being (जीवडो) did not wake-up to realize the importance of pursuing the basic truth of life that the power of time is supreme and you have limited access to it. Now you are fallen (पडिय) deep (ऊडै) and heavy like a mountain (पहारू) in trouble (due to your actions or karma). (You should have known that for sure) your conscious-being will separate from your body (जीव र पिड) one day (your death will come one day), and you will not be able to get rid of your wrongdoings even if you banged your head (सिर मारू) several times in tiring (याकि) (i.e. you regretted deeply).

[**Note:** There is a beautiful story, given in Bhagwat and written in poem form by the saint poet Surdas. The story says that once an elephant went to the Sindh river to drink water. In the waters there lived a powerful ferocious crocodile. When the elephant put his foot on the river bank and started to drink water, the crocodile grabbed elephant's leg and started to pull the elephant in water. The elephant started to drown. At that moment the elephant called Lord Krishna and prayed that he be saved. The story says that Lord Krishna appeared and blessed the elephant. The elephant thus achieved moksha.]

[30]

सबद - ३०

- कोडि गऊ दे तीरथां दानूं, (१)
पंच लाख तुरंगम दानूं, (२)
कंण कंचण पाट पटंबर दानूं, (३)

- गज हसती दानूं अति बळि दानूं, (४)
- ताथै सभ सीरि सील सिनांनू । (५)
- करण दधीच सिव र बळि राजा, (६)
- श्री राम ज्यौं बोहत करी आचारूं । (७)
- जां जां वाद विवादी, अति अहंकारी, लबधि सवादी, (८)
- किसन चिरत विणि, ना ऊतरिबा पारूं ॥३०॥ (९)

In this Sabad, Guru Jambhoji emphasizes the importance of character and honest conduct in one's life. The cleanliness of body, mind and actions are superior to any acts of physical charities. Respect others rights and have honest dealings with others without greed.

One may donate in charity one-hundred-million (कोड़ि) cows in pilgrimage, one may donate five-hundred thousand (पच लाख) horses (तुरगम) in charity, one may donate food, gold, clothes or cloth of cotton and silk, one may donate many elephants in charity, one may donate more than one's assets in charity, but the best of all and the most superior acts are to keep one's body clean by daily baths and have one's daily actions kind (सील), clean and honest. In other words, the cleanliness of body, mind and actions are superior to any acts of physical charities. [Respect others rights and have honest dealings with others without greed.]

[A comment: If one does not have honest dealing without greed and one does not respect others rights, then giving alms can only be construed as actions to win public praise and gain social recognition. If alms are given with any kind of selfish motives, then the giving is not a charity.]

Karan, Dadhichi, Sivi and Bali were well known kings and respected for their charities and sacrifices, but (one) should

have conduct and dealings (with purity) like Shri Rama.

[Karan, Dadhichi, Sivi and Bali were well known for their charities and sacrifices in the stories told in India. The motives behind their acts of charities were not necessarily of Dharma and purity.]

Those who argue for argument sake and are egotistic, greedy and adamant (may give large sums of charity but) cannot achieve *Moksha* (cannot swim across the ocean of attachment and sorrow that is cannot be above the sorrow of death and joy of birth). One must have the character and conduct of (Shri) Krishna in order to attain *Moksha*.

[31]

सबद - ३१

- कवंगण न हूवा कवंगण न होयसी, (१)
किरण न सह्या दुख भारूं ? (२)
कवंगण न गइया कवंगण न जायसी, (३)
कवंगण रह्या संसारूं ? (४)
अनेक अनेक चलंता दीटा, (५)
कळि का माणस कवंगण विचारूं ? (६)
जो जित हुंता सो तित नांहीं, (७)
भल खोटा संसारूं । (८)
कैहका पित माई बहण र भाई, (९)
कैहका पख परवारूं ? (१०)
भूली दुनियां मरि मरि जायै, (११)
न चीन्है करतारूं । (१२)

विसन विसन तूं भंणि रे प्रांणी,	(१३)
वळि वळि वारोवारूं ।	(१४)
कसणी कसिया भूलि न भयबा,	(१५)
भाग परापति सारूं ।	(१६)
गीता नाद कविता नांऊं,	(१७)
रंग फटा रस टारूं ।	(१८)
फोटक प्रांणी भस्मे भूला,	(१९)
भळ जे ऊं चीन्हें करतारूं ।	(२०)
जामण मरण विगोवो चूकै,	(२१)
रतन कया ले पारि पहूंचै,	(२२)
तो आवागवणि निवारूं ॥३१॥	(२३)

In this Sabad, Guru Jambhoji reminds us of the changeable nature of everything in this world. Everyone in this world is mortal, no one is eternal. All types of people (kings, spiritual leaders, politicians, accomplished or dumb) have gone from this world. No one stays here permanently. There is no other poem equal or comparable to the song of Bhagavad-Gita. The knowledge contained in the Bhagavad-Gita helps remove all the doubts and darkness in one's mind or thinking. It is only through good Karmas (deeds) that one achieves or receives good rewards. The Path of Karma Yoga guides one to realize Brahm in this phenomenal and physical world. If one understands and realizes (the indestructible or imperishable nature) of Atma then one is freed of the ignorance of birth and death (of the physical body form) and thus the joy of birth and pain of death. Thus, one achieves freedom from the coming to and going from this world. Hence, you human being must do the japa of Lord Vishnu. (You must do japa "Vishnu, Vishnu

...”), you must do this japa always and repeatedly.

(In this world) There is no one or there has never been anyone or there will never be anyone who is not feeling or has not felt or will not feel the load of pain (of some kind or the other).

Is there anyone who came to this world and did not depart from this world or who has come to this world and will not depart from this world? Who is living in this world permanently? (Everyone in this world is mortal, no one is eternal.) All sorts of people (kings, spiritual leaders, politicians, accomplished or dumb) have been seen to depart (from this world). What should we then think of a person living in this Kaliyuga? (In other words, a person living in this Kaliyuga can never be immortal.)

All persons, good or evil, who once were in this world, are not there now. Everyone goes, everyone leaves this world.

Will the relations of father, mother, sister and brother remain forever? Will the ones who care and are family remain forever? The world lives in illusion. People of the world forget that people are born and die. No one here is permanent. (Hence the relations are not permanent.). People are too occupied in the cycle of birth and death; they ignore and do not accept (and put trust in) the Parmeshwar i.e. the Absolute, the unchangeable, the Lord, the God.

Oh, you human being you must do japa (भणि) of Lord Vishnu. (you must do japa “Vishnu, Vishnu ...”), you must do this japa always (बलि बलि) and repeatedly (वारोवारू). You must tighten your belt (कसरी कसिया) to get ready with firmness, do not forget (भूलि) and wander (भयवा) off ignoring the fact that you will receive the fortunes (भाग) based on your karmas (सारू) only.

There is no other poem equal or comparable to the song of Bhagavad-Gita. Just like alum (फटा) separates (टारू)’ out impurities in water (रस), the knowledge contained in the

Bhagavad-Gita helps remove all the doubts and darkness in one's mind or thinking. [The Law of Karma is clearly stated in the teachings of the Bhagavad-Gita. It is only through good Karmas that one achieves or receives good rewards. The Path of Karma Yoga guides one to realize Brahm in this phenomenal and physical world.]

Human beings are lost in vain in illusions. How can one realize the Brahm without good Karmas? In other words, one cannot accomplish good results without putting honest efforts and following the path of good deeds.

If one understands and realizes (the indestructible or imperishable nature) of Atma then one is freed of the ignorance of birth and death (of the physical body form) and thus the joy of birth and pain of death. Thus, one achieves freedom from the coming to and going from this world.

[32]

सबद - ३२

- फुरण फुंहारै किसनी माया घरा वरसंतां, (१)
छलिया सरवर नीर, तैरू तेरयत तीर, (२)
जे तिस मरै तो मरियो । (३)
अनू धनू दूधू दहीयू घीऊं मेऊं टेऊं, (४)
जे लाभंतां भूख मरै, तो जीवंग ही विण सरियो । (५)
खेत मुकति ले किसनां अरथै, जे कंध हरै तो हरियो । (६)
सुकरत करतां हरकति आवै, तो ना पछतावो करियो । (७)
विसन जपंतां जीभ जू थाकै, तो जीभडियां विणि सरियो, (८)
भीखी लो भिखियारीलो जे आदि परम तंत लाधौ।

जाकै वाद विरांम विरांसौ सांसौ सरसौ ।

(९)

कुण कहिसी साल्हा साथै ॥३२॥

(१०)

In this Sabad, Guru Jambhoji emphasizes that greed has no limits. Hence, there is no satisfaction in spite of the plentiful availability of things. One should not sympathize with such greedy persons if they are discontented and unhappy. Offer all your karma to the Lord Krishna and work without greed. While doing something for noble cause if one has to overcome hurdles or barriers, then one should do so without regret. A person who gets tangled in the arguments for arguments sake and doubts everything (i.e. does not have faith in Brahm or Bhagwân) loses his/ her peace of mind.

With the blessings of the Lord Krishna (किसनी माया), rain-water appears as showers (from clouds) (फुरण फुहार) and when the rain is ample (घण), the lakes (सरवर) and ponds get filled (छलिया) with water (नीर). If a swimmer (तैरू) life-form is floating (तेरयत) near the banks (of a lake or a pond)(तीर) but is still thirsty, then this swimmer deserves to die of thirst (तिस).

[Implication is that in spite of the availability of water in plentiful if a water creature is thirsty, then he is thirsty not because of the lack of availability of water but because he does not want to make the effort of drinking the water or that his thirst is not satisfied no matter how much water is available. Greed has no limits and hence there is no satisfaction in spite of the plentiful availability.]

If one's life is dependent (टेऊ) on eating food grains (अनू घनू), milk, yogurt, ghee and dry fruits (मेऊ) and has plentiful of these available. In spite of this plentiful availability (लाभता) if the person is starving, then let that person die of hunger. The world can manage (सरियो) without such a person.

[Again, the implication is that in spite of plentiful availability of

food, if a person is starving then either he/ she is too lazy to eat or is too greedy to keep on wanting more. The world can do without such greedy persons.]

While doing one's karma on the karma-ground (खेत) as offering to the Lord Krishna (किसना अरथै) (i.e. doing work selflessly without greed) if one loses one's body (i.e. dies) (कध हरै) then let it be so (i.e. let there be death (हरिया). There is liberation (of Atma) (मुक्ति) in this kind of death. While doing something for noble cause (सुकरत) if has to overcome hurdles or barriers (हरकति), then one should do so without any regrets (पछतावो). If one's tongue (जीभ) gets tired of doing japa of Lord Vishnu then one can manage (सरिया) without this tongue (जीभडिया). (In other words no one should get tired of doing japa of Lord Vishnu. Enough is not enough.)

Always seek (लाधौ) to realize the roots of the Absolute reality (i.e. Brahm, Bhagwân or Ishwar) (आदि परम तत) even if you have to beg (भीखी) like a beggar (for it) (भिखियारीलो) leaving your ego or pride aside. A person who is tangled (सरसौ) in the arguments for arguments sake (वाद विराम) and doubts (सासौ) everything (i.e. does not have faith in Brahm or Bhagwân) loses his/ her peace of mind. Who will call (कहिशी) such a person a seeker (of Absolute Truth) and saint (साल्हा साधौ)?

[33]

सबद - ३३

- बलि बलि भणत वियासूं, (१)
ननां अगंम न आसूं । (२)
ननां उदक उदासूं, (३)

- बलि बलि भई निरासूं । (४)
- गळ नै पडी परासूं , (५)
- जां जां गरू न चीन्हों, (६)
- तइया सींच्या न मूळं , (७)
- को को बोलक थूळं ॥३३॥ (८)

In Sabads 33 through 36, Guru Jambhoji asks people to believe only those who have experienced “things” directly rather those who claim to know the “things” or who have only read about the “things”. The things include everyday worldly or spiritual. Knowing Brahm, Ishwar, God or Allah with rational or logical mind is not possible. Brahm can only be experienced. Even after experiencing, we, humans cannot know it in total.

Instead of the words like “Brahm, Ishwar, God or Allah” Guru Jambheshwar Maharaj uses the term moole (मूळ), The dictionary meaning of this term is root, beginning, source, birth, foundation, base, cause etc. In the context of its usage, it means root of everything, cause behind everything, beginning or end of everything, absolute and unchangeable truth behind everything. The implication of the term, therefore, is Brahm, Ishwar, Bhagwan, God or Allah.

Various well read and knowledgeable pundits (वियासू) write or talk about the elemental roots (i.e. the Absolute and unchangeable Truth) repeatedly (बलि बलि) without experiencing it. The books of Vedas enumerate reasons as to why the knowledge (of the Absolute) is incomprehensible (without experiencing it). The learned persons feel sad because the Absolute Truth is so complex and mysterious (उदक) that they cannot grasp it and know it (because it is unreachable through the rational faculty of the human mind). It is beyond the human ability to describe it.

Everyone is disappointed repeatedly (बलि बलि). They live several life cycles, but still fail to comprehend this knowledge, because perishables cannot understand or comprehend the imperishable. Those who do not seek and pursue to find the signs or symbols or markings of the Guru (meaning Brahm) cannot acquire the understanding of the Absolute Truth. People who claim that they know the Absolute Truth are false and hollow (थूळ) (in their claims).

Another interpretation could be that in order to know the truth about Brahm, one should only seek guidance from a Guru who has experienced the Brahm. Never believe the ones who only talk about knowing the Brahm, but have never experienced. There is a corollary of the above. Never ask others to do anything that you do not practice yourself or have not experienced it yourself.

[34]

सबद - ३४

- | | |
|----------------------|-----|
| काजी कथै मुलांणों, | (१) |
| न चीन्है फुरमांणों । | (२) |
| काफर थूळ भयांणों, | (३) |
| जइया गरू न चीन्हों, | (४) |
| तइया सीच्या न मूळं, | (५) |
| को को बोलक थूळं ॥३४॥ | (६) |

Those who talk about the Absolute do not know it. The Absolute can only be experienced, it cannot be known.

Kazi i.e. Mullah only knows to talk or lecture on the teachings

of Islam. He, however, does not truly recognize and understand Prophet Mohammad because he is only interested in lecturing. That is, he himself does not understand the teachings of the Prophet, because if he did then he would live his life as per the teachings rather than lecture others about them. Only lecturing about the teachings instead of living by them (i.e. practicing them himself / herself) makes him false and dishonest. He thus himself is Kafir (i.e. non-believer in spiritual Supreme Being, God, Brahm or Allah).

Those who do not seek and pursue to find the signs or symbols or markings of the Guru (meaning Brahm) cannot acquire the understanding of the Absolute Truth. People who claim that they know the Absolute Truth are false and hollow (थूळू) (in their claims). Another interpretation could be that one should only seek guidance from a Guru who has experienced the Brahm to know the truth about Brahm. Never believe the ones who only talk about knowing the Brahm, but have never experienced it.

[35]

सबद - ३५

- | | |
|-----------------------|-----|
| लोहो लंग लुहारूं, | (१) |
| ठाठा घडै ठठारूं । | (२) |
| उतिम क्रम कुंभारूं , | (३) |
| जइया गरूं न चीन्हों, | (४) |
| तइया सींच्या न मूळूं, | (५) |
| को को बोलक थूळूं ॥३५॥ | (६) |

Materials with the same source take different forms with the work and expertise of different kinds. The forms may be

different, but the root is the same. Similarly, the force behind the universe may manifest in different forms but all the same, it is the same force. We call this root cause of everything, which has no start and no end as Brahm. Different aspects or manifestations of Brahm can only be experienced; can never be known in total.

A blacksmith turns or forges pieces of iron metal (by heating then hammering them), into various useful things such as tools, ship anchor, cartwheels rim etc. An artisan hammers brass, bronze, copper, silver etc. and shapes them into beautiful and useful items like kitchen utensils etc. A potter makes beautiful and artistic earthen wares. The basic materials needed to make all these things come from the same planet earth. The blacksmith, artisan, and potter know how to use different materials coming from the same source planet earth and have the experience of turning them into various things. They know the secret and have the experience. They can explain and talk about their art. The planet earth is the same that is the source of different materials like metals, mud etc., and persons with experience and expertise can convert them into a variety of items. Similarly, the root, basic and absolute force or cause that lies behind the whole universe is the same and only one. Brahm is all pervading and all-powerful. The items that we see or feel are different but the root cause behind their existence is the same.

Those who do not seek and pursue to find the signs or symbols or markings of the Guru (meaning Brahm) cannot acquire the understanding of the Absolute Truth. People who claim that they know the Absolute Truth are false and hollow (बूढ़) (in their claims). Another interpretation could be that one should only seek guidance from a Guru who has experienced the Brahm to know the truth about Brahm. Never believe the ones who only talk about knowing the Brahm, but have never experienced it.

[36]

सबद - ३६

- रे रे पिंड स' पिंड, (१)
न्रघण जीव क्यौं खंड ? (२)
ताथै खंड विहंडं, (३)
घड़ी स' घड़ं । (४)
अइया पंथ कुपंथं । (५)
जइया गरू न चीन्हों, (६)
तइया सींच्या न मूळं, (७)
को को बोलक थूळं ॥३६॥ (८)

In this Sabad Guru Maharaj emphasizes again that the same Brahm pervades all living beings and hence do not hurt or kill other forms of life. Killing others will only hurt you. Realization of this truth will lead to the understanding and realizing of the roots of everything.

O' people listen, every living being's body (पिंड) is just like yours. (Every living being's body is created (घड़ी) the same way and from the same source, the creator is the same. All living being love their bodies the same way you love yours. When someone hurts your body, it hurts and pains you, so also every living being feels the pain when hurt.) Then why are you so cruel (न्रघण) to slaughter (खंड) other living beings body? (Why are you not realizing that the same Brahm pervades all living beings?). The act of destroying and slaughtering other living beings' body is wrong and evil. This path is wrong and evil (Do not follow that path.)

Those who do not seek and pursue to find the signs or symbols or markings of the Guru (meaning Brahm) cannot acquire the understanding of the Absolute Truth. People who claim that they know the Absolute Truth are false and hollow (थूळू)(in their claims). Another interpretation could be that one should only seek guidance from a Guru who has experienced the Brahm to know the truth about Brahm. Never believe the ones who only talk about knowing the Brahm, but have never experienced it.

[37]

सबद - ३७

- उतिम संग सु संगूं, उतिम रंग सु रंगूं । (१)
 उतिम लंग सु लंगूं, उतिम ढंग सु ढंगूं । (२)
 उतिम जंग सु जंगूं, तांथै सहज सु लीलूं । (३)
 संजम सुपथू, मरतकि मोख दवारू ॥३७॥ (४)

Company of good and divine minded people is the best company to keep. Attachment to Self knowledge i.e. knowledge of the universal consciousness is the best attachment to have. Crossing or swimming across the ocean of temptations of the worldly things is the best swim to have. The path of detachment is the best path to follow. The battle to control one's mind is the best battle to conduct. Therefore it is best to adopt these goals in life. In other words, it is best to tread these good paths with full self-control. Following this conduct in life is the way to attain Moksha after death.

[38]

सबद - ३८

- लखमंण लखमंण न कहि आयसां, (१)
म्हां थां पडै विरांऊ । (२)
लखमंण सो जिणि लंका लीवी रावण मार्यो, (३)
असो कीयौ संगरामूं । (४)
लखमंण तीनि भवण को राजा, (५)
तेरे ऐक न गांमूं । (६)
लखमंण कै तो लख चौरासी जीवा जूणी, (७)
तेरे एक न जीऊं । (८)
लखमंण छै गणवंतो जोगी, (९)
तैरे वाद विरांऊं । (१०)
लखमंण का तो लखण नाहीं, (११)
सीस किसी परि नाऊ ?॥३८॥ (१२)

A person must be judged by the qualities he or she possesses, not by the claims he or she makes to be or to possess.

O jogi of the Nâth panth (sect) (आयसा), do not claim yourself to be Laxman (younger brother of Lord Rama), because this creates differences (विराऊ) between you and me. (By saying so you claim yourself to be superior.)

Laxman is the one who conquered Lanka by killing Râvan in a fierce battle.

Laxman is king of the three worlds; you do not have control over even one village.

Laxman presides over eighty four lakh (8.4 million) forms of

life or living beings, you do not rule even a single living being. (So how can you claim to be Laxman?)

Laxman is a jogi full of noble qualities, whereas you only argue without knowing or understanding things. (So how can you claim to be Laxman?) You do not have a single noble quality of Laxman, then how can and why should I bow before you (even though you claim to be Laxman).

[39]

सबद - ३९

- तइया सासूं तइया मासूं तइया देह दमोई । (१)
- उतिम मधिम क्यौ जांणीजै विवरसि देखौ लोई । (२)
- जाकै वाद विरांम विरांसौ सांसौ सरसौ भोळो चालै, (३)
- तांहके भीतरि छोति ल्हकोई । (४)
- जाकै वाद विरांम विरांसौ सांसौ सरसौ भोळो भागौ, (५)
- तांहके मूळे छोति न होई । (६)
- दिल दिल आप खुदायबंद जागै, सब दिल जाग्यो लोई । (७)
- जो जिंदो हज काबै जाग्यो, थळ भी जाग्यो सोई । (८)
- नांय विसन कै मुसकलि घातैं, ते काफर सैतांनी । (९)
- हिंदू होय कै तीरथ धोकै, भूला रह्या इवांणी । (१०)
- जोगी होय कै गोरखहटडी धोकै मूंड मुंडावै, (११)
- के के वै पणि रह्या इवांणी । (१२)
- तुरकी होय हज काबो धोकै भूला मुसळमांणी । (१३)
- के के पुरुष अवर जागैला, थळ जाग्यो निज जांणी । (१४)
- जिंहके नादे विंदे सीले संजमे लखणे अंत न पारूं । (१५)

अजंण मांहि निरंजन आळै, सो गुर लखण कंवारू ॥३९॥

(१६)

In this Sabad, Guru Jambhoji emphasizes that everyone is endowed with the same light of Brahm or God. Everyone has the same (तइया) breath, the same flesh (and) the same life force in (his/ her) body (देह दमोइ). (Then) why should you consider (जाणीजै) anyone inferior or superior. One does not have to go far of places to seek blessings of the Brahm, because one can find Brahm in one's own inner self. Guru Jambhoji also emphasizes that Prophets have come in the past and will surely come in the future. One who focuses and meditates on his inner voice (नादे विदे), one who is calm with full control over one-self and one's mind, one who has unlimited divinely good qualities and one who lives in this world but has no desires and attachments, is the only one who is worthy of being called and accepted as Guru (for guidance in spiritual path).

(Everyone has) the same (तइया) breath, the same flesh (and) the same life force in (his/ her) body (देह दमोइ). (Then) why should you consider (जाणीजै) anyone inferior or superior; O' people (लोइ) why do you discriminate others?

One who is tangled in arguments full of doubts leads his/ her life in confusion without peace (of mind) and stays ignorant. Only such ignorant persons carry the feeling of superior and inferior in their hearts and practice discrimination.

A person from whose heart the arguments full of doubts, confusion and ignorance have gone (भागौ) shall be free of the discrimination feelings of superior and inferior. Such persons will see everyone with equal or same eye.

O' people know this, Brahm (God) resides in every person's heart. Know this that it is the same Brahm residing and lighting

up everyone's heart (life).

The Brahm or God who lit up the heart of Prophet Mohammad in Kaba, the same Brahm or God has lit the heart here at Samrâthal. It is the same enlightenment light source and power. (Then,) those who create hurdles in the japa (repetitive silent uttering of Lord's name i.e. worship) of Lord Vishnu are kafirs and shaitâns.

Being a true Hindu, if you are going to pilgrimage sacred places for worship and devotional acts then you are lost in ignorance. (Because Brahm resides right in you, you do not have to go long distances to find or realize Him.).

Those who claim to be yogi, but go to their guru's samâdhi to worship and shave off their heads, are lost in ignorance and stay ignorant.

Being a Moslem if you go to Kaba to worship or pray then you are lost in ignorance. (Because God or Allah is right here in your heart.)

There will be persons in the future with revelations who will show spiritual paths and guide people as Prophets. I (Guru Jambhoji refers to himself) have come here on Sambharâthal place to give spiritual guidance as a part of duty. (It is worth noting that Guru Jambhoji points out that He has come as a Prophet with revelations to show spiritual paths to people.) One who focuses and meditates on his inner voice (नादे विदे), one who is calm with full control over one-self and one's mind, one who has unlimited divine good qualities and one who lives in this world but has no desires and attachments, is the only one who is worthy of being called and accepted as Guru (for guidance in spiritual path).

[40]

सबद - ४०

- सपत पयाळे भुय अंतरि, (१)
अंतरि राखील्लो अटळा टळूं। (२)
अलाह अलेख अडाळ अजूनी सिभू। (३)
पवण अधारी पिंड ज लू। (४)
काया भीतर माया आळै। (५)
माया भीतर दया आळै। (६)
दया भीतर छाया आळै, (७)
छाया भीतर बिंब फळूं। (८)
पूरक पूरि पूरिल्ले पवण, (९)
भूख नहीं भात जीमंत कूण ?॥४०॥ (१०)

In this Sabad, Guru Jambhoji says that one can control and even eliminate one's desires or needs for material things by regularly practicing Pranayam – a breathing exercise detailed in the science of Yoga. Elimination of desires for material things leads to a detached way of life which enables one to see the image of Brahm i.e. universal conscious in every living form. The emotion of kindness to all living beings is the most superior quality of mind. By developing truly the emotion of kindness to all living beings one gradually starts to disentangle or disengage oneself from all-material things and thus acquires the state of a detached mind. The detached mind starts to understand and feel the true nature of Atma which is the reflection or shadow of the all pervading Brahm i.e. universal conscious. In this reflection one sees, nurtures and experiences the image of

Brahm (or God). One realizes that the entire universe is a reflection or an image of the Brahm (God). This is the true self-realized state of enlightenment. Thus living life with kindness and compassion to all living beings and practicing Pranayam regularly is a way to realize the formless and beyond-comprehension Brhaman.

[According to the Yoga science there are seven energy (shakti) centers (chakrâs) in human body - Mooldhara (root or earth chakra), Svadhishtana (Sex or Water chakrâ), Manipura (Naval or Fire chakra), Anahata (Heart or Air chakrâ), Visshudha (Throat or Ether Chakra), Ajna (Third Eye or Mind chakra), Sahasrara (Crown or Consciousness chakra). They are not physical chakrâs (centers) but they do have physical correspondences. These chakrâs help organize the physical body, although they cannot be perceived by means of the bodily senses and organs. For more detailed discussions please see any treatise on Yoga like that of Patanjali or "Path of Fire and Light volume 1 – Advanced Practices of Yoga by Swami Rama]

In our human body (synonym with planet earth - भुय) there are seven (सप्त) chakrâs – spread from the bottom most (synonym with patâl - पयाळे) Mooldhara to the Sahasrara or crown (synonym with sky - अतरि). By mastering these chakras especially the Sahasrara chakra one attains powers to control over the unavoidable and uncontrollable events such as death or needs such as hunger.

Brahm (God, Ishwar, universal conscience, or Alâha (अलाह) is beyond comprehension or description (अलेख), has no form, shape or branch (अडाळ), is ever existing with no birth or death (अजूनी) , and is self-supporting (सिभू). One can realize (लू) Brahm in one's own body (पिड) form by controlling and empowering (अधारी) the life-breath (पवण) (This can be

accomplished by mastering the chakrâs mentioned earlier via practicing the Yoga science).

Physical body (काया) houses mind which stores memory, mind-impressions (माया) and emotions, but mind is the king (आडै) of the body i.e. mind controls body and body-functions. The emotion of kindness to all living beings is the most superior quality of mind.

By developing truly the emotion of kindness to all living beings one gradually starts to disentangle or disengage oneself from all-material things and thus acquires the state of a detached mind. The detached mind starts to understand and feel the true nature of Atma which is the reflection or shadow (छाया) of the all pervading Brahm. In this reflection one sees, nurtures (फळू) and experiences the image (बिब) of Brahm (or God). One realizes that the entire universe is a reflection or an image of the Brahm (God). This is the true self-realized state of enlightenment.

One should learn the practice of inhaling air with one nostril while keeping the other nostril closed with a finger (पूरक). [This is first of the three components of the Pranayam (पचण - breathing) practice of Yoga discipline. The other two components are known as rechak (रेचक) and kumbhak (कुम्भक). Starting with this practice one should learn all the components (complete - पूरिले) of the Pranayam science. One should then practice and master the complete Pranayam. Regular practice of Pranayam awakens kundalini. Awakened kundalini rises to the chakra of Sahasrara. This practice leads to the control and empowerment of one's bodily and material-worldly needs. Thus one's hunger (instinct) remains satisfied all the time. When one does not have an appetite (भूख) who will eat (जीमत) or consume the material things (भात)?

[41]

सबद - ४१

- मोह मंडप थापि थापनं राखियंते अधरा धरू । (१)
आदेस वैसंते नरे स हंते, ते नरा अपरं परू । (२)
रंन मधे सून्य रहियौ, ते नरा अडरा डरू । (३)
ग्यांन खडगूं जथा हाथे, कूंण होयसी हमारा रिपूं ॥४१॥ (४)

In this Sabad, Guru Jambhoji asks people to free themselves from the attachments to perishable worldly things or relationships and direct their emotions of love to non-perishable spiritual things. In this world if one can conduct oneself without attachment to worldly things or relationships then one can lead his/ her life fearlessly. (One then does not have the fear of losing any thing or any one or even one's own life.) Who can dare to be enemy of such a person?

De-construct or destroy (थापन) the house of (worldly) attachments (मोह मंडप) that is rooted (थापि) in you, and carry (राखियते) your emotions to the sky (अधरा) i.e. to the higher level and keep them firmly there (guarding them against any worldly temptations). [In other words free yourself from the attachments to perishable worldly things or persons and direct your emotions of love to non-perishable spiritual things.]

Those (s;) people (नरे) who follow (वैसंते) the directions (आदेस) or guidance (of their Guru) to conduct their lives are able to destroy or kill (हंते) the attachments to the perishable worldly things, persons or relationships; such people (ते नरा) are able to reach beyond the material world and reach the world of non-perishable permanent joy and reality (अपर परू).

In this (मधे) world, (रंन) if one conducts oneself without attachment

(सून्य) to worldly things then one leads his/ her life fearlessly (अडरा). (One then does not have fear of losing any thing or any one.)

[If one can stay without any emotions in the middle of a war then one is able to fight the war without any fear of death or loss.]

If one possesses this knowledge (of the futility of attachments) then who can dare to be his/ her enemy? "I" (Guru Jambhoji) possess this knowledge then who can be my enemy?

[42]

सबद - ४२

- आयसां मगछाळा पावडी कांय फिरावो ? (१)
- मतूं त का दा उगवंतो भाण ठंभाऊं । (२)
- दोन्यौं प्रबत मेर उज्यागर, (३)
- मतूं त अध विच आंणि भिडाऊं । (४)
- तीन भवंण की राही रुषमंणि, (५)
- मतूं त थळ सिरि आंणि वसाऊं । (६)
- नवसै नदी निवासी नाळा, (७)
- मतूं त थळ सिरि गंग वहाऊं । (८)
- सीत बहोडी लंका तोडी असा कीया संगरानूं । (९)
- जांह बांणा म्हे रावण मार्यो, (१०)
- मतूं त कोवंड सोषा हाथे साहं । (११)
- कैरं पांडव जादंम जोधा, (१२)
- मतूं त गढ हथणापुरि आंणि वसाऊं । (१३)

- अति अनेरा वाग स वा'या, (१४)
- मतूं त सोवंन मिगा करि चराऊं । (१५)
- अति अनेरा पावस पांणी, (१६)
- मतूं त घण पाहंण बरसांऊं । (१७)
- आयसां ! मगछाळा पावडी कांय फिरावो ? (१८)
- मतूं त का दा उगवंतो भाण ठंभाऊं ॥४२॥ (१९)

Guru Jambhoji says that a truly accomplished yogi or yogini does not show-off for his or her accomplishments. He asks people that they should not believe those who make claims just to show off and get attention. Guru Jambhoji then speaks in first person about miracles and tasks of different Avatars of Lord Vishnu in different yugas or times. The followers of Bishnoi (Vishnoi) faith believe that Guru Jambhoji was Avatar of Lord Vishnu.

O' jogi, leader of the Nâth panth (sect) (आयसा) ! why are you showing off tricks with deer-skin (मगछाळा) and (wooden) slippers (पावडी)? (The question is rhetoric implying that a truly accomplished yogi does not show off his/ her accomplishments.)

In the following paragraphs Guru Jambhoji speaks in first person the powers of Lord Vishnu.

If I want (मतूं त), I could pause (ठंभाऊ) the rising sun (उगवंतो भाण) for a short duration (का दा).

If I want, I could make the two mountains - Sumeru (मेरे) and Udayagiri (उज्यागर) collide (भिडाऊ) together (अथ विच).

If I want, I could bring Rukhmani (consort of Lord Krishna), the queen of the three lokas (worlds), here and seat her at the Samrâthal (the sacred place where he used to give sermons to people).

If I want, I could make nine hundred rivers, eighty-nine creeks and Ganga (river) to flow here on the Samrâthal.

(In tretayuga,) Lanka was destroyed (तोड़ी) (by me) in a fierce war, and Sita was brought back (बहोड़ी) (by me). The arrows that were used by me (mhe) to assassinate the king Ravan (in that war), if I want, I could use the same (जाह) arrows (बाणा) with a bow (कोवड) held (साह) in my hands (हाये) to dry-up (सोषा) oceans.

If I want (मत् त), I could bring (आणि) back to settle (बसाऊ) the Kouravs, Pandavas and yadav warriors in the Hastinâpur fort (गढ) again.

If I want, I could plant to grow several (अति अनेरा) gardens (बाग) with lawns and create (करि) golden (सोवन) deer (मिगा) to graze (चराऊ)(in these gardens).

During monsoon-season (पावस) water (पाणी) rains from several (अति अनेरा) clouds (घण), (but) if I want I can make the same clouds to rain (बरसाऊ) rocks or stones (पाहण).

O' jogi, leader of the Nâth panth (sect) (आयसा) ! why are you showing off tricks with deer-skin (मगछाळा) and (wooden) slippers (पावडी)? If I want (मत् त), I could pause (ठभाऊ) the rising sun (उगवतो भाण) for a short duration (का दा).

[43]

सबद - ४३

- सपत पयाळे त्यौह तिरलोके (१)
चवदा भुंवणे गिगन गहीरे (२)
बाहरि भीतरि सरब निरंतरि (३)
जहां चीन्हें तहां सोई । (४)
सतगुर मिलियौ सतपंथ बतायौ भ्रांति चुकाई (५)

अवर न बूझिवा कोई ॥४३॥

(६)

In this sabad, Guru Jambhoji says that one can understand and realize the unifying truth that Brahm is all pervading and all powerful only with the guidance and grace of a true guru.

(Supreme fundamental power or force i.e Brahm) pervades all seven (सप्त) underworlds (पयाळे), all three lokas (worlds)(तिरलोके) fourteen palaces and deep sky (गिगन गहीरे), outside, inside and everywhere without any change in one form (निरतरि); where ever you look (जहा चीन्है) in any direction or in any thing –living or nonliving, Brahm is there (तहा सोई) . (Brahm is all pervading and all powerful.)

When you find and learn from a satguru (true guru) he will show you (and guide you on) this true path (सतपथ) to remove (चुकाई) any differences (भ्रति) that you may see (or any doubts you may have); no one else or no other way (अवर) you can find and realize (बूझिवा) this truth to see the light of this knowledge and understand the mystery of Brahm.

[44]

सबद - ४४

सुंणि राजिंदर, सुंणि जोगिंदर, (१)

सुंणि सेखिंदर, सुंणि सोफिन्दर, (२)

सुंणि काफिंदर, सुंणि चाचिंदर, (३)

सिध क साध क हां'णी । (४)

भूठी काया उपजत विणसत, (५)

जां जां नुगरे थिति न जाणी ॥४४॥

(६)

Human or any other living body is temporary, it is not everlasting reality. Guru Jambhoji says that all people must understand this and not have pride in something which will not last forever.

Listen (सुणि) o' emperor, listen o' yogi, listen o' shekh, listen o' sufi, listen o' kafir (atheist), listen o' chisti (or a truthful person), o' sidhi (truly enlightened) and o' sadhu (one who is not attached to worldly things) listen to (the following) story (कहाणी).

This (human or any other living being) body (काया) is false (भ्रूटी) – not ever lasting, it is subject to birth (उपजत) and death (destruction)(विणसत). Those who have not received knowledge from a guru (नुगरे) do not know (जाणी) this. (Such people will be covered in the darkness of falsehood.)

[45]

सबद - ४५

- आयसां काहै काजै खेह भकरुडो, (१)
सेवो भूत मसांणी ? (२)
धडै ऊ धै बोह बरसत मेहा, (३)
तिंहमां किसन चिरत विणि, (४)
पड् यौ न पड़िसी पांणी । (५)
जोगी जंगम नाद डिगंबर, (६)
संन्यासी ब्राहमण वंभाचारी, (७)
मनहठ पडिया पिंडत, (८)
काजी मूल्ला खेळै आप दुवारी । (९)

निहंचै काऊ वाऊ होयस्यै,

(१०)

जे गुर विणि खेल पसारी ॥४५॥

(११)

In this sabad, again Guru Jambhoji emphasizes that a truly accomplished yogi or yogini does not show off his or her accomplishments. He/ she does not put up any façade in order to reach the state of Brahm realized person. Without receiving knowledge and guidance from Guru, all actions, performances and facade directed to realize Brahm are doomed to be lost and wasted.

O' jogi, leader of the Nâth panth (sect) (आयसा) ! For what reason do you apply ash on your body (खेह भकरुडौ) and worship (सेवो) ghosts in cremation grounds? (Actions of this nature can never lead one to Brahm realization or experience.)

A pitcher lying upside down has never collected and can never collect water without Lord Krishna's blessings, even if it rains very heavily. That is to say, if your karmas, deeds or actions are not right then you can never realize Brahm. (Then why put up this façade applying ash and worshipping ghosts in cremation grounds?)

Jogi, Lingâyat Shiviats (जगम), players of singi (a musical instrument) (नाद), Digambar Jain sadhus (who do not put-on any clothes) (डिगबर), sanyâsis, Brahmins, brahmacharis, learned Pandits, Kajis and Mullahas are self centered (मनहठ) because they all are staying and playing in their own narrow paths and thinking (आप दुवारी). Without receiving knowledge and guidance from Guru, all actions and performances directed to realize Brahm are definitely (निहंचै) doomed to be lost and wasted just like the noise made by crows (काऊ वाऊ). (Again why put up all the façade?)

[46]

(सबद- ४६)

- राज गयै राजिंदर भुरवै खौज गयै नू खोजी । (१)
लाख मिई गिरहयंत भुरवै आथि विहूणां लोगी । (२)
मोर फड्यै किरसाण भी भुरवै विंद गये नूं जोगी । (३)
जोगी जंगम जतिया तपिया जती तपी तक पीरुं । (४)
जिणि तुलि भूला पांहण तोलो तिणि तोलो न हीरुं । (५)
जोगी सो तो जुगि जुगि जोगी अब भी जोगी सोई । (६)
थे कानं चिरावौ चिरघट पहरौ, पाखंड पोह न कोई (७)
जटा वधारौ जीव सिंघारौ,
आयसां इहां पाखंडे जोग न होई ॥४६॥ (८)

One cannot be a true yogi if one does not detach oneself from worldly things. If one is not truly detached from worldly things, one cannot avoid sadness in this world. Mere pretenses without detachment do not take one on the path to become a true yogi.

A family-man (गिरहयत) is sad upon the death (मिई) of his wife (लाख); likewise (poor) people are sad without (विहूणा) wealth (आथि). Farmers (किरसाण) are sad upon the loss of cobs on their crops; likewise a yogi (who practices meditation) is sad when his/ her focus (विंद) (of meditation) is lost.

Yogi, Lingâyats - Shiviats (जगम) (followers and worshippers of Lord Shiva), long hair *sadhus*, *tapasvis* (who deny themselves of all physical and worldly things in order to focus on their devotion to Divinity), Islamic fakirs who live below ground level (तक) in basements, Islamic peirs (पीरु) – (all of these and everyone else are sad about losing something or the other).

O' people! The balance (तुल्ल) meant to weigh diamonds (हलरू); you are making mistakes and using it to weigh (तोलु) pebbles (पलहण). Balance here is used as a simile for life, diamond for good deeds and rocks for wrong or bad deeds. In this physical world, everyone is sad about something or the other; however, in this life as human beings we should focus on doing good deeds rather than on bad or wrong deeds.

A true yogi will always (in every yuga) (जुगल जुगल) be a true yogi; he does not need to make any pretense or faade to prove that he is a yogi.

Hey, you  ayas you make so many false pretenses and put on the faade (पलखडे) of piercing your ears (कलन चलरलवल), wearing a strip of cloth (चलरखट), grow long hair and kill (sacrifice) animals (जीव सलघुलरल). There is no place for such pretenses (पलखडे) in the path of a yogi. Doing this kind of faade you are not practicing the path (पुलह) of a true yogi; you cannot be and are not a true yogi.

[In short, you cannot be a true yogi if you do not detach yourself from worldly things. If you are not truly detached from worldly things, you cannot avoid sadness in this world. Mere pretenses without detachment do not take one on the path to become a true yogi.]

[47]

(सबद - ॡॡ)

खरतर भुलुलु खरतर कंथल, कलंध सहु दुख भलरुं । (१)

जुगल तणी थे खबरल न पलई, कलंय तजुयल घर बलरुं ? (२)

ले सुई धलगल सीवलण ललगल, करड कसीदी मेखलळलडुलु । (३)

जड जटलधलरल लंघु न पलरल, वलद वलवलदे वेकरणुं । (ॡ)

थे वीर जपौ वैताळ धियावौ, कांय न खोजो तंत कणौं (५)

आयसां डंडत डंडू मुंडत मुंडू मुंडत माया मोह किसू ? (६)

भरमी वाद विवादे भूला, कांय न पाळी जीव दयूं ?॥४७॥ (७)

In this Sabad, Guru Jambhoji emphasizes that one should abandon the pretense and façade of a yogi in adapting outward dress and looks; instead one should practice kindness to all living beings (a fundamental characteristics of a yogi) and seek the Absolute Truth of Brahm.

Carrying always a bag (फोळी) on your shoulders is hard (खरतर); carrying always a quilt (कथा) on your shoulders is hard, (because) you have to bear the pains of carrying this load on your shoulders (काध).

(You have adopted the dress of a yogi in pretense but,) you have no knowledge of yoga, then why did you abandon your home and household duties?

(Speaking symbolically) Taking (ordinary) needle and thread you are trying to embroider (कसीदी) a fabric made of camel hair (करड) in order to stitch (सीवण) your long (yogi) dress (मेखळियौ). (You cannot do fine work of embroidery on a rough fabric with ordinary needle. Without properly preparing yourself and learning about yoga you cannot become a yogi by pretense only.) Such ignorant persons ((just) with long hair (in pretense) cannot attain enlightenment; these people are tangled in wrong deeds (वेकरणौ) and (shallow and meaningless) arguments (विवादे).

You Jogiyo, you do japa of (fifty two) braves and worship spirits and ghosts; why do you not search for the Absolute Truth (I,e, Brahm) (तत कणौ)? Oh, you Jogiyo why are you suffering from the pain and penalty of carrying load on your shoulders of bags? Why do shave your heads? Having shaven your heads like yogis (and pretending to be yogis) why do you

then have attachments and love for the worldly material things?
You have lost yourself in false arguments; instead why not
practice (पाळी) kindness to all living beings?

[48]

(सबद - ४८)

- दोय दिल दोय मन सीवी न कथा । (१)
दोय दिल दोय मनं पुळिय न पंथा । (२)
दोय दिल दोय मनं कहीय न कथा । (३)
दोय दिल दोय मनं ओजस तथा । (४)
दोय दिल दोय मनं पंथ दुहेला । (५)
दोय दिल दोय मनं गरु न चेला । (६)
दोय दिल दोय मनं बंधी न वेळा । (७)
दोय दिल दोय मनं रब दुहेला । (८)
दोय दिल दोय मनं सूई न धागा । (९)
दोय दिल दोय मनं भिड्या न भागा । (१०)
दोय दिल दोय मनं भेव न भेऊ । (११)
दोय दिल दोय मनं टेव न टेऊ । (१२)
दोय दिल दोय मनं केळी न केळा । (१३)
दोय दिल दोय मनं सुरग न मेळा । (१४)
रावळ जोगी तां तां फिरियौ अण चीन्है के चा'यौ ? (१५)
काहे काज दिसावर खेलौ मनहठ सीख न कायो (१६)
जोग न जोग्या भोग न भोग्या गरु न चीन्हौ रायौ (१७)

कण विणि कूकस कांयौं पीसौ, निहंचै सरी न कायौ (१८)

विणि पायचियै पग दुख पावै अवधू लोह दुखसी काया (१९)

पारत्र भ की सुधि न सा'रुं, तो नागे जोग न पाया ॥४८॥ (२०)

In order to complete a job right, one has to be focused and single minded, and put one's heart in it. Nothing of significance is accomplished without dedication of one's heart and mind to a job or one's actions. In order to attain moksha one must pursue the path of Brahm single minded with full devotion. If one is double hearted and double minded (in other words not single mindedly focused), one cannot (even) stitch a quilt. With a split state of mind and heart one cannot even start (पुल्लिय) on a proper path or route (to reach a destination). One can't even tell a story or hear a story (properly) in a dual state of mind and heart. If one does anything with divided heart and mind, one does it badly and gets a bad reputation (ओजस). With split mind and heart any path one walks on gets difficult. With divided heart and mind a pupil and a guru cannot have good relations (and thus the guru cannot impart knowledge to the pupil and the pupil cannot receive the knowledge he or she wants). With divided mind and heart one cannot have discipline (बधी) of time (वेळा). With split heart and mind one is unable to have devotion to Bhagwan (i.e. God or Brahm) (रब). In the state of double mind and heart, one cannot do even needle work. In this kind of split state of mind and heart one can neither fight (भिड्) well nor run away from a fight (or a battle). In the state of double mind or heart one cannot understand hidden meanings (भेव न भेऊ) or secrets of a thing, happening or a behavior of another person. In this split state of mind and heart one cannot provide sincere help or service to another person (देव न टेऊ). (One can easily feel

envious or jealous of others in this state of confused and unsure

mind and heart; hence cannot help others.) With unfocused mind and heart one cannot fully participate in any sport, entertainment or pleasure activity (केली न केला), and thus benefit from its joy and enjoyment. With unfocused mind or heart (i.e. without complete attention and devotion) one cannot achieve moksha, nirvana or heaven (सुख न मेला). O' Raval (a type or class of yogis), if a yogi roams (फिरियौ) far distances here and there (ता ता), without (अण) knowing what he/ she is seeking (चा'यौ); then he/ she has not identified or recognized the true signs of Absolute Truth (i.e. Brahm). Thus he or she is wandering aimlessly. (If you think or believe that by merely roaming you can find or reach the Absolute Truth, it is your mistake. You have to first recognize what you are seeking.) Why do you do wrong or ignorant deeds (दिसावर) ; why (कायो) do you not seek knowledge (lessons) (सीख) about Brahm from some one, why do you have egotistic or stubborn (मनहट) attitude? (This will not take you anywhere.) First know what you are seeking. You have neither accomplished yoga (जोग न जोग्या) nor have you enjoyed or lived the worldly material things (भोग न भोग्या) like family life. You have not recognized or approached (रायौ) a sat-guru to learn about Absolute Truth (Brahm) either. (You have not devoted yourself to the Lord Vishnu either.) Why have you taken this path of grinding (पीसौ) grain-less (कण विणि) (plant) shells (कूकस) to get grains? Why are you wasting your life efforts like this? You are surely (निहचै) not going to find any grains (rewards) in these kinds of wasteful actions or karmas. Walking without shoes (विणि पायचियै) makes the feet (पग) ach; carrying heavy iron chain (लोह) only pains the body. (Doing things in life to put on a façade and pretending to be a yogi does not make you a yogi and lead you to moksha.) If you have not acquired the knowledge about Brahm (from a guru)

and devoted yourself to the Lord, you will not attain the level of a yogi simply by staying or roaming naked (नाग). So devote yourself single minded with fully devoted heart to learn about and experience Brahm. Live your life with honesty, without pretence.

[49]

(सबद - ४९)

- जिंह जोगी कै मन ही मुंदरा तन ही खंथा (१)
- पिंडै अगनि ठंभायौ , (२)
- जिंह जोगी की सेवा कीजै, (३)
- तूठौ भयं जळ पारि लंघायौ । (४)
- नाथ कहावै मरि मरि जावै, (५)
- ते क्योँ नाथ कहावै ? (६)
- नान्हीं पवणी जीवा जूणी निरजत सिरजत , (७)
- फिरि फिरि पूठा आवै । (८)
- हमहीं रावळ हमहीं जोगी, (९)
- हम राजा के रायौ । (१०)
- जो ज्यौँ आवै सो त्यौ थरपां, (११)
- साचा सूँ सत भायौ । (१२)
- पाप न छिपां पुनि न हारां, (१३)
- करां न करता वारु । (१४)
- जीवतडै को रिजक न मेटां, (१५)
- मूवां पर हंस सांरुं । (१६)

दौरै भिसत विचालै ऊभा,

(१७)

मिलियां काम संवारु ॥४९॥

(१८)

In this sabad, Guru Jambheshwar says that only the yogi who has awakened the fire of yoga in his body is the true yogi. One should seek blessings of such a yogi. In this world people are standing in the middle of two gates – one of hell and the other of heaven. One may choose either of the two gates by choosing their karma (deeds) – which could be good or bad, right or wrong. If people choose to live their lives following Guru Jambhoji's teachings then He shall guide them to the right path leading to the gates of heaven.

A yogi whose mind (heart, desire, inclination and/ or disposition) is his/ her ear-ornament, his/ her body is his/ her quilt and has awakened the fire of yoga in his/ her body is the true yogi. One should do service to only such a yogi. If such a yogi is pleased then with his/ her blessings one can (comfortably) cross this “ocean” of worldly things and attachments.

Those who are known as “nâth” (the word literally means master or one who controls everything including birth, death and re-birth) do die, then why are they called “nâth” (a rhetorical question)? (If a person cannot control death then the person cannot be called nâth.) Such pretenders who make false claims are reborn again and again as small or large living beings with consciousness or as lifeless matters without consciousness. They are never liberated from the cycle of birth and death.

I am a chieftain (in the olden days a title of râval was sometimes given to petty kings in Rajasthan), I am a yogi, I am king of kings, I am supreme yogi (Guru Jambhoji is speaking here as Self-realized yogi i.e. as embodiment *Brahm*). Therefore, people of all castes, classes, religions and types come to me.

Whoever comes to me with whatever language, thoughts, emotions, doubts, needs and/ or deeds, I fulfill his/ her needs according to his/ her requirements with understanding, compassion and kindness thus bestowing upon him/ her peace. Those who are honest and truthful are most and truly dear to me. They are blessed by me with not only the worldly things but also with true moksha.

Guru Jambheshwar says that many people come to me, but I neither hide their bad karma (sins or wrong-doings) nor do I strip them off their good karma (right-doings). I am above right or wrong doings; I do not prevent anyone from doing what one undertakes to do. I do not destroy the life routines of any living being. A living being is free to conduct his/ life with whatever deeds one chooses -good or bad (I do not interfere). However, when a living being dies his or her atma does come to me. (At this stage he or she does not have the freedom of choosing his or her deeds or consequences.)

In this world, people are standing in the middle of the doors of hell and heaven. One may choose either of the two doors by choosing their karma (deeds) – which could be good or bad, right or wrong. If they come to me (choose to live their lives following my teachings) then I shall guide them to the right path leading to the gates of heaven.

[50]

(सबद - ५०)

काया त कंथा मन जोगूंटो सींगी सास उसासू । (१)

मन म्रघ राखिले कीडिले करसंग म्र म्हे भला उदासू (२)

हमहीं जोगी हमहीं जती हमहीं सती हमहीं राखिबा चितू । (३)

In this sabad, Guru Jambhoji says that this mind gets easily tempted. Keep this mind under control; do not let it be trapped in the worldly temptations. Getting trapped and involved in worldly things will make one sad. Make your mind free of these worldly temptations and involvement. One, who has this knowledge and practices it, is truly a yogi. One must control all the five senses and nine gates of this human body if one wishes to be a yogi. {Five senses are smell, taste, hearing, sight and touch. Nine gates of the body are two eyes, two ears, two nostrils, mouth and two ports of excretion.}

For a person with the mind (heart, desire, inclination and/ or disposition) of a true yogi, (symbolically speaking) his/ her body (काया) itself is his/ her quilt (कंथा); his/ her breath itself is his/ her music instrument (सींगी). (In other words a true yogi does not need to carry a quilt on one's shoulders and a music instrument in his/ her hands. Persons carrying these things and claiming to be yogi do it for show off.) (Symbolically speaking) this mind is like a deer who gets easily tempted. Keep this deer-like mind under control (कीडिले) do not let it be trapped in the worldly temptations (करसण). Do not be sad (उदासू) by getting trapped and involved in worldly things. Make your mind a yogi free of these worldly temptations and involvement. One who has this knowledge and practices it is truly a yogi.

When one considers outward signs as illusions and acquires the true internal qualities, then only one can successfully tread the path of a yogi. Such a person only can realize Brahm. As a Self realized person Jambhoji says "I am a true yogi, I am an ascetic, I am a follower of Truth, (and) I have full control over my mind (heart, desire, inclination and/ or disposition)". Oh! You devotee of Âdinâth (Nâth yogi), you must control all the five senses and nine gates of this human body if you want

to claim yourself to be a yogi. {Five senses (पाच पटण) are smell, taste, hear, see and touch. Nine gates (नव थान) of the body are two eyes, two ears, two nostrils, mouth and two ports of excretion.}

[51]

(सबद - ५१)

- गुर हीरा विणाजै लेह म लेहूं , (१)
 गुर नू दोस न देणां । (२)
 पवणां पांणी जिमीं मेहूं , (३)
 भार अठारा परबत रेहूं , (४)
 सूरज जोती परै परै रै , (५)
 एती गुर के सरणां । (६)
 केती पुवणी अर जळ बिंबा । (७)
 नवसै नदी निवासी नाळा, (८)
 सायर एती जरणां । (९)
 कोडि निनांगवै राजा भोगी, (१०)
 गुर कै आखरि कारणि जोगी । (११)
 जां माया रांणी राज तजीलो, (१२)
 गुर भेंटीलो जोग सभ्नीलो । (१३)
 पिंडा देखि न भुरणां । (१४)
 कंण किरसाण विंफायत संटा । (१५)
 जो ज्यौ जीव पिंडै नीसरणां । (१६)
 आद पहलूं घडी अढाई, (१७)

सुरग पहंता हिरणी हिरणां ।	(१८)
सूरां पन्हां तेतीसां मेळो,	(१९)
जे जीवंतां मरणां ।	(२०)
के के जीव कुजीव कलोतर बांणी,	(२१)
वादीलो अहंकारिलो,	(२२)
ते भार घणां लेह मरणां ।	(२३)
मनखा रे तै सूतै सोयो खुल्लै खोयौ,	(२४)
जळ पाहण संसार बिगोयौ,	(२५)
निरफळ खोडि भिरांती भूला,	(२६)
आस किसी जांह मरणां ?	(२७)
विसा ही ग्रंथ पड्यौ जिणि फंध,	(२८)
लियौ गळ बंध,	(२९)
गरु वरजंतां हेळै ।	(३०)
सांम्य सं केती तोटै,	(३१)
पार स दूतर तरणां ।	(३२)
निहंचै छेह पडेलो पा'ळौ,	(३३)
गोवळवास ज करणां ।	(३४)
गोवळवास कंमायौ जीवडा,	(३५)
सो सुरगापुरि लहंणा ॥५१॥	(३६)

The winds, waters, earth, rainfall, all categories of vegetation, all the mountain chains, sunlight and everything beyond are in the shelter of the Lord Vishnu. All things exist due to the blessings of Lord Vishnu (Guru). This world and the universe are reflections of Brahm. Although we see and experience them

(reflections) every day, Brahm is not affected in any manner. The universe is merged and submerged in Brahm. Always seek to acquire the truly valuable content or juice and not the worthless things in life. Before our eyes one day (certainly) the life force (breath) will leave the body. Without good deeds, it is certain that you will be left alone (to walk the path of life). You must do good deeds here in this life, and then only you will get to live in heaven.

(Oh, brother!), Guru offers [does business of (विणजो)] diamonds (of knowledge), it is up to you whether you take them or not. [In other words it is your choice whether you take and practice the knowledge offered by him or not.] If you do not want to receive the knowledge from the Guru then do not blame (बोस) him (Guru) (if you remain ignorant).

The winds, waters, earth, rainfall, all categories of vegetation, all the mountain chains, sunlight and everything beyond are in the shelter of the Guru. [Here the word Guru is used to represent the Lord Vishnu.] In other words all the things exist due to the blessings of Lord Vishnu (Guru).

Reflected images (बिंबा) of various (k:et;0) things including large mountains, moon, sun etc. are seen in water (without affecting them or water). Hundreds of rivers and creeks flow into and get merged (जरणा) in oceans (सागर). Still the oceans are not affected. (Implication of this verse is that this world and the universe are reflections of the Brahm. Although we see and experience them (reflections) every day, Brahm is not affected in any manner. The universe is merged and submerged in Brahm.)

Hundreds of thousands of kings and others enjoying worldly things adopted the path of yoga upon receiving (yogic and spiritual) knowledge from Guru. They abandoned worldly materialistic enjoyments, their queens or partners and their

kingdoms or possessions upon contacting with Guru and receiving yogic knowledge. They committed themselves to the path of yoga. One should not always yearn for bodily comforts and looks; do not sorrow for the bad looks and lack of comforts of the body.

A farmer (किसाण) must not seek to obtain useless or worthless (विफायत) chaff or sticks (सठा) from his harvested crop; instead he must obtain grain (कण). [The word santhâ (सठा) literally means remains of sugarcane from which the juice has been taken out i.e. the skin and fibre of the sugarcane.] {In other words, always seek to acquire the truly valuable content or juice and not the worthless things in life.} Before our eyes one day (certainly) the life force (breath) (जीव) will leave (नीसरणा) the body (पिडै). [This life force is indestructible Âtman.] Initially the formation of the body takes place, and then one day the body dies. [Formation and destruction is intrinsic nature of the body. Hence do not be too concerned everyday with the looks and comforts of the body.] When the body dies the âtmân (the life force, symbolically represented here as the female deer i.e. doe - हिरणी) goes to heaven along with all the worldly, sensuous desires (symbolically represented here as the male deer - हिरणा) and their memories. In the heaven only those who did good deeds (i.e. karma) and are liberated from the life and death cycle get the shelter (प्रन्हा) of divines and meet others liberated from the cycle.

There are all kinds of people in this world – some are good and saintly. Whereas some are evil, who talk and act evil with ignorance (कलोतर) . Some are stubborn, argumentative (वादीलो) and egotistic (अहकरिलो). Such people when die carry with them large (घणा) loads of sins.

O! You human (man - मनखा), you have spent your whole life sleeping (being lazy and dull) without any restrictions or

discipline. You have wasted (बिगोयौ) your stay in this world by staying action-less like a non-living (जड़) object and a stone (पाहण). You are lost aimlessly (निरफळ) in wasteland (खोडि) without any directions. What hope do you have when you die (which is certain)? In other words you have no hope whatsoever upon your death.

You are as usual blind (ignorant) (अ धा) and bound to your attachments like a noose around your neck (गळ बंध), although (your) true Guru has been loudly calling (हेलै) you to wake up and abandon (वरजता) these (your worldly attachments, laziness and short-term pleasures). This way you have drifted far away from Parmeshwar (the Lord). It will be next to impossible for you now to swim across the “ocean” of worldly attachments and pleasures.

[Without good deeds] It is certain that you will be left alone (to walk the path of life). (Without good deeds, good karma, no one will help or accompany you.) Living in this world is like living in your home. You must do good deeds at home (in this life) then only you will get a place to live in heaven. In other words in order to get to live in heaven you must do good karma in this life in this world.

[52]

(सबद - ५२)

- अरण विहांरो रै रिब भांणे, (१)
विसन पुरांरो देव दिवांणे, (२)
सूर उगांरो बिंबावांणे, (३)
कांयौ भंख्यौ आळ पिरांणी ? (४)

- सुर नर तणी सवेरु । (५)
- इ डो फूटो वेळां वीती (६)
- ताथै हूई वेर अवेरु । (७)
- मेर परै सो' जोयण बिंबा लोयण, (८)
- पुरुष भलो निजवाणी, (९)
- आवा गु वणि भलोया खंडी, (१०)
- मनसा सास विवाणी । (११)
- को आचारी आचारे लीणां, (१२)
- संजमे सीले सहज पतीनां, (१३)
- तिंहि आचारी नै चीन्हत कौण ? (१४)
- जिंहिकी सहजे चूकै आवागौण ॥५२॥ (१५)

At dawn, at morning time, during day time (while sun shines), from dawn to sunset, during religious gathering and discourses, in the company of virtuous people, (in other words all the time and at all the places), why do you tell lies? (Implication is that at any time or place and under any circumstances one should never tell lies - one should always speak truth.)

One must persevere, without wasting time, to realize or experience the Supreme Being. Time will come, sooner than later, when eggshell (physical body) will breakdown. Thus time will be lost and the opportunity (to experience the Supreme Being) will be lost.

Detaching from one's ego and worldly pleasures enables one to realize the beautiful world as an image or reflection of Brahm, the Supreme Being. A person who detaches from one's ego and worldly pleasures is always humble and able to eliminate and control ones desires for worldly pleasures. Such a person

is a virtuous person. (There is no need or desire to tell lies for such a person.)

Some persons with such virtues are able to realize the Supreme Being by their virtuous living. Their control on worldly desires and humility enables them to easily realize the Brahm (Supreme Being). Who is able to recognize such virtuous people? Those who do recognize such virtuous people are also able to easily liberate themselves from the cycle of coming and going (i.e. birth and death).

Commentary:

Ego can be an obstacle in the path to Self realization. Ego can mask Self and hence make it (Self) inaccessible. Ego can be an obstacle in one's relations with others. Ego leads to ever expanding desires which are never fulfilled. Thus ego easily leads to discontent. Ego can make one greedy, possessive and attached to worldly pleasures. Thus overcoming and taming ego to channel it in right directions is very essential if one wants to tread the path of spirituality, calmness and general contentment. Untamed ego can be biggest enemy of oneself.

[53]

सबद - ५३

- रिणघटियै कै खोज फिरंतां, सुनि सेवंतां, (१)
खोज हसत को पायौ । (२)
लूंकड़ियै कै खोज फिरंतां, सु नि सेवंतां, (३)
खोज सुरह को पायौ । (४)
मोथड़ियै को गोंद खणंतां, सु नि सेवंतां, (५)

- लाधो थान सुथानू । (६)
- रंगड़ियै को घाट घड़ तां, सुनि सेवंतां, (७)
- कंचण सोना डायो । (८)
- हसती चड़तां गींवर गुड़तां, (९)
- सुंणही सुंणहा भूसत कायौ ॥५३॥ (१०)

Learning to recognize and trace the pugmarks of a rabbit and practicing it regularly with commitment and devotion can make one perfect in the task of recognizing and tracing pugmarks (footprints). One can then start to recognize and trace the pugmarks of an elephant, if one continues the practice with devotion. Learning to recognize and trace the pugmarks of a fox, one can learn to recognize the pugmarks of cows, if one pursues the learning single mindedly with full devotion. [By pursuing this activity with devotion, one can start to recognize and gain expertise in recognizing and tracing the pugmarks of any wild or domesticated animal.]

Starting with the activity of digging the roots of wild grass called *mothu* (found in the desert of Rajasthan), and practicing it single minded, one can become an expert in digging. One can then start to dig some important places to become well known for one's accomplishments. In other words, doing even small jobs with devotion and sincerity, one can reach high levels of expertise. No job is small if well done.

One may start to learn smithing using bronze. With sincere and devoted practice one can become very good at it and then become a good goldsmith to make beautiful and expensive jewelry. In other words, starting with small ordinary jobs one can become really good at doing high value jobs.

A person who reaches great heights by working and practicing any job with commitments, sincerity, and devotion is like a

person sitting or lying on an elephant. Others may feel jealous of his/ her accomplishment and may even criticize him. Should a person riding or lying on an elephant give any importance to barking dogs while the elephant is walking?

Commentry:

One can accomplish expertise and success in almost any field or work by pursuing it single mindedly with full devotion. One can build on successes with small tasks to accomplish great success and knowledge of very complex tasks or field by remaining single minded and devoted in ones pursuit. This holds true for even spiritual goals and practices. Starting in a small manner the practice of meditation with devotion and regularity, one can reach great heights of meditation and possibly even the state of *smâdhi*. No task is small or big, single minded devotion is the key to reaching heights of accomplishments.

[54]

सबद - ५४

- कुपाता नै दान ज दीयौ, (१)
जाणै रैण अंधरि चोरै लीयौ । (२)
चोर ज लेकरि भाखर चडिया, (३)
कहि जीवड़ा तै केँह नै दीयौ ? (४)
दांन सुपातां बीज सुखेतां, (५)
इम्रत फूल फळीजै । (६)
काया कसौटी मन जोगूंटो, (७)
जरणां ढाकंण दीजै । (८)

- थोड़े मांहि थोड़ेरौ दीजै, (९)
 होतै नांहि न कीजै । (१०)
 जो जो नांय विसन कै दीजै, (११)
 अनंत गुणां लिख लीजै ॥५४॥ (१२)

Alms given to the undeserving are like the goods and loots stolen by thieves on a dark night. In other words the undeserving persons are like thieves who steal and cunningly disappear with the others possessions without leaving any trace. Then, why give alms to such people (or institutions)? Meaning thereby that do not give alms to such people, at least if you know that the person or the institution is undeserving. Give alms to only those persons (or institutions) who are deserving. Alms given to the deserving are like seeds sown in fertile lands which yield precious crops worth gold. This effort leads to prosperity of everyone. Direct your physical and mental efforts towards gaining or acquiring (good) knowledge. Turn your mind, heart, and disposition into like of a yogin who is always detached, calm, forgiving, balanced and has full control over his/her material (physical) desires and anger. Aspire to achieve these virtues. If your possessions are small then you may give only a small amount but give you must (if someone asks for help). Never deny giving to the deserving if you do have something. If you donate (give) something do so selflessly (i.e. without the objective of gaining something in return). Then you will always have the joy of giving and will reap the fruits in several ways.

Commentry:

Give alms only to the deserving. This act of giving must always be selfless with no objective of gaining in return. Alms given to the deserving will bring prosperity and benefit to everyone. Direct your efforts towards gaining knowledge and always strive

to control your senses, physical desires and anger. Anger consumes and hurts self.

[55]

(सबद - ५५)

- अति बल दांनो सभ सिनांनों । (१)
गऊ कोड़ि दे तीरथां दांनो, बोहत किया आचारुं । (२)
ते परिण जोय जोय पार न पायौ, भाग परापति सारुं । (३)
घडै ऊंधै बोह वरसत मेहा, नीर थियौ परिण ठालूं । (४)
को होयसी राजा दरजोधन सो, विसन सभा महि लोई । (५)
तिण ही जोय जोय पार न पायो अथ विच रहियौ ठालूं । (६)
जपिया तपिया पोह विणि खपिया, खपि खपि गया इवांणी । (७)
काचा कुंभ गलै गळ जायसै, रह्यौ नै रहिसी पांणी । (८)
जतिया सतिया पीर रषेसर, पीर म सायक जांणी, (९)
तेऊ पारि पहूता नांही,जांकी धोती रही असमांणी ॥५५॥ (१०)

Look at the people who have given alms even beyond their means, who have performed the rituals of baths at all the sacred places, who have given in charity several hundred thousands of cows during their pilgrimages and who conduct themselves with appropriate social and religious etiquettes and behaviors! Even these people have not been able to realize the mystery and blessings of Parmâtma, because these fruits are received only by deeds or karmas. In other words, it is only through karmas that one reaches one's spiritual goals. A pitcher left upside-down in rain will not collect water even if it rains very heavily. One has to do the right karmas or deeds in order to reach a state of spiritual enlightenment.

[One may be big and powerful but if one is full of ego with egotistic mind, then also one cannot realize the spiritual enlightenment. Ego will always work as a barrier between oneself and spirituality.] Duryodhan (a key character in Mahabharat epic) was a very powerful king. Oh people! Who else is known to be more powerful than the king Duryodhan? In his royal court Lord Krishna himself went as an ambassador. Which other king was like him to have Lord Krishna as an ambassador in his royal court? But he (Duryodhan) could not recognize Lord Krishna as to who he truly was, because Duryodhan had a big ego with egotistic mind. His ego prevented him from seeing and realizing the truth. Hence he could not reach spiritual enlightenment and know the Parmâtma. Duryodhan thus remained ignorant all his life. His ego was thus his biggest enemy.

[One cannot experience or realize spiritual enlightenment without shedding ignorance and treading right path.] People devoted to jappa and intense meditation also are finished if they do not tread the right path, and similarly ignorant people are also finished without knowing the ultimate truth and realizing spiritual enlightenment. This human body is like a raw-earthen pot which is bound to break and be destroyed one of these days; a broken pot is not known to hold and will never hold water. (Implication is that one must do right deeds and tread right path while one is alive if your goal is to realize Parmâtman.) One must understand that no one including a *peere* (a Sufi saint), *rishi* (a Hindu, Jain or Buddhist saint), or a truthful person can help you achieve moksha (or nirvana), only one's right deeds and treading of right path are helpful in reaching this goal. In the similar manner those who only show or pretend outwardly, even if they are digambri (Jain) saints who stay naked, can help one achieve moksha (or nirvana) i.e. liberation

from the joys and pains of birth and death cycles. Only your right deeds and treading of right path can help.

[56]

(सबद - ५६)

- तउवा मांण दरजोधन मांण्यां, (१)
अवर भी भांणंत मांणो । (२)
तउवा दांन ज किसनी माया, (३)
अवर भी फूलंत दांनौं । (४)
तउवा जांण ज सहंसर बूभ्यां, (५)
अवर भी बूभंत जांणौं । (६)
तउवा बांण ज सीतां कारणि लछमण खैच्या, (७)
अवर भी खैचत बांणौं, (८)
जती तपी तक पीर रषेसर, (९)
सांवत सुर बांणालौं, (१०)
जोधा महारथी बळाक्रमी जोयबा, (११)
तोलि रद्दा सह पांणौं । (१२)
तेऊ किणि खंचि न सकी, (१३)
सिंभू तणी कबांणौं । (१४)
तेऊ पारि पहूता नाहीं, (१५)
से कीयौ आपो भांणौं । (१६)
तेऊ पारि पहूता नाहीं, (१७)
जाहकी धोती रही असमाणौं । (१८)
बा'रां काजै हरकति आई, (१९)

अध विच मांड्यौ थाणौं ।	(२०)
नारिसिंघ नर नरां ज नरवौ,	(२१)
सुरां ज सुरवौ.	(२२)
नरां नरपति सुरां सुरपति,	(२३)
नरां नरिंदौ बोह गुण चिंदौ ।	(२४)
पहलू पहराजा आप पतलियौ,	(२५)
दूजां काजै काम विटलियौ,	(२६)
खेत मुकति ले पांच करोड़ी सू,	(२७)
पहराजा गुर की बाचा बहियौ ।	(२८)
तांहका सखर अपारा,	(२९)
तांहको तो बैकूटे बासौ ।	(३०)
रतन कया दे सूप्या छलत भंडारा ।	(३१)
तेऊ अजूं उरवारे थाणौ,	(३२)
अई अमांणौ पारि पहूचण हारा ।	(३३)
लंका नर सुर संग्रामें घणें विरामें,	(३४)
काळे काने भला तिकंट,	(३५)
पहलू भूइया बाबरभंट,	(३६)
पड़ै ताळ समंदां पारि,	(३७)
तेऊ हइया लंक दवारी ।	(३८)
खेत मुकति ले सात करोड़ी ।	(३९)
फरसरांम कै हुकमि ज मूवा,	(४०)
से तो किसन पियारा,	(४१)
तांहको तो बैकूटे बासौ,	(४२)
रतन कया दे सूप्या छलत भंडारा ।	(४३)

तेऊ अजू उरवारे थाणौं, अई अमाणौं,	(४४)
पारि पहूचण हारा ।	(४५)
खाफर खानौ बुध भराडौ,	(४६)
खेत मुकति ले नवै करोडी सूं राव दहूठळ ।	(४७)
सें तो किसन पियारा ।	(४८)
तांहको तो बैकूटे बासौ,	(४९)
रतन कया दे सूंप्या छलत भंडारा ।	(५०)
तेऊ अजू उरवारे थाणौ,	(५१)
अई अमाणौ पारि पहूचण हारा ।	(५२)
बा'रां काजै हरकति आई,	(५३)
ताथै बहोत भई कसवारुं ॥५६॥	(५४)

The people who wish to tread the path of spirituality and reach the goal of Moksha must abandon their egotism. If one wants to rise above the material attachments in this world, one has to overcome one's egotism. Egotism keeps one attached to material and worldly pleasures and things. Hence, overcoming egotism is the first step towards spiritual enlightenment and hence liberation from the cycle of birth and death i.e. reaching the state of Moksha. Guru Jambhoji as a divinity revealed person says that He has come on this earth to show the path of liberation to one hundred and twenty million people because there already have been lots of delays in their liberation.

People behave with egotism, but no one else is known to behave with as much egotism as Duryodhan did. Charity is known to bring prosperity to the one who gives, but no one prospers more than the one who receives charity in the form of kindness from the Parameshwar (Bhagwân, Brahm or God). People do

wrong acts sometime or the other in their lives, but nothing equals the wrong act done by Sahastrabahu (by snatching a cow or a calf from Rishi Yamdagni). People do wield bow and arrow (you may say weapons), but no one is known to have wielded bow and arrows like Laxman did in defending or liberating Sitâ. (At the Sitâ swayamber time in Janakpur) Ascetics of all sorts, famous kings, experts in wielding weapons, experts in martial arts and powerful people tried their strength to lift the Shiva Bow but none of them could lift it with the exception of Rama who not only was able to lift it but was able to pull it to shoot an arrow. Those people were also not able to reach the state of Moksha because they were full of egotism (about their kingdoms and powers). People who show off that they have abandoned the worldly things by staying naked (i.e. digambaries – a sect of Jains) also cannot reach the state of Moksha (Nirvana) as these people are full of egotism about their abandonments. Even if a person is accomplished, but has egotism about his accomplishments, cannot reach the state of spiritual enlightenment or liberation (Moksha or Nirvana).

Guru Jambhoji now speaks as a Divinity inspired (Revealed) person and says that knowing the sufferings of millions (one hundred and twenty million or so) of living beings on this earth and knowing the hurdles they face in reaching spiritual enlightenment (Moksha) I have come in their middle to guide them. Narsingh devotee, Prahlâd, is the best human being amongst the good human beings, best deity amongst the deities, (due to his virtues) king of humans, Indra amongst the deities, most virtuous amongst the virtuous human beings. (That) Prahlad first and foremost of all put complete faith in Parameshwar (Eshwar, Bhagwân, Brahm or God) and received his (God's) blessings for clear passage to Moksha not only for himself (Prahlâd) but for many others too. Following the words

or directions of his Guru, Prahlâd achieved Moksha along with other millions (fifty million or so) of living beings. Prahlâd and others who followed his path have endless virtues and are now stationed in the Bainkoonth (proximity of Bhagwan i.e. God). Their atma are blessed with all the comforts and wellness. Those who are wrapped up or totally immersed in their egotism, remain attached to worldly things and are not liberated from the cycles of birth and death, but people who have overcome their egotism are on their way to the liberation or Moksha.

Demon like cruel people, with various different looks and appearance, fought against Lord Râma and his army in all possible ways in Lankâ. Some were of black color, some had only one eye, some had long open hair and some were very skilled, possessing magic like swift qualities. Their battle field extended to the other side of the ocean. Many of them were killed in the battlefield guarding the entrance ways to Lanka. Maharaja Harish Chandra was an ever-truthful king. Those who followed the path of truthfulness with Maharaja Harish Chandra (after Lord Rama's period in the Tretâ Yuga i.e. era) were also liberated. A total of seventy million people were liberated from the cycle of birth and death i.e. reached the state of Moksha. The atma of these liberated people are dear to the Lord and have all the comforts, bliss, joy, happiness and total wellness. An endless supply of nectar (drink of gods) is available to them. These people deserved to reach the state of liberation because they were devoid of egotism although they were also here in this world. Those who are full of egotism keep coming back to this material world again and again. During the Dwapur yuga Lord Vishnu, manifesting as Budha, got the extremely wicked demon Gayasur killed. During the same Dwâpar Yuga those who died while siding with Yudhishtra in the great war of Mahabharata also reached the state of Moksha

i.e. were liberated from the cycle of birth and death. Yudhishtra was embodiment of Dharma who always followed the path of truthfulness and dharma. The people who sided with him were truthful but also included some who were non-believers and corrupt minded. Since the path taken by Yudihiatra was the path of dharma and truthfulness, the actions of all these people were committed to truthfulness. Hence they all achieved the liberation i.e. Moksha. A total of ninety million people reached the state of liberation. The atma of these people is dear to Lord Vishnu (or Krishna). They all are residing in 'Bainkoonth' with all the comforts, bliss, joy, happiness and total wellness. An endless supply of nectar (drink of gods) is available to them. Those who were or are full of egotism are still in this material world. They are not able to cross the ocean of material attachments. Those who have risen above the egotism will cross the ocean of material attachments.

Now, in this Kaliyug there are hurdles and obstacles in the way of liberation of one hundred and twenty million living beings from their birth and death cycle. There has already been lots of delay in their liberation. Speaking as divinity revealed person, Guru Jambhoji says that He has come here (on this earth) to show them the ways and paths to achieve their liberation from the cycle of birth and death.

[57]

(सबद - ५७)

- पडि कागळ वेदू सासतर सबदू, (१)
 भूला भूली भंखौ आळूं । (२)
 अहनिस आव घटंती जावै, (३)

- तेरै सांस ही कसवारुं । (४)
- कइयां चंदा कइयां सूरुं ? (५)
- कइयां ताळ वजावंत तूरुं । (६)
- अरधक चंदा निरधक सूरुं, (७)
- सून्य घटि ताळ वजावंत तूरुं । (८)
- ताथै बोहत भई कसवारुं । (९)
- रगत स विंदू, परहसं निंदू अपस सहेतू, (१०)
- परिण बूझै नहीं गिंवारुं ॥५७॥ (११)

You read many books of knowledge, scriptures and Vedas. You participate in several gatherings to hear and discuss things of knowledge. Even then you talk about useless things and tell lies that are of no true value to you. You are lost and live in your lost world. As every night and day passes by, your life is shortened. Every breath you take delays things. With every breath you are delaying or losing the opportunity to do something truly useful and valuable for yourself. Do not waste your breath in this way.

Instead of wasting your breath, direct your breath to discover and activate *chakras* in your body [Now Guru Jambhoji talks about Yoga, Pranayam and Meditation]. Discover various *chakras*. Find out where the moon and sun (in your body) are located. Learn about *Ida* and *Pingala nadis*. Learn to purify *nadis* and activate *chakras*. Save your breath from undesirable actions and utilize it via yoga and pranayam to purify the *nadis*. [see the background material on *Nadis* and *Chakras* given below]. Find the field where the *turiya* sound is resonating and experience it. (*Turiya* is a state of spiritual enlightenment. In this state one can experience the *turiya* sound.) The moon is located higher up at the Soma *chakra* and sun is located down

below at the Mooldhara chakra. Turya sound is heard near the Anahata chakra located near the heart. This sound heard near the Anahata chakra is the sound of OMKARA. If you learn to use your breath right (through the practice of yoga and pranayam) you can experience these chakras and hear the turiya sound. All these experiences, the sound of turiya and the sound of Omkara are within you and your body. So do not waste your breath in trivial talks and tasks. Use your breath to have the ultimate highest form of joy.

With every breath you inhale and exhale your life span is decreasing and your body is headed towards its complete destruction. Your living body is very valuable because it houses your atma which shows you the light of spiritual enlightenment. Your physical body is made of blood, bone and flesh. These all are decaying with time and will vanish one day. Therefore, why waste it in putting others down by saying undesirable things about them. May be, saying these things makes you feel superior to others although in a false manner. But, people lacking in-depth understanding and true knowledge do not understand the futility of these actions.

[Background Material on the Nadis and Chakras:

Nadis are energy channels through which energy or prana flows. Where are the Prana and mental energies flowing? Ida is connected to the left nostril and the right brain hemisphere. Pingla is connected to the right nostril and the left brain hemisphere. When Ida is dominating, the left nostril is open and hence the right hemisphere of the brain is active. In this state one is more internally focused and creative forces are dominant. Whereas, when Pingla is dominating the right nostril is open and hence the left hemisphere of the brain is active. In this state one is more logical, analytical and physically active. Ida nadi controls the subconscious activities, whereas the

pingala nadi controls the conscious and dynamic functions. When these forces are balanced and operating simultaneously then both the nostrils are open. Generally only one nostril is open at any one time. Their openings alternate. Both the nostrils are open only for a short time while transitioning from one nostril open to the other. The Hatha Yoga and Pranayam generally help to increase the duration of simultaneous opening of both the nostrils. When both the nostrils are open simultaneously the sushumna nadi is functioning. In this state all the forces are balanced. This creates balance between physical and mental functions. In other words the mind and body are in harmony. When mind and body are in harmony good health prevails. Thus nadis are energy channels which need to be purified. Yoga and Pranayam help purify nadis. In addition to the nadis one needs to purify chakras which are active prana centers located along the spinal column. Chakra means a circling motion or wheel. Pran and manas shakti collect in the chakras as swirling bundles of energy. Chakras and Nadis are not traceable in the physical body. Their impacts are however noticeable and experienced. There are several chakras in the body. However, only seven are considered main chakras located along the spinal column. The lowest chakra is within the perineum (the region of the body between the thighs at the outlet of the pelvis – specifically small triangular region including the anus and the base of the penis) in the male body and the cervix in the female body. It is called mooldhara. It influences the excretory and reproductive organs, reproductive glands and hormonal secretions. Mooldhara is directly connected to our nose and sense of smell and with our basic instincts of physical desires. Highest chakra is Sahasrara which is located at the crown of the head and is associated with the pituitary gland. When this chakra is fully activated it is the highest experience of human evolution. Below the Sahasrara

chakra is located Soma chakra. It is one of the chakras responsible for higher intelligence. Anahata chakra is located near the heart. It is connected to the cardiac plexus, heart, respiration and thymus gland and is responsible for the emotions of love/ hate, compassion/cruelty etc. Anahata is also connected to the sense of touch and the hands.

State of Samadhi is the ultimate state of spiritual enlightenment. Turiya is the transcendental state of consciousness beyond the state of waking, dreaming and deep sleep.

The material given here is taken from the book "Hatha Pradipika – Light on Hatha Yoga" Commentary by Swami Muktibodhananda Under the Guidance of Swami Satyananda Saraswati, Yoga Publications Trust, Munger, Bihar, India, Second Edition 1993, Reprinted in 2002. ISBN: 81-85787-38-7.}

[58]

(सबद - ५८)

- एक दुख लखमंण बंधू हइयौ । (१)
एक दुख बूढै घरि तरणी अइयौ । (२)
एक दुख बालक की मा मुइयौ । (३)
एक दुख ओछै की जमवारु । (४)
एक दुख तूटै सू वौहारु, (५)
तेरा लखणां अंत न पारुं । (६)
सहै न सकती भारुं । (७)
कै तैं परसराम का धंणख सहीयौ । (८)
कै तैं दाव कुदाव न जाण्यौं भइयौ । (९)
लखमंण बांणे दहसिर हइयौ । (१०)

एहो भूभ्र हम् नहलं ऑण्यौ ।	(११)
ऑ ऑ लह हडरर नरंऑ,	(१२)
तु लखडण ले बैकु ठे ऑऑ ।	(१३)
तु वलणल ऑडर डरधरनरं,	(१ॡ)
तु वलणल सूनरं तुरलडवरण थरंनरं ।	(१ॡ)
कहर हूवु ऑ लंकर लइयु ?	(१ॡ)
कहर हूवु ऑ ररवण हइयु ?	(१ॡ)
कहर हूवु ऑ सीतर अइयु ?	(१ॡ)
कहर करु गुणरवंतर डइयु ?	(१ॡ)
खलल कु सरतुै हीरर गुइयु ॥ॡॡ॥	(१ॡ)

There are many sorrows in this world. One great sorrow was experienced by Rama when (Bhagwân Shri Rama's brother) Laxman was wounded (in the war against Râvana). It is sorrowful for both man and woman when a very young woman is married to an old man. It is a great sorrow for the child when the child's mother passes away. A mean natured person's life is full of sorrow. Dealing in money matters with a poverty stricken person with no means is full of sorrow. (Bhagwân Shri Rama says that the sorrow felt by him is similar to the ones mentioned above when his brother Laxman was wounded in the war.) Oh! Laxman, you have endless qualities. (Bhagwân Shri Rama continues to agonize). Oh! Laxman you are such a skillful warrior, how could you then not deflect the shaktibân (a special kind of arrow known to be very powerful and destructive)? At one time you were willing to stand up to and even fight with Parshurâm when the Shiva Bow was flexed and broken (by Rama). How come now you could not figure out the war plans of the enemy forces? Oh! Laxman you have been wounded by

the arrows of Râvana, the ten headed one. I could not appreciate that this will be the result of this fierce war so soon at this time. Oh! Laxman whoever takes my name with devotion attains the state of liberation (Nirvana or Moksha). Then how come you being my dear brother are lying unconscious here now. Army warriors and chiefs are standing here, but without you. All the three lokâs (worlds) feel 'empty' without you. Even if I win the war to take Lanka it is of no value to me without you. Even if I kill Râvana it is of no significance to me (without you). Even if I free Sitâ (from Râvana) it is of no significance to me (without you). Oh! My precious brother with several qualities what should I do (without you)? I have lost a precious diamond for (winning) something of value as little as that of animal feed. (Such was the agony and sorrow of Lord Rama when his brother was wounded in the war and he thought he may lose him.)

[59]

(सबद - ५९)

- कै तैं कारण किरिया चूक्यौ ? (१)
- कै तैं सूरज सांम्हौ थूक्यौ ? (२)
- कै तैं ऊभै कांसा मांज्या ? (३)
- कै तैं छानि तुंरांका खांज्या ? (४)
- कै तैं बांभरण निवति बहोड्या ? (५)
- कै तैं आवै कोरंभ चोर्या ? (६)
- कै तैं वाडी का वनफल तोड्या ? (७)
- कै तैं जोगी का खपर फोड्या ? (८)

- कै तैं बांभण का तागा तोड़्या ? (९)
- कै तैं बैर विरोध धंण हट लोड़्या? (१०)
- कै तैं सूवा गाय का बछ विछोड़्या ? (११)
- कै तैं चरती पीवती गऊ विडारी ? (१२)
- कै तैं हड़ी पराई नारी ? (१३)
- कै तैं सगा सहोदर मार्या ? (१४)
- कै तिरिया सिरि खड़ग उभार्या ? (१५)
- कै तैं फिरतै दांतण कीयौ ? (१६)
- कै तैं रन मां जाय दु'व दीयौ ? (१७)
- कै तैं वाटि कूटि धन लीयौ ? (१८)
- किये सरापे लखमण घइयौ ?॥५९॥ (१९)

(When Laxman regained his consciousness after he was wounded by the powerful arrow, *Shakti baan*, Shree Rama enumerates 18 wrong acts and asks him if he ever did any of those wrong acts that could become the reason for him to get wounded and become unconscious.) What is the reason for your getting wounded (oh Laxman), did you ever miss your daily discipline acts? Did you ever spit while facing and looking at the sun? Did you ever clean and scour used utensils (with sand) while standing? Did you ever remove straws from a thatched roof? Did you ever invite a Brahmin for lunch or supper and did not serve him the food? Did you ever steal pots from a (mud) pottery maker? Did you ever pluck and steal fruits from someone else's orchard? Did you ever intentionally break the begging bowl of a yogi or monk? Did you ever break the sacred thread worn by a Brahmin? Did you ever get vindictive and steal someone else's money or wealth? Did you ever separate and take away a calf while he was sucking milk

from his mother cow? Did you ever scare a cow to make it run away while she was grazing or drinking water? Did you ever kidnap to abuse someone else's wife? Did you ever kill a close relative? Did you ever draw your sword to hurt or kill a woman? Did you ever brush your teeth while walking around? Did you ever set a forest on fire intentionally? Did you ever beat up and loot money and belongings from a traveler? What kind of wrong did you commit from these acts so as to get wounded and unconscious?

[60]

(सबद - ६०)

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|-----------------------------------|------|
| नां हूं कारण किरिया चूक्यौ । | (१) |
| नां मैं सूरज सांम्हीं थूक्यौ । | (२) |
| नां मैं ऊर्भैं कांसा मांज्या । | (३) |
| नां मैं छांनि तु णंका खांज्या । | (४) |
| नां मैं बांभण निवति बहोड्या । | (५) |
| नां मैं आवै कोरंभ चोर्या । | (६) |
| नां मैं वाडी का वनफळ तोड्या । | (७) |
| नां मैं जोगी का खपर फोड्या । | (८) |
| नां मैं बांभण का तागा तोड्या । | (९) |
| नां मैं बैर विरोध धंण हट लोड्या । | (१०) |
| नां मैं सूवा गाय का वछ विछोड्या । | (११) |
| नां मैं चरती पीवती गऊ विडारी । | (१२) |
| नां मैं हडी पराई नरि । | (१३) |
| नां मैं सगा सहोदर मार्या । | (१४) |

नां तिरिया सिरि खड्ग उभार्या ।	(१५)
नां मै फिरतै दांतण कीयौ ।	(१६)
नां मै रन मां जाय दु व दीयौ ।	(१७)
नां मै वाटि कूटि धन लीयौ ।	(१८)
एक ज अवगंण रामै कीयौ,	(१९)
अणहुंतो मिरघो मारण गइयौ ।	(२०)
दूजौ अवगंण रामै कीयौ	(२१)
एको दोसं अदोसां दीयौ	(२२)
वनखंड मां जदि साथरि सोइयौ ।	(२३)
जदि को दोस त दोकौ होइयौ ॥६०॥	(२४)

Laxman replies to Shree Rama's enquiries and says that he did not do any of the 18 wrong acts mentioned by him i.e. Rama) and hence none of these were the cause for his getting wounded and unconscious.) I never missed my daily discipline acts. I never spit while facing and looking at the sun. I never cleaned and scoured used utensils (with sand) while standing. I never removed straws from a thatched roof. I never denied a meal to a Brahmin after inviting him. I never stole a pot from a (mud) pottery maker. I never plucked fruits to steal from anyone's orchard. I never broke a begging bowl of a yogi or a monk. I never broke the sacred thread worn by a Brahmin. I never was vindictive and stole money or wealth from anybody. I never separated and took away the calf of a milk giving cow. I never scared a cow to make her run away while she was grazing or drinking water. I never kidnapped and abused someone else's wife. I never killed a close relative. I never drew or pulled my sword to hurt or kill a woman. I never brushed my teeth while walking around. I never set a forest on fire. I never beat a traveler to loot his/ her money or belongings.

One serious error or mistake I made was when, O' Rama, you went to hunt the deceiving golden deer and left Sita in my care; I disobeyed you and left Sita alone to search for you when the deer made a deceiving false call sounding like you were hurt. I disobeyed you. That was my one serious mistake. Second big mistake I made was when brother Bharat came to see you in the forest I accused him falsely and I made an excuse of being very sleepy to go and sleep on the bed made of grass. I made these two terrible mistakes in my life; hence I went through the sufferings of getting wounded and unconscious.

[61]

(सबद - ६१)

- अतरि पातरि राही रुषमणि, (१)
 मेल्ह्या मिंदर भौयौ । (२)
 गढ सोवनां ते पणि मेल्ह्या, (३)
 रह्या छडा सीजोयौं । (४)
 राति पड़ ता पाळा भी भाग्या, (५)
 घौंस तपंता सूरु । (६)
 ऊंन्हां ठाढा पुवंग भी भाग्या, (७)
 घण बरसंता नीरुं । (८)
 दुनी तणां अवचाट भी भाग्या, (९)
 के के नुगरा देता गाळ गहीरुं । (१०)
 जिहिं तन ऊंना ओढण ओढां (११)
 तिहि ओढंता चीरुं । (१२)

जां हाथां जपमाली जपां,	(१३)
तहां खेलंता हीरुं ।	(१४)
बा'रां काजै पड्यौ विछोहो,	(१५)
संभलि संभलि भूरुं ।	(१६)
राघौ सीता गणवंत पाषो,	(१७)
कवंग बंधावै धीरु ?	(१८)
मांगरमणियां काच कथीरुं,	(१९)
हीर स हीरा हीरुं ।	(२०)
विखा पटंतर पडता आया,	(२१)
पुंस पूरा पूरुं ।	(२२)
जे रिण राहें सूर गहीजै,	(२३)
तो सूर स सूरा सूरुं ।	(२४)
दुखिया ते पंणि सुखिया होयसैं,	(२५)
करिस्यैं राज गहीरुं ।	(२६)
माहि अंगीठी न विरषा ओ'लौ,	(२७)
जेठ न ठंडा नीरुं ।	(२८)
पिलंग न पोडंग सेज न सोवंग,	(२९)
कंठ रुळंता हीरुं ।	(३०)
अतनां मोह न मानै,	(३१)
सिंभू तह ही तैही सू सीरुं ।	(३२)
घोडाचोली बाळगुदाई श्री राम का भाई,	(३३)
गुर की वाचा वहियौ ।	(३४)
राघो सीता गणवंत पाषो,	(३५)
दुख सुख कानूं कहियौ ? ॥६१॥	(३६)

(One experiences all kinds of pains and pleasures - pleasant and unpleasant things in one's life; one should not get affected by these experiences, instead should stay in even and stable state (neither get too excited nor depressed). In other words one must rise above the pleasures and pains in one's life.)

Every person whether he/ she was sad, happy, wealthy or poor, and king or queen had to leave one day his/ her possessions of every kind including ones place of residence - modest or palatial or even temple. Even those who owned golden palaces or were very influential and powerful had to leave one day empty handed without their precious possessions. Everything changes in this material natural world. Change is the fundamental quality of the nature. It gets cooler at nights and warmer during the day as the sun shines. The blowing winds are sometimes warm and sometimes cold. Sometimes it even rains heavily. Some persons are even bothered by these natural changes; they even get worried and start to use serious foul language to curse.

In order to emphasize that one must deal with changes in life with even mind; Guru Jambhoji enumerates his own life experiences in the following sentences. This body is covered today with woolen clothes. The same body used to be covered with silk clothes sometime. The hands that hold rosary these days to do *japa*, used to play with precious diamonds at one time. One hundred and twenty million living beings are still separated from the two hundred and ten million living beings that attained moksha. Jambhoji says (as a self-realized person) that thinking about this he gets very concerned and restless. (He asks rhetorically) Who could comfort Rama and Sita during their moments of distress other than Rama's dedicated devotee Hanuman? (Two important incidents are described in Ramayana where Hanuman provides comfort to Shri Rama.

When Laxman gets injured, while fighting Ravana, Hanuman brought the lifesaving herb from the Himalayan Mountains. When Sita was imprisoned by Ravana in Lanka, Hanuman had carried the message and a ring from Rama for Sita in order to let her know that action has been initiated to free her from the imprisonment.) The implication of this statement is that Guru Jambhoji would also feel comforted about his concerns if he could also find dedicated devotee(s) to carry out his task of joining these living beings who are separated from the ones who attained moksha.

People who possess sea or river shells or glass decorations (jewelry) do not know the worth or value of a diamond. The diamond will always remain a diamond even if people do not recognize its value. Ignorance of people does not make a person or a thing worthless. Highly accomplished people full of valuable qualities can also have difficult times. If a brave soldier while fighting in a battle is captured (by the enemy), the brave soldier will still remain a brave soldier. Those who are having difficult and unhappy times will one day be happy and enjoy all the comforts. (In other words comfort or pain are transient and do pass away with time.)

(In order to emphasize the point that comfort or pain is transient, Guru Jambhoji now speaks as an ordinary person about his current living conditions at the Samrathal (a mountain like high sand dune where he used to meet people.) There is bitter cold here (at the Smrathal) in the month of Maagh (a month in Hindu lunar calendar that falls in the range of mid-February to mid-March) and there is no fire hearth to stay warm. There is no shelter here to protect against rains in the monsoon season. In the month of Jeth (a Hindu month that falls somewhere in May and June) when it is extremely hot (the temperatures could reach as high as 50° C in shade) there is no cold drinking

water. There is no bed even to lie down. This is the condition under which I (Guru Jambhoji) live these days whereas once I had all the jewels and diamonds on me (in other words all the luxury things of life). Life is full of these kinds of changes going from extreme sorrow to extreme happiness. It is full of ups and downs. People who are not affected by these ups and downs and stay even minded (i.e. those who do not love their comforts and do not cry about their sorrows) are able to realize and experience the permanent joy of knowing the all powerful Absolute Truth i.e. Brahm. This is possible only if you follow the path shown by a true Guru. O! Laxman Nath, just as GhoraCholi Nath and Balgudai Nath got liberation to achieve moksha by following teachings of their Guru, you also follow the teachings of your Guru if you want to experience the permanent joy of knowing the Absolute.

Changes with time are sure things. Take the example of Rama and Laxman. The two brothers, Rama and Laxman, used to ride and play with horses and other games together in their childhood. With time they grew older. Time came when Rama was asked to abandon his right to the throne and asked to go to forests (for 14 years). Laxman left all his princely comforts and decided to accompany Rama to the forests. Laxman followed Rama's wishes like a disciple does for a Guru. Sita, Rama's wife, also accompanied him to the forests. So did the Rama's devotee Hanuman. All three - Laxman, Sita and Hanuman, provided support to Rama's time of need and attended to his wishes. Guru Jambhoji says as an ordinary person that he does not have anyone so near to him that he could share his concerns and restlessness about showing the path of Moksha to the people who were left behind. (The implication here is that Guru Jambhoji will continue his mission no matter what his circumstances are, good or bad.)

[62]

(सबद - ६२)

- मोरै अंग न अलसी तेल न मलियौ । (१)
- नै परमळ पीसायौ । (२)
- जीमत पीवत भोगत विळसत दीसां नांही । (३)
- म्हांपणि को आधारुं । (४)
- अठसठि तीरथ हिरदै भीतरा बाहरि लोकाचारुं । (५)
- ओपति खपति ज नांन्ही मोटी जीवा जूंणी ।
- एती सास फूरंतै सारुं । (६)
- वासंदर क्यौं हेक भरीजै जिहकै पवण पिराणों । (७)
- आला सूका मेल्लै नांही, जिण दिस करै मुहांसौ । (८)
- पापे गुनहे बीहै नांहीं, रीस करै रीसाणौ । (९)
- बोहळी दोरै लांवण हारौं, भांवण जाणि मं जाणौं । (१०)
- न तूं सुरनर न तूं संकर न तूं राव न राणौं । (११)
- काचै पिंड अगाज चलावै महा अधूरत दांणौं । (१२)
- मोरै छुरी न धारुं, लोह न सारुं, न हथियारुं । (१३)
- सूर जको रिप विहंडा नांही, ताथै कहा उठावत भारुं ? (१४)
- जिह हाकण्डी बळद जुं हाक्या, न लोहे की आरुं ॥६२॥ (१५)

[In this Sabad Guru Jambhoji reveals himself as a supreme yogi and as incarnation of Vishnu. He advises an ordinary person that all the sacred pilgrimages are within one self. One does not need to look for them outside. He also advises people that anger is one's biggest enemy. Acts committed in anger have no boundaries of right or wrong. Carrying weapons does

not make one brave. Brave is the one who has no fears. Do not live in fear.]

I have not applied linseed oil (*alsi* oil) or any other body lotion (in order to nourish my body). I cannot be seen eating, drinking, resting or caressing my body in any way. He says that he does not do any of these things because He is self supporting and thus does not need any outer support. (I am an accomplished yogi.) Guru Jambhoji now advises ordinary people. All the sixty eight pilgrimage sacred places are within you. Thus you do not need to go out to search for them. Going to different places to look for the sacred pilgrimages is only for external show and social recognition. Speaking as an incarnation Guru Jambhoji says that He looks after and fulfills all the needs of all forms of life—small or big in a fraction of second from their birth to their death. Burning-fire feeds on air. Whatever comes in its way—dry or wet, burns down. Anger in a person is like a burning fire. A person who is overcome by anger can commit any action without caring if it is a sin, wrong or extremely terrible. You may or may not agree but anger puts a person on a sure path to hell. You are neither a divine person nor Shankar; you are also not a lord, king, or any kind of royalty. In short, you are insignificant (in the context of the universe). In spite of this, with this destructible body, you commit so many wrong and evil things. (You must realize that this is very wrong.) I do not possess any kind of sharp knife, sword, steel or weapon; possessing weapons does not make a person brave. Brave is the one who is not afraid of one's enemies, then why do you want to carry the load of weapons? I do not carry even a small sharp tool that is usually put at the end of stick used in controlling bullocks. In short do not live in fear.

[63]

(सबद - ६३)

- गढ आंलमो त पाटणि भुयं नागौरि, (१)
- म्हे ऊंडे नीरे अरवतार लीयौ । (२)
- अठगी ठगरा अगंज्या गंजरा, (३)
- ऊनंथ नाथंण अनू नवांवर । (४)
- कांही को खैकाळ खयौ, (५)
- कांही सुरग मुरादी देस्यं कांही दोरै दीयौ । (६)
- होम करील्लो दिन ठावील्लौ सहंस रचील्लो । (७)
- छापर नीवी दुणपुरुं (८)
- गांव सुंदरियो, छील बळदियो छदे मंदे भाळदियौं, (९)
- अजमे हूता नागोवाडै रणथंभौर गढ गागरणों । (१०)
- कुंकु काळीण सोरठि मरहट तिलंग दीप गढ गागरणों, (११)
- गढ दिली कंकण भर जवंणावर, (१२)
- फिरि फिरि दुनियां परखि लहूं । (१३)
- थटै बंभणियां और गुजरात आळोजाई सवलखं, (१४)
- माळवै परबत मांडू मांहे ग्यांन कथूं । (१५)
- खुरासांण गढ लंका भीतरि गूगळ खेयौ परठयौ । (१६)
- ईडर कोट उजीणी नगरी, (१७)
- का दा सिंध पुरी विसरांम लियौ । (१८)
- कांय रे सायरा गाजै वाजै, (१९)
- घुरै घुरहरै करै इवांणी आप बळूं ? (२०)

- किह गुण सायरा मीठो हुंतो,
 किंहीं अगौण हूवो खार खरुं ? (१९)
- वासिग नेतो मेर मिथांणीं, समंद विरोळ्यौ दौय उरुं । (२०)
- रैणांयर डोहंण पारणी पोहंण,
 एह स राहा बेधी करंण छळूं । (२१)
- दहसिर नै जदि वाचा दीन्हीं, तदि म्हे मेल्ली अनंत छळूं । (२२)
- दहसिर का दस माह तक देदया, तांणौ वांणौ लळूं कळूं ।
 सोखा वांणौ एक वखांणौ बोह परवांणौ, (२३)
- निहचै राखी तास बळूं । (२४)
- राय विसन सू वाद न कीजै, कांय वधारौ दैत कळूं ? (२५)
- म्हेपणि म्हेई थेपणि थेई, सापुरिसां की लहि स कळूं । (२६)
- गुडकै गाजै से क्यों बीहै, जेभळ भागी सहंस फंणौ । (२७)
- मेरे माय न बाप न बहंण न भाई,
 साखि न सैण न लोक जंणौं । (२८)
- वैकूटे वेसास विलंबण, पारि गिराये मात खिंणौं । (२९)
- विसन विसन तूं भंणि रे प्राणी,
 विसन भंणंता अनंत गुंणौं । (३०)
- सहंसे नांवे सहंसे ठांवे सहंसे गांवें, (३१)
- गाजे वाजे हीरे नीरे गिगन गहीरे, (३२)
- तिहूं त्रिलोके, चवदा भवणे, (३३)
- सपत पयाळे, जंबू दीपे । (३४)
- अइ अमांणौ, तत समाणौ गुर फुरमाणौं । (३५)
- अइयां उइयां, निरजत सिरजत, (३६)

नांही मोटी जीवा जूणी,	(३७)
एती सास फुरंतै सा'रुं ।	(३८)
किसनी माया घण वरसंता	(३९)
म्हे अगणी गिणां फुहारुं ।	(४०)
कुंण जाणै म्हे देव क देऊं,	(४१)
कुंण जाणै म्हे सुरनर देऊं,	(४२)
कुंण जाणै म्हारा पहला भेऊं ।	(४३)
कुण जाणै म्हे अलख अभेऊं ।	(४४)
कुंण जाणै म्हे केवळ न्यानी ।	(४५)
कुंण जाणै म्हे व्रंभ गियांनी,	(४६)
कुंण जाणै म्हे व्रंभाचारी ।	(४७)
कुंण जाणै म्हे अळप अहारी,	(४८)
कुंण जाणै म्हे पुरष क नारी ।	(४९)
कुंण जाणै म्हे वाद विवादी,	(५०)
कुंण जाणै म्हे लवध सवादी ।	(५१)
कुंण जाणै म्हे जोगी क भोगी,	(५२)
कुंण जाणै म्हे आप संजोगी ।	(५३)
कुंण जाणै म्हे भावठि भोगी,	(५४)
कुंण जाणै म्हे लीलपती ।	(५५)
कुंण जाणै म्हे सू ब क दाता,	(५६)
कुंण जाणै म्हे सती कुसती ।	(५७)
आपे सूब र आपे दाता,	(५८)
आप कुसती आप सती ।	(५९)

नव दांणव निरवंस गुमाया,	(६०)
कैरुं कीया फिती फिती ।	(६१)
रौद रूप करि राकस अडिया,	(६२)
बाण ख आगहि वनचर जुडिया,	(६३)
तदि पाणि राखी कवण पती ?	(६४)
दया रूप म्हे आप वखाणां,	(६५)
सिंधार रूप म्हे आप हती ।	(६६)
सोल्है सहंस नव रंग गोपी	(६७)
भोळवि भाळवि टोळवि टाळवि छोळवि छाळवि,	(६८)
सहजे राखील्लो म्हे निहचै कन्हड बाळो आप जती ।	(६९)
छोळविया म्हे तपी तपेसंर,	(७०)
छोळवि कीया फती फती ।	(७१)
राखण मतां त पडदैई राखां,	(७२)
ज्यौ दाहै पांन वणांसपती ॥६३॥	(७३)

[Here, Guru Jambhoji speaks as incarnate of Lord Vishnu.]

There are many famous big cities, towns and forts in this world. I, however, chose to incarnate in the land of Nâgore (a place near the city of Bikaner in the state of Rajasthan in India), where water is found very deep underground. I have come here with the purpose of making the biggest cheats realize the futility of their actions and show them the path to live with honesty. I have come here with the purpose of changing the arrogant and egotistic people, and show them the path of knowledge to live with humility. I have come here to conquer those who think they are uncontrollable and unconquerable and to make them live with humility. (In the past) I have destroyed

some evil people at times; in future, I shall grant some good people their wish to go to heaven and I shall send some evil people to hell.

On certain decided days, I performed havan (homa) by manifesting myself in different forms at many different places. I have gone to various places – Chaapar, Neebee, Dronpur, Sunderiyo, Cheelo, Chandemande, Bhaaldiyo, Ajmer- Naagor vati area, Ranthambore, Gaagrone Fort, Koon Koon (Kashmir), Kutch, Saurashtra, Maharashtra, Telangana, Delhi, Konkan etc. I have spread the words of knowledge by preaching in many parts of the world. I travelled on land and preached in Gujarat, Aachojai, Sapâdlaksh, Mâlva, Parvatsar and Mându. I have performed havan (homa) at Khurâsan and Lanka forts. I have rested for short durations at Eedergarh, Ujjain, Sindh, Kâbul and Puri.

Oh! Ocean (addressing a human being symbolically as ocean) why do you roar, like you do? You roar like this because you are being controlled by your own arrogant ego. Why are you thundering with strong unpleasant words full of arrogance? Why are you arrogant about your strength?

What qualities did the ocean (or sea) have some time ago that made it sweet, and what qualities made it salty later? (Its arrogant ego led it to its churning, which made it lose its sweet qualities and thus made it salty. Therefore o' human do not live or behave arrogantly.)

I churned the ocean using Vâsuki Nâg as leader rope and Sumeru Mountain as churning stick. I took the form of a large turtle and carried various divinities and demons on my back and made them churn the ocean. Churning the ocean water yielded some precious things. After I took out these precious things the ocean water lost its sweetness and became salty. I always destroyed deceitful people or things in this manner.

When I granted boons to evil and deceitful ten-headed Râvana I let him keep his deceitful nature (which later led him to his destruction). When Râvana was beheaded I used different techniques and tricks with my bow and arrows and distilled out his good qualities; I am talking about the Lord Râma who has vast endless glory. You must have and keep trust and faith in the Lord Râma.

Oh people! Do not abandon the good qualities granted to you by Lord Vishnu, do not adopt the deceitful qualities of demons. I (as Vishnu) am changeless and standing firm. Oh people! Don't be lost in your arrogant ego, keep your good qualities granted to you by Lord Vishnu; do not get swayed by deceitful people and lose yourself. Adopt the ways, habits and qualities of good persons.

People possessed by their arrogant ego do not hesitate to roar like hundred-headed black cobra. (They however will be destroyed.)

(Looking beyond every day worldly things, Guru Jambhoji says) I do not have brother, sister, father, mother, close relation, friend or any close person. (I am self-supporting; I stand on my own; I do not depend on anyone or anything to support me.)

If one sincerely and honestly pursues the path of spiritual enlightenment one can easily reach the state of *Moksha*. Sincerity and honesty are absolutely essential.

O' living being do the *japa* (*chanting*) of Vishnu; the japa of Vishnu has infinite qualities. Vishnu is known by thousands of names, Vishnu is present in hundreds of places and hundreds of villages, Vishnu is present in the name, in the sound, in precious matters, in water, in (deep) sky, in all three worlds, fourteen abodes, in seven underworlds and in jambudweepa

(Eurasia continent). In other words, Vishnu is all pervading; Vishnu is present here, there and everywhere, in every material thing or living creature –small or large. Those who have freed themselves from their arrogant ego will accomplish the ultimate in spirituality, reach the ultimate truth and get submerged in the ultimate. Here, there and everywhere and everything living or non-living, no matter how small or big, in this world or universe are sustained by him (Vishnu). By the mâyâ of Shri Krishna rain drops fall from clouds and He (Vishnu) can count all the drops of water that fall, even if they are infinite in number.

No one totally understands or knows about me; no one knows if I am a human being, deva (divinity) or deva of devas; no one knows my past or roots. No one knows about me or understands me fully, because I am incomprehensible with no secrets, no past or no form. No one knows if I am omnipresent (all encompassing), who knows if I am knower of Brahm, who knows if I am Brahmchari (one who lives and walks in consciousness of Brahm). No one knows if I need to eat only very small amounts, no one knows if I am a man or a woman, who knows if I argue for arguing sake only. No one knows if I am greedy and enjoyer of several different tastes. Who knows whether I am a yogi (accomplished yoga master) or a bhogi (enjoyer of worldly pleasures). Who knows if I am self supporting (i.e.I do not need anything or anybody to sustain me). No one knows if I am sufferer of pains for everyone and suffer all the worldly pains. No one knows if I am the Lord of the creation, who knows if I am miser or giver (provider). No one knows if I am pursuer of truth or liar (imposter). I am a miser as well as a giver (provider); I am an imposter as well as pursuer of truth.

(Before my present form) I incarnated nine times to destroy demons with their complete lineage. (During the Dwapar yuga)

I came as Krishna and helped defeat Kaurvas and put them to shame. (In the tretâyuga) I incarnated as Râma and defeated Râvana in Sri Lanka with the help of forest dwellers. Who saved the good and just from the evil during these times? (Implication being Lord Vishnu manifested in different forms to defeat the evil so that good and justice could prevail.). I am the giver of life in my kindness; as destroyer I annihilate everything – my own creation as well as even myself. (After describing himself as creator and annihilator, Guru Jabmbhoji now talks about his role as sustainer or preserver.) (As a young Krishna) I played with sixteen thousand gopis (milk maids or girls), who were beautiful and young, as a group as well as separately, keeping and respecting their wishes with purity and remained Yogi with total control on my feelings and mind. Ascetics who were possessed by their arrogant ego, I made them lose themselves in worldly material comforts and attachments, thus removing the mask of their false asceticism. If I wish to protect someone, I shall do so no matter how bad or unfavorable their situation or circumstances are, just as vegetation leaf is protected in severe cold.

[64]

(सबद - ६४)

- उमाज गुमाज पंज गंज यारि, (१)
 रहिया कूपहिया सैतांन की यारि । (२)
 सैतांनलो सैतांनलो सैतांन बहो जुग छलियौ, (३)
 सैतांन लोड़त रलियौ । (४)
 सैतांन कै कबध्या न खेती कळण मध्ये कळण । (५)
 बेराही बेकिरियावंत कुमली दोरै जायस्यै । (६)

- जां जां सैतांन करै उफारौ तां तां महत क फळियौ । (७)
- नील मध्ये कुचील करिबा, साध संगीणीं थूळूं । (८)
- पोहम मध्ये परमळां जोती, ज्यौं सुरग मध्ये लीलूं । (९)
- संसार मां उपगार ग्रैसा, ज्यौं घण बरसंता नीरूं । (१०)
- संसार मां उपगार ग्रैसा, ज्यौं रुही मध्ये खीरूं ॥६४॥ (११)

One must stay away from any kind of intoxication, one must not have arrogant ego, and one must not be attached to the pleasures of five senses. One must not keep company of evil persons and tread evil paths. There are lots of evil persons in this world who have cheated and cheat innocent people. These evil persons collaborate with each other to cheat and loot innocent people. Evil persons have no business other than pursuing evil deeds; it is their nature that is evil and they act in various evil ways in this world – they are stuck in the mud of their evil nature and they keep sinking in this mud. These people with evil mind and deeds are bound to go to hell. Whenever these evil people commit bad acts against good innocent persons, they receive damning wishes. Just as the aroma of a flower is spread in the air and the joy is spread in the heaven, the light and energy of Brahm (*Bhagwan, Paramatma or Ishawar*) is spread all over and everywhere in the world and universe. (In other words Brahm is all pervading and everywhere.) Therefore, perform your actions that benefit everyone – always do good deeds for others, just as a cloud brings rain that benefits everyone. Your action should benefit others with natural feelings of love just as mother's blood produces milk for the benefit of others out of pure love.

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(सबद - ६५)

- वै कंवराई, पार गिराई अनंत बधाई, (१)
वै कंवराई सुरग लडाई, अरै कंवराई खेह रळाई । (२)
दुनिया रोळै कंवर किसौ ? (३)
कण विणि कूकस, रस विणि वाकस, (४)
विणि किरिया परवार जिंसौ । (५)
अरथूं गरथूं साहंण थाटूं , (६)
धुंवरि का लहलोर जिसौ । (७)
सो सारंगधर जपि रे प्रांणीं, (८)
जिंह जपियै हुवै धरम इसौ । (९)
चलंण चलंतै वासि वहंतै, (१०)
जीव जीवंतै सासि फुरंतै, (११)
काया नवंती कीवी न कमाई । (१२)
ताथै जंवर विनडसी रे भाई । (१३)
सुरनर संकर को न उगाई । (१४)
माय न बापं न बहंण न भाई, (१५)
ईत न मीत न लोक जणौं । (१६)
जंवर तणा जमदुत दहैला, (१७)
लेखो लेसी एक जणौं ॥६५॥ (१८)

In this Sabad, Guru Jambhoji speaks about karma and emphasizes that only your good karmas help you in this life and ultimately you are judged based on your good karmas

only. So perform good karmas while you have the energy, capability and means. Do not wait for the old age to creep up on you.

A Royal person is one whose actions are noble that benefit many people. Such a royal person inspires others to do noble deeds thus enhancing the goodness. In other words, Royalty lies in one's actions (karma); it is not hereditary. Such persons cross the worldly ocean of attachments. Such a royalty is loved even in the heaven. If a royal person (prince, king or emperor) destroys people and their world then what kind of royalty is this? (In other words it is not a royalty.) A destructive and exploitative royalty is like husk without grains; it is like sugar cane peels without any juice. It is like a family who does not work to earn its living. Such a royalty or family is useless and burden on all humanity. Wealth and army (acquired by kings or kingdoms) are like clouds of fog which are or may be destroyed or removed by a gust of wind. In view of this, oh you human (do not waste your life in just accumulating wealth and power, instead) do *japa* of Lord Vishnu and tread the path of dharma. At this time in your life, you are energetic and capable and are respected in the society you live in. You have means and time to live your life with comforts. Your body and mind are alert. At this stage in your life why don't you do good deeds (karma)? (In other words, do good deeds at this stage in your life.) While you are capable and have means you must always do good deeds (for others and for yourself). If you do not do good deeds now, old age will come to you one day when you may not have the capability, energy and means to perform good deeds. Surely, the old age one day will end up in terminating your life. So hurry and do good deeds now. Only your good deeds will count when you will stand to be judged by the supreme ultimate power and Judge. No one else including

all your relatives like brother, sister, parents or other dear ones and even your personal divine deities will be able to help you. You will be judged on the basis of only your good deeds (karma) in this life.

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(सबद - ६६)

- जंवरा रे तैं जुग डांडीलो, देह न जीती जाणौं । (१)
- माया जाले ले जंम काले, लैणां कवण स माणौं । (२)
- काचै पिंडै किसी वडाई, भूला भु वै अयाणौं । (३)
- म्हां देखतां देव दांगू सुर नर खीणां, बीचि गया बेराणौं । (४)
- कु भकरण महारावण हुंता, अबली जोध अयाणौं । (५)
- कोट लंका गढ विषमां हुंता,
का दा वसिग्यौ रावण राणौं । (६)
- नवग्रह रावण पाये बंध्या,
तिणि भवि सुर नर संकि भयाणौं । (७)
- ले जंम काले अति बुधिवंतो, सीता काजि लूभाणौं । (८)
- भरमी भोगी अति इहंकारी करता गरब गुमानौं । (९)
- तेऊ तो जंम काले खीणां, थिरि न लाधौ थाणौं । (१०)
- काचै पिंड अगाज उफारौ, किसौ पिराणी माणौं । (११)
- साबण लाख मजीठ विगूता, थोथा वाजर घांणौं । (१२)
- दुनियां राचै गाजै वाजै' तांह मां कणौं न दाणौं । (१३)
- दुनियां कै रंगि सोह कोई राचै, दीन रचै सो जाणौं । (१४)
- लोही मास विकारो होयसी, मुरिखो फिरै अयाणौं । (१५)

- मागरमणियां काच कथीर न राचौ कूड दुनी डफाणौ । (१६)
- चलण चलंतै वासि वहंतै, (१७)
- जीव जीवंतै काया नुवंती सास फुरंतै । (१८)
- कांय रे प्राणीं तैं विसन न जंप्यौ ? कीयौ कांधै को ताणौं । (१९)
- तिह ऊपरि आंवैला जंवर तणा दळ,
- तास किसो सहनाणौं ? (२०)
- तांहकै सीस न ओढण, पाय न पहरण,
- नां वां भूल भयाणौं । (२१)
- धणष न बाण न टोप न अंगां, टाटर चुगल चयाणौं । (२२)
- साळ सुचंगी घत न सुवासौ, पीवण न ठंढा पाणी । (२३)
- सेफ न सोवण पिलंग न पोढण, छात न मैडी माणौं । (२४)
- नां वां दइया नां वां मइया, नागड दूत भयाणौं । (२५)
- काचा तोडै निकचा भाखै, अघट घटै मळि माणौं । (२६)
- धरती अर असमाण अगोचरि, जांतै जीव न देही जाणौं । (२७)
- आवंत जावंत दीसै नांही, संचरि जाहि इंवाणौं । (२८)
- जंवर तणा जंमदूत दहैला, मळि बैसैला माणौं । (२९)
- ताथै कळियर कागा रोळौ, सूनां रह्या इमाणौं, (३०)
- आयसां जोयसां भणतां गुणतां वार महरति, (३१)
- पोथा थोथा पुसतक पद्या पुराणौं । (३२)
- भूत परेती कांय जपीजै, अ्रैह पाखंड परवाणौं । (३३)
- कान्ह दिसा वरजै करि चालौ, रतन कया ले पार पहंचौ । (३४)
- ताथै रहिसी आवाजाणै । (३५)
- तांह परै रै पार गिरांडै, तित कै निहंचळ थाणौ । (३६)

- सो अपरंपर कांय न जंपौ, मत खिण लहो इमांणौ । (३७)
- भल मूळ सींचौ रे प्रांणी, ज्यौ तरवर मेल्हंत डाळूं । (३८)
- जइया मूळ न खोज्यौ' तइया जामंण मरण विगोवो । (३९)
- इह निस करणी थिरि न रहिवा, न वंच्या जंय काळूं । (४०)
- को को भल मूळ सींचिलै, भळ तंत बूभिलै, (४१)
- जां जीवण की विधि जांणी । (४२)
- जीवतडां कुछि लाहो होयसी, मूवां न आवै हांणी ॥६६॥ (४३)

In this Sabad, Guru Jambhoji emphasizes that one should perform good karmas in life and seek the path of knowing and realizing the Absolute truth. One should not waste one's life living with false arrogant ego. One's karmas or actions must not be directed towards feeding the arrogant ego. Those who perform good karmas and seek to know the Absolute truth, abandoning the arrogant ego, have understood the secret of living. Such persons free themselves of bondages and attachments in this world and get liberated of the cycle of birth and death. In other words they reach the state of moksha.

O! You brave strong man, you have attempted to conquer and rule the whole (physical) world and sometimes may have even punished the world, but you have not been able to conquer your own body and self. Everything physical in this world is bound to perish someday. Then, why are you so self-conceited arrogant and proud of your physical acquisitions and possessions? (In other words, do not be so egotistically proud.) The body of yours is perishable. Then why praise it and live in illusions? Only ignorant fools are lost in this delusion and spend their lives in delusion. I have seen all kinds, devâs, demons, humans brave or cowards, become victims of death and perish. Kumbhkarana and Mahirâvana, who were very brave and

talented warriors, also met the same fate and perished because of their foolish arrogance. Even Râvan, the king of Sri Lankâ, who was powerful, had invincible fort and lived in luxurious palaces, could rule for only a limited time because he chose a self-destructive path due to his foolish arrogance. He was so powerful that he was described (figuratively speaking) to have full command on all the nine planets which were anchored to his bed. The brave warriors of the time used to shiver in his fear. In addition, he was very intelligent and shrewd, but foolishly egotistic. He committed the act of kidnapping Sitâ in his lust which led to his downfall and destruction. His act, committed in foolish ego, brought the fate of time to destroy him. People who are excessively involved in enjoying physical worldly things and have big arrogant ego also perish one day becoming victims of time; their bodies perish so also their ego leaving no trace behind. O' you living being (person) you commit wrong deeds because you are possessed and driven by your arrogant ego. This body of yours that you clean everyday with soap and decorate with colorful clothes will perish one day (so why be arrogant egotistic). All the outward decorations and show are like hollow husk without any grain. Generally, people in this world are pleased with outward showoff and sweet talks, but all this is hollow and empty of any elemental truth. People get soaked in artificial showoff worldly colors, but only those who get soaked in Dharma are truthful persons treading the path of truthfulness.

Toxins will accumulate and saturate the blood and flesh of this human body leading to its destruction and death. Only a fool will be ignorant of this and live in one's own arrogant ego. Do not chase and waste your life in pursuing artificial perishable things that are full of temptations like diamonds, pearls and other jewelry. While you have energy, strength, reputation and

respect in the society and have all the means at your disposal you should remember and worship Lord Vishnu; instead why do you chase your desires and force your will on others? One of these days soon the agents of death will come to take your physical body away; you will not even recognize them. After the death agents have taken away your physical body it won't even have any cover on the head, any clothes or any shoes on the feet. It will not possess any weapons like bow and arrow. It will own nothing, possess nothing, it will be totally naked. There will be no house to live in, no roof to take shelter, no food to eat and water to drink, no bed to sleep on or even a place to rest; the death agents will not be kind or compassionate – they will be ruthless and brutal. These death agents will totally destroy the persons with bad deeds. Even those who are arrogant and egotistic will have no powers to fight or escape these death agents.

No one knows and no one can see how the life force (*praan or Atma*) enters or leaves the physical body. The life force (*praan or Atma*) pervades the entire earth and the universe. Your bad deeds and arrogant ego are bound to destroy you totally and you are bound to be afraid and scared of the death agents when they come to get you. After your death in the *kaliyuga* (the current yuga or time cycle of the universe), all you will hear would be *kav kav* of the crows. Ignorant persons shall always remain empty, shallow and without substance in every respect.

Even *naath* yogis, astrologers, or well-read and educated persons cannot tell in advance the time and date for the coming of these death agents (to get them). Reading and studying Vedas and Purânâs superficially does not help anyone in this matter either. Do not perform *jappa* (repeated way of saying prayers) of ghosts and spirits because this act is only a show

off. O' you human why do you take wrong paths that are prohibited (by dharma); why do you perform wrong deeds (bad karma)? Instead recognize your true self (atma) and abandon these wrong paths; get on the paths of dharma which lead you to perform good deeds, thus taking you on the way to liberation from attachments which cause sufferings in this physical world of birth and death. In the state of liberation one is freed of birth and death and acquires permanence (by merging in the true reality of Brahm). Hence, o' human why do you not perform *japa* of Vishnu, the permanent Absolute truth without wasting any moment? Devote yourself to good deeds and gather true benefits of knowing the Absolute truth, abandon bad deeds just like a tree would drop a diseased branch and nurture only the healthy ones. In the same manner, only do the good deeds and leave all the wrong deeds and paths. Those who do not pursue the path of good deeds and Absolute truth are bound to be lost in this world as well as in the next world after death. No one is permanent in this world; everyone who is born is bound to die. Those who seek the Absolute truth and pursue the path of good deeds have discovered the secret of life. Such persons are not only bound to have good life in this world but also will have good life after death and get liberated from cycles of birth and death.

[67]

(सबद - ६७)

- विसमल्ला रहमांन रहीम, (१)
 जिंहके सिदके भीनांभीन, (२)
 तो भेंटीलो रहमान रहीम, (३)
 करीम कया दिल करणी, (४)

- कलमां करतब कबळ कुराणौं । (५)
- दिल खोजौ दरवेस भईलो, (६)
- तइया मुसळमाणौं । (७)
- पीरां पुरसां जिमी मुसलां, (८)
- करतब लेक सलामूं । (९)
- जे जीवंता खाकी होयस्यै, (१०)
- जां हक साच सिदक परवानूं । (११)
- तइयां तत र सलांमालेकंम अलेकंम सलामूं । (१२)
- हम दिल लिला तम दिल लिला, (१३)
- रहम करै रहमानूं । (१४)
- एते मसळे चाळौ मीयां, (१५)
- तो पावौ भिसत ईमानूं ॥६७॥ (१६)

This sabad is addressed to the Islamic (Moslem) community in general and in particular to the Islamic or Moslem priests. The act of killing any living being is totally against the very nature of kindness and compassion associated with Bismillah, Allah, Ishwar or God. You should see God's, Ishwar's or Allah's light in all forms of life and respect their right to live; only those who recognize this truth and live by it can reach the higher state of liberation in life. God, Ishwar or Allah resides in my heart, your heart and everyone's heart and so does His kindness and compassion. You Moslems follow this with honesty as the principle of your life and you will surely reach heaven.

This sabad is addressed to the Islamic (Moslem) community in general and in particular to the Islamic or Moslem priests.

Bismillah is kind and compassionate. Thus, Bismillah is just another name for compassionate and kind Ishwar (Bhagwan or God). So committing violence in the name of Bismillah to kill another living being (person or animal) is not just or justifiable. This act of killing is totally against the very nature of kindness and compassion associated with Bismillah, Allah, Ishwar or God. Only those who realize oneness in the diverse forms of life (i.e do not see differences in different forms of living beings) and see Ishwar in all living beings will come close (i.e will be dear) to the kind and compassionate Ishwar, Bhagwan, God, Bismillah or Allah. Seeing God, Ishwar or Karim in your heart and in all your actions doing good deeds only should be taken as basic teachings of Islam. You should consider doing good deeds only as the statements (*kalma*) of Quran. Oh! You have become priest and preacher of Islam, but you have not searched your own heart and done introspection; only after you do an honest introspection of your heart you can call yourself a true Moslem. When Moslem saints and the Moslem people assemble for prayers or for any other occasion they consider it their duty to greet and respect each other by saying salaam. (O' you Moslems) you should see God's, Ishwar's or Allah's light in all forms of life and respect their right to live; only those who recognize this truth and live by it can reach the higher state of liberation in life. You all Moslems should recognize this truth while greeting each other and saying salaam. God, Ishwar or Allah resides my heart, your heart and everyone's heart and so does His kindness and compassion. You Moslems follow this with honesty as the principle of your life and you will surely reach heaven.

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(सबद - ६८)

- जोगी रे तूं जुगति पिछांणी, (१)
काजी रे तूं कलंम कुरांणी । (२)
गऊ विणासौ काहे कै ताई, (३)
राम राय सूं दीन्हीं दांनी, (४)
कान्ह चराई रंन बेवांनीं, (५)
निरगुण रुप अम्हे पतियांणी । (६)
थळ सिरि रह्यो अगोचरि बांणी, (७)
धाय रे मुंडिया पर दांनी । (८)
फीटा रे अणहुंता तांनी, (९)
अल्ला लेखो लेसी जांणी ॥६८॥ (१०)

God (Brahm or Ishwar) is all pervading and all powerful without any obvious form or attributes. God therefore is present in all forms of life. Hence do not kill or slaughter any life form. (Speaking as Brahm realized or divine inspired person) Guru Jambhoji says that although I am present here on the Samrâthal (Sand dune where Guruji revealed himself and his teachings as Sabads) in this human form, believe in me only as Brahm with no form, attribute or voice

O' yogi, you must recognize and follow true principles of yoga; o' you Moslem priest (*kâji*) you must truly understand, adopt and follow the true knowledge of the Kuran. Why do you kill cows (or other animals)? (If this act of killing cows was good then) why would Bhagwan (Lord) Rama give cows as alms and why would Lord Krishna tenderly care for them in forests while

they grazed. God (Brahm or Ishwar) is all pervading and all powerful without any obvious form or attribute. God therefore is present in all forms of life. Hence do not kill or slaughter any life form. (Guru Jambhoji now speaks as Brahm realized or divine inspired person) Although I am present here on the Samrâthal (Sand dune where Guruji revealed himself and his teachings as Sabads) in this human form, believe in me only as Brahm with no form, property or voice. O' Yogi always meditate on or be inspired by Brahm while imparting knowledge to others and doing good things for others. O' kaji (Moslem priest) you must understand that killing or slaughtering other living forms is wrong; stay away from such acts. Remember and understand this that one day Allah will examine your actions in this life and judge you by that.

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(सबद - ६९)

तन मन धोइयै, संजम होइयै, हरष न खोइयै । (१)

ज्यौं ज्यौं दुनियां करै खवारी, त्यौं त्यौं किरिया पूरी । (२)

मुगधां हूतै ऊं टलि चालौ, ज्यौं खड़कै पासि धनूरी ॥६९॥ (३)

One should always keep one's body, mind, heart, speech and actions clean and pure; one should always exercise self-control and discipline; one should always remain happy and content in all (good or bad) circumstances. Even if some people in this world insult you or humiliate you, keeping your self-control and doing your work with pure mind and heart will allow you to complete your work well; in fact these experiences will make you stay away from false attractions in this world and will attract you towards self-realization and spirituality. Just like the bird

dhanuri gets alert and flies away hearing a slightest sound, one should always recognize and stay away from ignorant trouble-causing individuals. (Do not let your behavior be affected by such troublesome ignorant people; you must always keep your self-control with pure mind.)

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(सबद - ७०)

- हक हलालूं हक साच किसनूं, सुकरत अहळो न जाई । (१)
- भल वाहीलो, भल बीजीलो, पवणां वाडि वळाई । (२)
- जीव कै काजै खडो ज खेती, तैह नै लो रखवाळौ भाई । (३)
- दैतांनी सैतांन फिरैला मत मोरा चरि जाई । (४)
- उ नमंन मनवां जीव जतन करि मन राखीलो ठाई । (५)
- जीव कै काजै खडो ज खेती, सा वाव दवाव न जाई । (६)
- न तैं हिरणीं न तैं हिरणां, न चीन्हू हरियाई । (७)
- न तैं मोरि न तैं मोरा न ऊंदर चरि जाई । (८)
- कोई गुर करि ग्यांन तोडक मोहा, मन रखवाळौ थाई । (९)
- जो आराध्यो राव दहूठळ सो आराधो रे भाई । (१०)

In this Sabad, Guru Jambhoji advises people to live their lives with honesty and truthfulness. He also advises them to avoid any physical temptations, attachments and desires that could lead them to the path of dishonesty away from truthfulness and bad deeds. He further advises people to watch for and avoid persons who may take them astray to wipe out their fruits of good karma or deeds.

Making a living by just means is right and appropriate; just

means are honest and truthful; truthfulness brings you closer to Ishwar or God; honest good acts are never wasted. Symbolically speaking, your body is like a fertile farm land. Just as a farmer ploughs his field and plants good healthy seeds, make efforts and prepare yourself to do good acts. Protect yourself and your good actions against the storms of temptations and sufferings just as the farmer protects the seeds from flying away with strong winds by putting a fence around his field. Good actions will be like good seeds that grow to give a good crop. Grow the crop from good deeds for the wellness of your Atma. Always guard your good actions against the temptations of evil means for material gains. People with evil designs and nature may come in contact with you and try to awaken and tempt your basic benign harmful weaknesses of physical desires, anger, greed and attachments; if these weaknesses start to dominate your mind then your own mind that guards against them and protects wellness of your atma (i.e. crop of your honest hard work) itself may start to destroy your own crop (i.e. wellness of your atma). One should keep one's mind in stable and focused state. One should do introspection (or meditation) in stable state of mind; always do good deeds to nurture the wellness of your atma and put your best efforts to gain knowledge of and understand one's self and atma. For the benefit of your atma and inner-self plough your field and sow good seeds (good deeds); take good care of your crop (resulting from your hard work and good deeds) and protect it well so that it does not get damaged or buried under dust because of dust-storms (worldly temptations). (Ignorant persons do not understand the worldly temptations and their own weaknesses, hence know about these temptations and overcome them to protect the fruits of your hard work and good deeds.). You do not fully understand either about doe (a term used here symbolically for one's atma), or deer (a term

used here symbolically for the nature of inner self); furthermore, you do not recognize all the animals (term used here symbolically for worldly temptations) who could steal or destroy your crops (term used symbolically for fruits of your good karma or deeds). You are unable to recognize or identify a peacock (symbolic term used here for mind, intellect or emotion), a female peacock (a symbolic term used here for emotional or physical temptations or desires) or a mouse that is slowly eating away your crop and destroying it from its roots (a symbolic term used here for passage of time that is making you weak and destroying you). (In other words, your own ignorance is destroying your good karma.) Therefore, acquire some knowledge from a Guru that can empower you to get rid of all your temptations, worldly desires and physical attachments so that you can attain the state of mental stability and awareness. Oh brother, learn to recognize and follow the path of truth and justice just like the king Yudhishtra did in his life.

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(सबद - ७१)

- धवणां धूजै पाहंण पूजै, वेफुरमांण खुदाई । (१)
- गुर चेलै कै पाए लागै, देखौ लोग अन्याई । (२)
- काठी कंणिजो रुपा रेहण, कापड मांहि छिपाई । (३)
- नीचा पड़ि पड़ि तिंह नै धोकै धीरा रे हरि आही । (४)
- बांभण नाऊं लादण रूडा, भूतां नाऊं कूता । (५)
- वै अपहां नै पोह वतावै, वैर जगावै सूता । (६)
- भूत परेती जाखा खैणीं, अ्रै पाखंड परवाणौं । (७)
- वळि वळि कूकस कांय दळीजै, जिंहमां कणौं न दाणौं । (८)

- तेल लियौ खलि चौपै जोगी, खलि पणि सु हगी विकान्णौ । (९)
- कालरि बीज न बीजि पिराणी,
थल सिरि न करि निवाण्णौ । (१०)
- नीर गयै छीलर कांय सोधो, रीता रह्या इवांणी । (११)
- फिरंता ते भुवंता, भुवंता ते फिरंता, (१२)
- मड़े मसांणे, तड़े तटंगे पड़े पषांणे । (१३)
- वां तो सिध न काई , (१४)
- निजपोह देखि पिछांणी । (१५)
- जैसी करणी पार भी वैसा पारेख जोय पिरांणी । (१६)
- जे नर दावौ छोड्यो मेर चुकाई, (१७)
- राह तेतीसां की जांणी ॥७१॥ (१८)

In this sabad, Guru Jambhoji advises people not to perform idol worship, not to look for divine people on river or water pond banks and not to perform ghost or spirit worships. In order to reach or experience divinity one must do introspection on one's Atma, perform good karma or deeds and live with no worldly attachments and without false ego.

Some people worship (while shaking their neck) an idol made of stone; this is not ordered or desired by God (i.e. Ishwar or Bhagwaan); this is not even his (God's) message. This is unjust because the idol is created or made by a man (or woman). Why should a man (or woman) bow or worship his (or her) own creation? It is like a Guru bowing in front of his own disciple. Some people or priest put fancy clothes on statues made of wood, gold and silver. These people then worship them by bowing, even prostrate on ground in front of them. They say to other people that oh brothers have patience God

will appear in person to bless everyone and grant your wishes. Even a donkey is better than such a priest and even a dog is better than such statues. The dog will at least lead his owner on a (danger free) path and will warn him of any danger while he (the owner) is sleeping. Worshiping ghosts and spirits is total fraud. Grinding empty husk without grain will not give anything and it is worthless. Oil free sesame seeds cannot yield oil. Once the oil has been taken out the left over sesame shells are good only as animal feed. Do not cultivate and plant seeds in unproductive land, it will not yield any crop. Do not store water in a pond dug on top of a sand dune. The water just won't stay there. What is the use of searching for water in a dry pond? People who pursue such actions will not achieve anything and will always remain ignorant devoid of any knowledge and accomplishment. It is totally worthless to go to cremation grounds to worship dead bodies or to look for divine accomplished persons on the banks of rivers or water ponds. Do not waste your time and energy in this manner, you shall not find any divine person or divine experience in this activity. One must examine, evaluate and meditate on one's own Atma. One must do introspection. A true test of a person is his deeds or karma. One reaps fruits of only one's actions or deeds. [Perform good deeds if you wish to reach divinity.] Only a person who has truly renounced one's false ego and attachments will achieve and experience true divinity.

[72]

(सबद - ७२)

वेद कुराण कुमाया जाळूं, (१)

भूला जीव कुजीव कुजाणीं । (२)

वैसंदर नाहीं नख हीरुं,	(३)
धरंम पुरिख सिरजीवै पूरुं,	(४)
कळि का माया जाल फिटा करि प्रांणी,	(५)
गुर की कलम कुरांण पिच्छणी ।	(६)
दीन गुमांन करैलो खाली,	(७)
ज्यौ कंण घतै घुंण हांणी ।	(८)
साच सिदकं सैतांण चुकावौ,	(९)
ज्यौ तिस चुकावै पांणी ।	(१०)
नर पूरौ सरि विणजै हीरा,	(११)
लेस्यै जांरै हिरदै लोयण ।	(१२)
अंधा रत्नां इवांणीं,	(१३)
निरिख लहो नर निरहारी ।	(१४)
जिण चौखंड भीतरि खेल पसरि,	(१५)
जंपौ रे जिणि जंप्यां लाभै ।	(१६)
स्तन कया एक हा'णी,	(१७)
काहीं मारुं काहीं तारुं ।	(१८)
क्रिया विहूणा पर हंस सा'रुं,	(१९)
सेळ दहूं उबारुं ऊन्हां ।	(२०)
ईह कळि ए क हां'णी,	(२१)
केवल न्यानी थळ सिरि आयौ,	(२२)
परगट खेल पसरि ।	(२३)
कोडि तेतीस पहूचण हारी,	(२४)
ज्यौ छकि आई सा'री ॥७२॥	(२५)

In this Sabad, Guru Jambhoji warns people to avoid frauds

who pretend to know everything about Kurân and Vedas. He asks them not to get trapped in the net of falsehood spread out by these frauds. Instead recognize and listen to the people with true knowledge and experience of spirituality.

In the name of Vedas and Kurân some people, who are frauds, pretend to know everything about them (Vedas and Kurân). They spread a net of total falsehood. Some innocent people get trapped in this net of falsehood. These frauds may shine momentarily like a flash of fire, but they soon vanish like ashes from fire. On the other hand, truly knowledgeable and spiritually accomplished persons shine like diamonds forever; their deeds are always for the welfare of everyone. Hence one must stay away from falsehood. One must learn to recognize truthfulness of the teachings of a true Guru and true meaning of the teachings of Kurân. Just as insects like worms and some other insects will hollow wood and grain to make it worthless, false ego and pride about one's own religion and faith will make a person hollow, without any true understanding of spiritual teachings. Just as water truly quenches thirst and gives satisfaction, truth and truthfulness eliminate one's evil thinking and tendencies. Complete person (appearing as Guru Jambheshwar) is, symbolically speaking, trading jewels and diamonds (that is gives knowledge filled sermons). Only those with deep inner understanding capacities will receive these jewels of knowledge. Fools who are like blind persons cannot see this and understand this. Try and recognize this Guru who has understanding and knowledge of all four directions. Receive knowledge from this person. Recite and do *japa* of Lord Vishnu. Only then you will get to know yourself and your Atma. This is the only truth for any person (or living being) seeking knowledge about one's Self. It is only in the human form that one can

reach the state of Self (Atma) realization, so make use of it (do not waste this birth in the human form). Now Guru Jambhoji speaks as a Self realized person and says "I am the one who causes death and liberates one's Atma". He goes on to say "I am the one who liberates a person of his or her wrong deeds or karmas and provides comfort. Knower of the only Truth i.e. united with the Almighty has come on this Samrâthal sand dune in this desert area. He has created this reality around himself here. He has organized this play of liberating people from the cycle of birth, death and re-birth." Using the word play symbolically Guru Jambhoji is saying that by practicing his teachings in one's life one gets liberated from this cycle of birth and death i.e. attains the state of *Moksha*.

[73]

(सबद - ७३)

- ह्री कंगहडी मंडप मैडी, तांहां हमारं वासां । (१)
- च्यारि चक नव दीप थरहरै, जे आपौ परगासां । (२)
- सुगंगां म्हारा गुंणियां चेला, निगुंगां नहीं ग्रभ्यासूं । (३)
- सुगंगां होयस्यै सुरगीक होस्यै, म्हे सुगंगां का दासूं । (४)
- जांहका थांना सुहावा घर वैकूटे, जां'र संदेसा आयौ । (५)
- अंमियां ठंमियां इम्रंत भोजन , (६)
- मनसा सोडि निहाल बिछायौ । (७)
- जागो जो'वौ जोति न खोवौ, छलि जासी संसारूं । (८)
- भंणी न भंणिबा गुंणी न गुंणिबा, (९)
- सुंणी न सुंणिबा कही न कहिबा खडी न खडिबा, (१०)
- रे भल किरसांणी करणी नै घातौ हेलो, (११)

कलि काल जुग वीचे जैलो ।

ताथै नहीं सुरां नरां देवां सूं मेळौ ॥७३॥

(१२)

In this Sabad, Guru Jambhoji warns people to watch out in this Kaliyuga. Here, there are many temptations to waste your precious time and lead you astray preventing you from doing right things. By going astray, you will miss the chance to go to “Bainkunth” where you could meet and get to know the truthful spiritually enlightened persons and thus miss taking the path leading to *Moksha*. Only right actions i.e. good karmas can put one on the path to seek the Absolute Truth. Guru Jambhoji goes on to say that all his disciples do good deeds and possess good qualities and good character. He is servant of his disciples.

On the *Smrâthal* sand dune located in the desert of Rajasthan, India, there are green trees known as *Kankerdi*. These trees serve as mandap (canopy) for me. I reside there under the canopy of these trees. If I manifest my true self, it will reveal my true energy or force. This will shake all the four directions and nine islands. My disciples possess good character and qualities and do good deeds. They all are talented and do good deeds. I do not accept those who do not possess good character and qualities and do not do good deeds. Only persons with good character and deeds will qualify to go to heaven; I am servant of my good disciples. They (disciples with good character, qualities and deeds) have very high and superior place. Their real abode has no corners and no edges (implying no beginning or end) i.e. it is *bainkunth*; I have come here with their message. In their abode the disciples eat nectar like food. They get very comfortable beds to rest. O’ people! Wake up and search for the Absolute Truth; do not waste the light of this life aimlessly. A day will come soon when your Atma will leave this perishable body. Hence, use your limited time to

search for, experience and realize the Absolute Truth. (O' brother) you did not study right books that could give you proper guidance and knowledge about Atma and the Absolute truth. In addition, you did not listen to right things, you did not speak the right words and you did not do right actions (symbolically speaking, did not plough the fertile land). Hence wake up now and do the right things, symbolically speaking plough the fertile land, so as to get the fruits of your actions that will enlighten you with the Absolute Truth. Watch out in this Kaliyuga. Here there are many temptations to waste your precious time and lead you astray preventing you from doing right things. By going astray you will miss the chance to go to "Bainkunth" where you could meet and get to know the truthful spiritually enlightened persons and thus miss taking the path leading to *Moksha*.

[74]

(सबद - ७४)

खारा कड़वा भोजन भिखिले, भिछिया देखो खीरुं । (१)

धर अखरडी साथर सोवंग ओदरा ऊ ना चीरुं । (२)

सहजे सोवंग की पोह जागंग, जे मन रहिवा थीरुं । (३)

सुरग पहेली सांभलि जीवडा, पह उतरिवा तीरुं ॥७४॥ (४)

In this Sabad, Guru Jambhoji advises people to live with simplicity and not let mind wander off after worldly temptations. Even if one has very meager physical comforts of life one must learn to enjoy them with happiness. Only then one can go beyond the attachments of this physical world and cross the ocean of worldly attachments.

Enjoy happily whatever food you get to eat. The food may be sour or bitter, but consider it sweet like rice pudding made of milk and enjoy it thoroughly. You may get to sleep on the nature's bed i.e. ground, you may have a simple mat and a woolen or a rag to cover yourself with; consider them all the same and have total comfort in sleeping with joy. Here Guru Jambhoji is advising that even if one has very meager physical comforts of life one must learn to enjoy them with joy. How does one achieve this? Guru Jambhoji says that one must keep one's mind stable. Do not let your mind hanker after worldly temptations. Live with simplicity. If one develops these qualities then one will sleep comfortably under any circumstances and wakeup only at dawn every day. This can happen only when one lives with honesty and simplicity performing good karmas (actions). He also advises to perform actions without attachments. Then he asks the people to become aware and careful before the final moments of life to practice the above mentioned lifestyle. Only then one can go beyond the attachments of this physical world and cross the ocean of worldly attachments.

[75]

(सबद - ७५)

- भूलालो भळ भूलालो, भूला भूलि न भूलूं । (१)
- जे ठूठडि़यै पांन न हुंता, ते क्यौं चाहंत फूलूं? (२)
- को को कपूर घू टी लै विणि घूटी नंहीं जाणी । (३)
- सतगुर होयबा सहजे चीन्हिबा, जांचंध आळ वखांणी। (४)
- ओछी किरिया आवै फिरिया, भ्रांति भिसति न जाई । (५)
- अंति खुदायाबंद लेखो लेसी पणि चीन्है नंहीं लो काई । (६)

कण विणि कूकस रस विणि बाकस,

विणि किरिया परवारुं ।

(७)

हरि विणि देहडी जाण न लाभै अंबाराय दवारुं ॥७५॥

(८)

A person without good karmas cannot get kind blessings from the Parmatma (Supreme spiritual power). Without these blessings one cannot get freedom from the cycle of birth and rebirth. Thus doing good karmas is the only path to achieving Moksha.

O! People you are lost in total ignorance. Come out of the darkness of ignorance; do not stay lost. Do not chase false dreams in your life any more. Do not expect to get flowers from a shrub or a tree which is totally dried up and does not even have green leaves. Just as, with a plugged up nose one cannot smell right. In order to cure this deficiency one needs to do something such as take some medicine like a small quantity of camphor. Similarly, in order to remove the ignorance, one needs a true guru to show the right path and provide guidance and knowledge. One, however, needs a true guru, not a fraud. A person who has not experienced and realized Self will only talk based on what he/ she has heard from others. Such a person is a fraud and is not capable of guiding you to realize Self, Atma or Brahm. Such fraud persons can never free themselves from the cycle of birth and rebirth. Do not get trapped by these fraud persons. In the end, one is judged by the actions or karmas done during one's life. So do good karmas. A plant without any grain has no value. Sugarcane without juice is worthless. Having a family without having any work to do (to provide for the family) is not comforting. Similarly, a person without good karmas cannot get kind blessings from the Parmatma (Supreme spiritual power). Without these

blessings one cannot get freedom from the cycle of birth and rebirth. Hence, everyone must do good karmas if one wants to experience the Supreme Self.

[76]

(सबद - ७६)

नवै पौळि नवै दरवाजा, अहूँठ कोडि रुंराय जडी । (१)

रे वन माळी कांयौं सींचै ई ह वाडी तो भेळ पडी । (२)

सुवचन बोलि सदा सोहिलाली, नांव विसन को हर सुणौं । (३)

घणतू गड़वड़ काऊं वाऊं, निज मारग तो विरळा कांयौं । (४)

निजपो पाखो पारि असी परि जाण गाहेइ म गा'ह गूणौं । (५)

श्री रामै मूरिख मति थोडी

कण विणि कूकस लीणौं ॥७६॥ (६)

Guru Jambhoji asks people to seek the Absolute Truth keeping their body healthy. He advises them to always live with honesty. Speak truth - pleasantly, gently and sweetly (not rudely). Possess only those things that you earned with honest work. (Do not be a cheat or fraudster.) Always listen to the name Hari-Vishnu and always remember Hari-Vishnu.

Symbolically speaking, this physical human body is like a garden with nine gates (nine openings – one mouth, two ears, two eyes, two excretion ports, two nostrils) and it (body) is decorated with millions of pores. The human mind (heart or intellect), symbolically speaking, is gardener of this garden (physical human body). Do not use this gardener (mind) to nurture only the physical body (garden). The physical body is

perishable. It could perish anytime any day. Do keep this body healthy. But, while it (the body) is healthy, seek the Absolute Truth to reach Parmâtmâ. Now, Guru Jambhoji shows the path to reach this goal. Always live with honesty. Speak truth, pleasantly, gently and sweetly (not rudely). Possess only those things that you earned with honest work. (Do not be a cheat or fraudster.) Always listen to the name Hari Vishnu and always remember Hari Vishnu. Many people, instead of following this path, waste their lives by living dishonestly and talking nonsense. Only a few lead the path of honesty seeking the Absolute Truth. Those who do not follow the path seeking Absolute Truth with honesty waste their lives in worthless activities and arguments. Such people can never break the cycle of birth and death. They can never achieve Moksha. Such persons do not have any interests or orientation for seeking Râma. They waste their lives in foolishness. They only beat husk without getting any grain.

[77]

(सबद - ७७)

बारा पौळि नवै दर साभ्नी, राय अथरगढ थीरुं । (१)

इरिण गढि कोई थिर न रहिबा,

निहंचै चालि गया गुर पीरुं ॥७७॥ (२)

The perishable human body is like a royal fort having nine gates. According to the yoga science the body has seven energy centers (i.e. life centers) – seven shakti chakras. (See Sabad 40 for their description). One of these centers (chakras) is Anahata (Heart or Air chakra). The Anahata chakra has twelve levels of awakening, symbolically called here as twelve

doors. Symbolically speaking, opening a door will signify having an awakening. Jiva-atma (life force) dwells on the twelfth level that is on the highest level of awakening. As one achieves the twelfth level of awakening that is after complete awakening of the Anahata chakra one's jiva-atmân meets Parmâtâmâ. The jiva-atmân (the life force) is called here by Guru Jambhoji as king. It is certain that no king can live in this fort forever. One day the king will leave this fort. The fort perishes as well. This holds true for everyone no matter who one is – guru, disciple, rich or poor. Hence one must always pursue in one's life the Absolute Truth, the Paramâtâmâ.

[78]

सबद - (७८)

- जे म्हां सूतां रैण विहावै वरतै विबावारुं । (१)
- चंद भी लाजै सूर भी लाजै धर गैणारुं । (२)
- पवंग्णा पांणी अ्रै पणि लाजै लाजै नवलख तारुं । (३)
- नवसै नदी निवासी नाळा लाजै लाजै सागर खारुं । (४)
- अ्रसट कुळी गिरवर पणि लाजै लाजै वंणी अ्रदारै भारुं । (५)
- जंबू दीप का लोई भी लाजै लाजै धवळी धारुं । (६)
- सिध साधक सुरनर मुनियर लाजै लाजै सिरजंग्ण हारुं । (७)
- जे म्हां सुतां रैण विहावै तो बोह हुवै कुसवारुं । (८)
- सतरि लाख असी परि जंपां, तो पणि नावै तारुं ॥७८॥ (९)

Brahm's energy is the source of light and energy for the entire Universe. If Brahm goes to sleep, that is if Brahm absorbs or swallows its own light or energy then the entire universe and everything in it will become dark. Jappa of Brahm's name

enables one to reach Moksha.

[Using himself as a medium for Brahm, Guru Jambhoji says the following in this sabad.] If I keep on sleeping then night will never pass and there will be no day-break and no sun rise. In that case, then there will be no evening or sun set. In other words, it will remain night and dark all the time. Everything in the universe will become inactive and ineffective. The moon, sun, sky, wind, water, all the stars, all the rivers, streams and mountains, all the continents, all the vegetation and all life forms including people on this planet will become “lifeless” that is will become inactive. Hence, if I remain sleeping tragedy and catastrophe will strike this universe. The protector of all the life forms and objects in the universe is Lord Vishnu. Only Lord Vishnu’s jappa will liberate a person from the cycle of births and death.

[79]

(सबद - ७९)

- म्हे भल पाखंडी पाखंड मंड्या । (१)
पहलू का पाप पराखित खंड्या । (२)
जिंहकै नादे विंदे वाजंत पूण । (३)
तिह पाखंडी नै चीन्हत कूण । (४)
जिंहकी सहजे चूकै आवागूण ॥७९॥ (५)

This sabad was formulated, possibly after someone called Guru Jambhoji a fraudster.

It may well be that I am a fraudster and whatever I am saying or doing is a fraud. One may call me a fraud because I am

asking people to be guided by dharma and follow the path of spirituality. I am asking people to regret their past bad actions or karma – some may consider it a fraud. I am one who hears the sound of Brahm in my every breath. Some people may not recognize or understand this sign and call me a fraudster. If one can recognize me truly and follow my message with honesty, then one can liberate oneself from the cycles of birth and death.

[80]

(सबद - ८०)

- अलख अलख तूं अलख लख लखणौं, (१)
 तेरा अनंत इलोळूं । (२)
 कवण स तेरी करणी पूजै ? (३)
 कवण स तैह सं तूलूं ? ॥८०॥ (४)

O' Ishwar (God) you are "Alakh". You have numerous (hundreds of thousands of) "gunas" (qualities or attributes). You have several forms and names. You have infinite movements. No one in this universe has your qualities and doings. No one can be compared with you. You are infinite with infinite kindness and compassion. You are unequaled and incomparable.

[81]

(सबद - ८१)

- जो नर घोड़ै चडै नै पाघ न बांधै, (१)
 तांहकी करणी कूण विचारुं ? (२)
 सचियारा होयंस्यै आय मिलेस्यै, (३)

करड़ा दुख दोजकि खवारुं ।	(४)
जीवतडां को रिजक न मेटूं,	(५)
मूवां पर हंस सा'रुं ।	(६)
हाथ न धौवै पाव न पखाळै,	(७)
नहीं सुधि बुधि गिवांरुं ।	(८)
म्हे पहराजा सूंकौळ ज लियौ,	(९)
नारिसिंघ नर काजूं ।	(१०)
जुग अनंत अनंता वरत्या,	(११)
म्हे सून्य मंडळ का राजूं ॥८१॥	(१२)

Lord Vishnu does not take away anyone's right to do any karma one wants to do. Lord Vishnu only rewards the person's *jeevatma* based on his/her karma. One must keep physically clean as well as maintain internal cleanliness and purity. Only those who are truthful and humble with pure hearts are close to Lord Vishnu.

What can one think of a person who rides a horse without putting a turban on his head? (In other words one cannot think much of a person who rides a horse without a turban.) One just cannot expect good behavior from such a person, because this kind of person is egotistic. Only those persons who are truthful and humble with pure hearts are close to Lord Vishnu. As a Self realized person Guru Jambhoji says that persons with these qualities come here to listen to my talks or teachings. People who are egotistic and ignorant spend their lives in doubts and falsehood. They suffer throughout their lives and end up going to hell.

[Background: In olden days, going out in public without a turban or *topi* (a local hat) was considered against generally accepted public manners or norms and even rude in Rajasthan

for a common man. Hence if a high status person was seen in public without a turban or a *topi* it was considered outright rude and egotistic on his part. A person who rode a horse definitely is a high rank person. Hence riding a horse without putting on a turban is unacceptable and rude according to those traditions. See Dr Heeralal Maheshwari's book in Hindi "Shri Jambhvani : Teeka published in 2011 C.E.]

As a Self realized person Guru Jambhoji now says that he does not take away anyone's right and means to make a living or his karma. I (Guru Jambhoji) only take care of a person's jeevatma (atma or soul) after the person dies depending on his/ her karma. Ignorant people do not even keep physically clean, leave aside the internal purity. These ignorant people do not wash their hands or feet. One must keep physically clean as well as maintain internal cleanliness and purity. In Sat-Yuga, the devotee Prahlaad had taken promise from Lord Vishnu (who appeared as Narsingha) to preserve and look after all life forms at all times. (Hence I, speaking as incarnation of Vishnu, have come here.) I have been steady and have ruled the Space for many yugas that is for endless eras. (I, speaking as Lord Vishnu, have ruled the endless and empty space even before the creation of this universe. Note: It is worth comparing these words with those of Lord Krishna in Bhagavad Geeta.)

[82]

(सबद - ८२)

- मूंड मुंडावौ मन न मुंडावौ, (१)
मुंहि अमखळ दिल लोभी । (२)
अ दरि दया नहीं सुर काने, (३)

- निंदराहडा कसोभी । (४)
- गुर गति छूटी टोट पडैला, (५)
- वांह की आव एक पख सातौ । (६)
- वै करणी हूँते खूंधा । (७)
- असी सहंस नव लाख भवैला, (८)
- कुंभी दोजकि ऊंधा ॥८२॥ (९)

O! You yogis or swamis may shave your head but if you do not shave off your greed and do not purify your heart then it is of no use. In other words, external exhibition does not make you a true yogi or swami. You may say or claim all kinds of things but none of this has any value unless your heart is pure and you truly get rid of all your greed worldly attachments. If you are not kind and compassionate at your heart and you do not follow teachings of saints and Godly person then external show off like shaving your head is not of any value and significance. If you malign others and say negative things about others then shaving your head and claiming yourself to be a yogi is totally misleading. If your actions do not follow teachings of a true guru, then you will suffer a big loss and you are a fraudster no matter what your external appearance is. Such fraudsters lose their credibility in a very short time. These people also lose their honour due to their own deeds. They (the fraudsters) will not be liberated from the cycle of birth and death; eventually they will end up going to hell and suffer there terribly.

[83]

(सबद - ८३)

- भोमि भली किरसांण भी भलौ, खेवट करो कमाई । (१)

- गुर परसादि कया गढ खोजौ, दिल भीतरि चोर न जाई । (२)
- थळियै आय सतगुर परगास्यौ, जो'लै पड़ी लोकाई । (३)
- एक खिण माहिं तीनि भु वण म्हे पोषां,
जीवा जूणि सबाई । (४)
- करण सवौ दातार न हूवौ जिणि कंचण बांह उठाई । (५)
- सोई कवीसां कवळ नवेडी, जिणि सुरह सुवळ दुहाई । (६)
- मेर सरीखौ केर न देखूं, सायर जिसी तळाई । (७)
- लंक सरीखौ कोट न देखूं, रैणायर सी खाई । (८)
- जसरथ सरीखौ पिता न देखूं, देवळदे सी माई । (९)
- सीत सरिखी तया न देखूं, गरब न करियौ काई (१०)
- गणवंत सरिखौ पायक न देखूं, भींव जिसी सबळाई । (११)
- रावण सरिखौ राव न देखूं, चोहचकि आण फिराई । (१२)
- एक तया कै राहावेधी लंका फेरि जळाई । (१३)
- संखा मोहरा महल तम सेता ताकूं विलग त काई ? (१४)
- बांभण था ते वेदे भूला, काजी कलम गुमाई (१५)
- जोग विहूणां जोगी भूला, मुंडियै अकालि गुमाई (१६)
- ईह कळिजुग मां दोय जण भूला, एक पिता एक माई । (१७)
- बाप जाणै जे हळियौ टोरै, कोहर सींचण जाई । (१८)
- माय जाणै जै बोहटळ आवै, वाजै विरध बधाई । (१९)
- सिंभू सों फुरमाव आयौ, बैठा तखत रचाई । (२०)
- दोह भुज डंडे परबत तोलां, फेरां आपण राई । (२१)
- एक खिणि मांहे सरब उपाया जीवा जूणि सबाई । (२२)
- जुगां जुगां को जोगी आयौ बैठो आसण धारी । (२३)

- हाली पूछै पाळी पूछै, आ कळि पूछण हारी । (२४)
- थळी फिरंतो खिलहरी पूछै, मैर गुमाई छाली । (२५)
- बांण चहोडि पारधियौ पूछै,
सांमीं ! किंहि गु ए चूकै चोट हमारी ? (२६)
- रोह रोह मुखिया मुगध गिंवारा, करौ मजूरी पेट छलाई । (२७)
- हय हय जायौ जीव न घाई । (२८)
- सोक दुहागण ऋपण पूछै,
सांमीं ! किसी परापति म्हारी ? (२९)
- बांभ तया हुवैसे पण पूछै, ले ले हाथि सोपारी । (३०)
- ठाकर पूछै चाकर पूछै, पूछै कीर कहारी । (३१)
- मैडी बैठो राजिंदर पूछै
सांमीं ! किती एक होयसी आंण हमारी ? (३२)
- सुखिया दुखिया से पण पूछै,
सांमीं ! किती एक आव हमारी ? (३३)
- तेता जुग मां हीरा विणज्या, दवापुर गउ डंवाळी । (३४)
- वनरावन मां वंस वजायौ, कळि जुग चारी छाली । (३५)
- नव खेडी म्हे आगळि खेडी, दसवै काळंग की वारी । (३६)
- उतिम देखि पसारौ मांड्यो, रमण बैठो ज्यौ सारी । (३७)
- एक खंड बैठै नव खंड जीता असौ लहौ जुवारी ॥८३॥ (३८)

Drawing a parallel between a farmer's efforts to farm land and devotion to Bhagwan, Guru Jambhoji says that sincere devotion to Bhagwan will be rewarded just like a farmer is rewarded with a good crop. One must get rid of physical passion, anger, greed, attachment, egotistic attitude and jealousy, because

these attributes in a person will weaken and destroy devotion. Path of devotion without carrying these attributes is a path to moksha.

(Here, Guru Jambhoji draws a parallel between a farmer's efforts to farm a land and devotion to Ishwar or Bhagwan.] If the land is fertile, the farmer is knowledgeable, works hard with full attention and focus and guards the budding crop against thieves and astray animals then with the blessings of Ishwar i.e. God the rewards will be a good crop. Here the fertile land is healthy body, the farmer is jivatma (i.e. the life force), and working with full attention and focus is devotion. Physical passion, anger, greed, attachment, egotistic attitude and jealousy are the thieves who weaken and destroy the devotion. One must guard against these thieves and never let them enter one's heart. One should meditate and introspect on the teachings and knowledge imparted by the true guru. Then, with the God's or Ishwar's blessings and kindness one will be rewarded with the fruits of spiritual enhancement and enlightenment.

In the desert land of Rajasthan, India there is a sand dune called Samrathal. On this sand dune *sat-guru* (i.e. true guru) is spreading the light of knowledge. Experience this light of knowledge and discover the Absolute Truth, the Supreme spiritual power. Since Guru Jambhoji used to deliver his sermon on the Samrathal sand dune, he is now talking about himself as an incarnation of Vishnu. He says "I take care and preserve all the life forms in the three worlds in a fraction of a second. (Even the most powerful and talented people are destroyed by attachments to the physical world, greed and ignorance.) Referring to Mahabharat, Guru Maharaj points to the king Karan. There has been no one more generous in giving alms

(charity) as king Karan in the history. He gave gold in charity with his own hands. He always fulfilled his promises made to *Rishis* and *Munis*. He even donated in charity dairy cows along with their calves to Rishis who kept cow herds. One cannot find a mountain like *Sumeru*, a lake or pond like an ocean. a fort like Lanka, a father like Dashrath, a mother like Devaki and a wife like Sita. No father can claim to be like Dashrath, no mother can claim to be like Devki and no wife can claim to be like Sita. No one has seen a devotee like Hanuman, a powerful man like (Pandav) Bheem, a king like Râvan who was known and considered most gifted and powerful. But his city Lanka was burnt to ashes (by Hanumanji) because of his adamant wish to win and keep a woman (Sita). He (Ravan) had lots of wealth like gold and beautiful palaces. He lost all these possessions because of his egotistic and evil behavior and actions.”

Brahmins, who are considered religious and spiritual leaders of Hindus, have lost the knowledge of Vedas and qâzis (mullahs) have forgotten the basic teachings of Quran. Yogis, who should have knowledge of yoga, are lost in their deceit instead of truly practicing yoga. People roaming around with shaven heads and claiming to be ascetics (sanysis) have lost their minds, and intellect. In this Kaliyuga even parents (mothers and fathers) have forgotten their duties towards their children. Instead of nurturing and developing their (children’s) abilities, the parents expect their children to fulfill their own (parents) desires and needs. The father expects that when his son grows up the son will share in his (father’s) work load and will satisfy his (father’s) needs. The mother expects that when the daughter-in-law will come there will be celebrations in the house, daughter-in-law will do all the household work and will look after her (mother’s) needs. In short, people in general, in this kaliyuga, have become

selfish, greedy and forgotten their basic duties.

I sit here at the Samrathal sand dune and bring the message of the Almighty that is Bhagwan Vishnu to the people. If I want to I can balance two mountains in my two arms and spread my presence in the whole world or even the universe (with the power of Bhagwan Vishnu). I preserve and provide sustenance to all forms of life in a fraction of a second (such is the power of Bhagwan Vishnu). I have been a yogi in several yugas and I am a yogi sitting here on Samrathal sand dune. If people want they can learn ways of dharma and path to moksha or liberation. Instead people ask for my advice on trivial worldly things. A farmer asks me about his problems concerning plowing his land, a cow herder asks me about his problems concerning his cows, a shepherd asks me about his lost goat or sheep and a hunter asks me why he missed his mark to strike to kill an animal or a bird. O' you fool stop making a living by killing and taking away a life; you must sincerely work hard and grow food by farming in order to make a living. Do not commit an act of violence by hunting. Women who do not get love and comforts from their husbands ask "Swamiji, shall we ever get love and comforts of married life". Childless barren women ask "Swamiji, shall we be blessed with children in our lives". Property or land owners, servants and people from every economic strata ask about their problems and sufferings. Even a king who lives in a palace asks how far and how long his fame and influence will extend. Persons living with comforts or with sufferings ask how long will they live. (In this manner everyone asks about their daily worldly problems only.) In the Treta yuga, I (manifesting as Rama) traded in diamonds i.e. I looked after people with goodness to defeat evil. In the Dwaper yuga, I caressed and tended cows, charmed people by playing bamboo flute in Vrandavana and playing with them. In this

Kaliyuga I was a shepherd grazing goats. In the earlier times, I have farmed nine different farm fields i.e. I have incarnated nine times in different forms to destroy the evil and support the good. Now, it is the turn of Kalki to farm the tenth field i.e. the Kalki incarnation will take place in the future. (Farming a field is a symbolic way of saying about playing different roles in different yugas or time cycles.)

In the last two lines Guru Jambhoji explains about reaching the state of Moksha by drawing a parallel with playing a gambling game of *Chopard*. I considered this place appropriate to spread the four arms (sections or folds) of this chopad game here. In this game, a marble is moved forward by throwing a dice. The marble has to be moved around all these four arms. While moving on these arms the marble can be “killed” by another player’s marble. After a marble is “killed” it has to start all over again from the beginning. It is only when the marble has travelled all the four arms it is considered fit to move in the center fold. The marble is compared with the jivatma (i.e. a living being) and the center fold is compared with the final state of liberation (i.e. moksha) because once the marble reaches the center fold it cannot be “killed”. In other words, it becomes free of the cycle of birth and death. As a gambler plays the chopad with money, Guru Jambhoji symbolically speaking here plays with his talks of knowledge. With these talks Guru Maharaj is showing the path to reach moksha. If you are willing you can learn from his talks about the path and how to tread on it so that you can achieve the state of moksha. Speaking as an incarnation of Vishnu, Guru Jambhoji says that he is such an accomplished gambler that by staying at only one place He has won nine different yugas (i.e. time cycles). If he is such an accomplished gambler then why we should not learn from his teachings and reach the state of moksha?

[84]

(सबद - ८४)

- जुग जागो जुग जाग पिरांणी कांय जागंता सोवौ ? (१)
- भळकै वीर विगोवो होयसी दुसमंण कांय ल्हकोवौ ? (२)
- ल्यौ कूंची दरवांन बुलावौ दिल ताळा दरि खोवौ । (३)
- जंपो रे जिंण जंप्यां जांणियै, जांणसी सो'जंण हारि । (४)
- ल'हि ल'हि दाव पड़ ता खेलौ, सुर तेतीसां करि । (५)
- पवंण बंधांण कया छै काची, नीर छली ज्यौं पारि । (६)
- पारि विणसी नीर दुळैलोह ओह पिंड कांम न करि । (७)
- ले काया वासंदर होमूला दोष चडैलो भारि । (८)
- सुकरत जीव सखायत होयसी, हेत फळै संसारी । (९)
- काची काया दिड करि सींचौ, ज्यौं माळी सींचत वाडी । (१०)
- सुचि सिनांने संजमे चालौ पांणी देह पखाळी । (११)
- गुर के वचने नविं खंविं चालौ, हाथि जपौ जप माळी । (१२)
- वसत पियारी खरचौ क्यूं नाहीं, किंह गुण राखो टाळी ? (१३)
- खरच्यै लाहो रंष्यै टोटो वीव रसि जोय निहाली । (१४)
- घर आगी अत गोवळवासौ, कूडी आधोचारि । (१५)
- काल्हे मूवां आज दूजौ दिन छै, जे क्यौं सरै त सारि । (१६)
- पीछै कळियर कागा रोळौ, रहिसी कूक पुकारि । (१७)
- तांण थकै क्यौं हार्यौ नाहीं, अवसे जोला हारि ॥८४॥ (१८)

In this sabad, Guru Jambhoji asks people to get rid of enemies like physical desires, greed, anger etc. and perform good deeds i.e. karmas with the purity of mind and heart. Just as a gardener

waters and cares for the plants in a garden one must supply one's body with healthy nutrition, keep it clean and take good care of it to keep it healthy. Always wash your body with water i.e. take bath every day to keep clean externally. Keep your body clean internally as well by living your life with self control and purity of thoughts and mind. Time is going by very fast. Hence, whatever good deed or karma one wants to do one should do it now. Death is unavoidable for all who are born, so hurry up and do good karmas now. Do not wait.

O! People, o! Living persons wake up. Why are you asleep even in your awakened state? (In other words, why are you behaving ignorant even though you are well aware of the truth?) You know very well that atma will leave your body with the speed of lightening, then why are you hiding inside your own enemies like physical desires, anger, greed etc. Perform good deeds so that they can be used as a key to open the lock of your heart to free yourself from the mentioned enemies. In other words, get rid of these enemies and perform good deeds with the purity of your mind and heart. Do the *japa* of Vishnu. *Japa* and devotion will get you closer to knowing and experiencing Vishnu. Always look for an opportunity to play your dice in such a manner that you get to see and meet all the deities i.e. you reach the heaven. Playing dice here implies performing good deeds or karmas. Our body houses our atma just like an earthen pot holds water. Once the earthen pot breaks the water flows out and the broken pot without water is not worth anything. In the same manner, once the atma leaves the body, the body is worthless – it has no value. Burning this worthless body in fire will be very wrong. The atma will reap fruits of only karma or deeds. If the karmas or deeds have been good the atma will reap good fruits. Just as a gardener waters and cares for the plants in a garden one must supply

one's body with healthy nutrition, keep it clean and take good care of it to keep it healthy. Performing good karmas will also keep the body and mind healthy. External cleanliness of the body and internal cleanliness are essential. Always wash your body with water i.e. take bath every day to keep it clean externally. Keep your body clean internally as well by living your life with self control and purity of thoughts and mind. Self control is very essential in life so that one does not yield to temptations of any kind. Always practice Guru's teachings with humility and forgiveness and perform good acts with your hands. Lead your life with clean body and pure mind. Do not contaminate your body with dirt and mind with temptations. Surrender your body and mind to Bhagwan Vishnu. Do not try to hold back on this act of surrender. Remember this body is precious but it will vanish one day, so why not surrender it to Bagwan Vishnu. Do not live selfishly with greed and ego. If one lives with ego without surrendering body and mind to Bhagwan Vishnu then one will lose greatly. Real or true abode of atma is paradise which is permanent. The physical body in this world is only temporary, it will vanish some day. If you wish to do good deeds then you must do them now while you have this body in good health. If someone died yesterday then today is already second day after the death. In short, time is going by very fast. Hence, whatever good deed or karma one wants to do one should do it now. In this Kaliyuga after one's death all that is left is useless crying like crow makes caw caw noise. Hence, do good karmas or deeds while you have strength and energy. Do not wait because old age will come soon and you may not be able to do good karma even if you wished to do so. Death is unavoidable for all who are born, so hurry up and do good karmas.

[85]

(सबद - ८५)

- जिंहका उमंग्या स माघूं तिण्य पंथ के विरळा लागूं । (१)
बीजा चाकर वीरूं, रिण संख धीरूं । (२)
कवही रुफंत रायौं, पासै भाजंत भायौं । (३)
ते हतंते जीयौं ताथै निगुरे भूफ न कीयौं । (४)
ते पूज्या कलि थानूं, सेई वसै सैतानूं ॥८५॥ (५)

The path that leads to the Essential Element of the universe (i.e. Brahm) is very delightful and blissful. Very few people choose and pursue this path. Rest of the people either serve or seek to become rich and powerful. They feel satisfied collecting conch or other superficial things. They are happy to possess these superficial things full of material temptations and lead shallow lives. Only a few enlightened persons abandon the path of material possessions. Those who undertake this path have to overcome temptations for the material things. They have to overcome their weakness of desires for material things and physical pleasures. People who ignore Guru's teachings yield to their weaknesses for physical comforts. (In order to show off to the world) they visit various places of worship, even though they may harbor evil in their hearts.

[86]

(सबद - ८६)

- मक्रि भूला मांड पिरांणी, काचै कंध अगाजूं । (१)
काचा कंध गळे गलि जायस्यै, वीसरिजैला राजूं । (२)

- गड़वड़ गाजा कांय वेवाजा, कण विणि कूकस कांयौ लेणां ? (३)
- कांय बोलौ मुख ताजूं ? (४)
- भरमी वादी अंति अहंकारी लबधि सवादी, (५)
- लावतिया रा पसुवां पड्या भिरांती । (६)
- जीव विणासै लाहै कारणि लोभ सवारथि (७)
- खायबा खाज अखाजूं । (८)
- अंति काळे ले जंम काळे, से पणि खीणां, (९)
- जिंहको लंका गढ छो राजूं । (१०)
- विणि हसती पाखर विणि गज गुड़ियो, (११)
- विणि ढोलां डूंमां लाकड़ियोँ । (१२)
- जिण रा पडसंण वाजा बाजै, (१३)
- सो अपरंपर कांय न जंपौ हिंदू मुसळमांणौं । (१४)
- डरि डरि जीव कै काजै । (१५)
- रावां रंका, राजां रावां, रावत राणां खानां खोजां, (१६)
- मीरां मिलकां, घंघ फकीरां, घंघा गुरवां सुरनर देवां, (१७)
- तिमर लिंगां, आयसां जोयसां, (१८)
- साह पिरोहितां, मिसर वियासां, (१९)
- रुखां विरखां आव घटंती अतरां मांहे कवण वसेखूं ? (२०)
- मरण त एको माघूं । (२०)
- पसू मुकेरूं लहैं न फेरूं कहैं ज मेरूं, (२१)
- सभ जुंग केरूं, सांचै सूं रहै करै घरोरूं । (२२)
- रिणछांणैं ज्यौं वीखरिजैला ताथैं मेर न तेरूं । (२३)
- विसरि गया ते माघूं । (२४)

- रगतूं नातूं सेतूं धातूं कंमळावै ज्यौं सागूं । (२५)
- जीव'र पिंड विछोड़ौ होयसी ।
- ता दिन ईह पिंड दांम दुगांणी । (२६)
- आढ न पै को रती विसोवो सीभै नाहीं, (२७)
- तिणि दिन ओह पिंड काम न काजूं । (२८)
- आवत काया ले आयौ छौ जातै सूको जागूं । (२९)
- आवत खिण एक लाई छी परि जातै खिण ही न लागूं । (३०)
- भाग परापति करमां रेखा, दरगै जुवळा जुवळा माघूं । (३१)
- विस्खे पांन भडे भडि जैला, ते परि तई न लागूं, (३२)
- सेतूं दगधूं कंवळ कळियौं, रुति वसंती आई, (३३)
- अवर भलेरा सागूं । (३४)
- भूला तेणि गया रे प्रांणीं, तिंहिका खोज न माघूं । (३५)
- विसन विसन भणि लई न साई,
- सुरनर संकरं को न गवा'ई । (३६)
- ताथै जंवर विनडसी रे भाई, वासि वहंतै कीवी न कमाई । (३७)
- जंवर तणा जंमदूत दहैला ताथै तेरी का न वसाई ॥८६॥ (३८)

In this physical world, no one owns anything. There is nothing here that you can possess forever. Even the relations are not permanent. A person reaps fruits of his/ her actions, deeds or karma only. Once the leaves fall from a tree or bush, these leaves do not go back on the tree or bush. In the spring time, new leaves sprout on the tree or bush. In the same manner all living beings are born when their atma appears in their new body form. When the atma leaves the same body does not regenerate just like the leaves fallen on the ground from a tree do not regenerate. However, the atma takes a new body form

and appears in this world. Thus, the cycle of birth and death continues. Always do good deeds or karma and do the jappa of Vishnu. Only good karmas and devotion to Vishnu will liberate you from the endless cycle of birth and death.

Note: Guru Jambhoji likely spoke this sabad especially for the king of Bikaner Rao Loonkaran Singh and the king of Jaisalmer Jait Singh (See Dr. Kishna Ram Bishnoi, “Jambh Vaani mool sanjiveenee vyakhyaa” a book in Hindi language and published by Guru Jambhashwar Viswavidyalaya, Hissar, Haryana, India). It is equally addressed to the common people.

O! You kings (and people), you have forgotten the realities of life because you are submerged and lost in your own false world of fame. You are committing all the wrong and harmful acts using your body, which is perishable. Your physical body is degenerating every day and is bound to perish one day. On that day you will totally forget the worldly fame and acquisitions. On top of doing wrong acts, you argue very loudly with anger to claim that you are great and right. Your arguments are meaningless and worthless. Your actions are like collecting chaff (husk) with no grains. This is total foolishness. Why do you talk and behave egotistic? You are behaving like an animal tied with a thick rope and being dictated by the rope. You are living in falsehood. Your lives are run by your selfishness, greed and false pleasures. You commit violence against innocent animals to kill them. You eat food that is unsuitable for eating, but you eat it only for the pleasure of your taste. One day the messenger of death will come and take you people straight to hell. Why talk of ordinary people and kings, even the powerful and extraordinary king Raavan who ruled golden Lanka had to submit to the messenger of death. At his death he could not take wealth, horses or royal elephants with him. Even such a powerful king had to go empty handed. No one

played drums or music or sang when he had a go. No one offered even fire wood for his cremation last rites. O! Hindus or Muslims you all must always remember and do jappa of that limitless and ever present Supreme Power (i.e God, Ishwar, or Paramatma). For the wellness of your atma or soul you must always have fear of committing wrong and harmful acts. No one can or has defied death no matter who he or she is. One who is born will surely die one day. This principle applies to all – the kings, the emperors, land lords, masters, servants, rich or poor, powerful or powerless, sadhu, fakir, guru or disciple, priest or devotee. Even the trees, vegetation or rocks and stones are subject to this law. Each and every living being or non-living thing is subject to decay with time. So why live in the false world of your ego? Always perform good deeds. It is only the good deeds that will lead you to salvation. Even the animals want freedom from any tie-downs or restrictions. Once an animal gets freedom from a restriction, it does not want to come back to the restriction. You being a human, why do you stay attached and tied down to worldly material things? Why do you chase fame and why do you want to rule the world with your material possessions? You always stay away from good, honest deeds and truth, but you always want to stay attached to world fame, material possessions and everything that is temporal. All these things are subject to destruction or decay – they are not ever lasting. In this physical world no one owns anything. There is nothing here that you can possess forever. Even the relations are not permanent. The worldly relations are like flowers and fruits. They also get destroyed with time. When the atma leaves this physical body then the body is worthless and useless and no one wants it. When your atma came to this world it brought your body with it. When the atma will leave, it will take nothing with it. When your atma came with your body it took at least some moments. However, it takes not

even a moment to leave it. A person reaps fruits of his/ her actions, deeds or karma only. Once the leaves fall from a tree or bush, these leaves do not go back on the tree or bush. In the winter time, leaves of lotus plant “burn” out. In the spring time, new leaves sprout on the tree or bush or on the lotus. In the same manner, all living beings are born when their atma appears in their body form. When the atma leaves, the same body does not regenerate just like the fallen leaves from a tree do not regenerate. However the atma takes a new body form and appears in this world. Thus the cycle of birth and death continues. O! You living being, don't try to follow the path taken by those who lived in the falsehood of this physical world. Always do good deeds or karma and do the jappa of Vishnu. If you did not do good karma and did not do jappa of Vishnu then at the justice time in front of Dharmaraj, no one including Bhagwan Shanker will be able to take your side and help you. You will be rewarded according to your karma only. If you did not do good karma then you will be punished accordingly and will be subjected to the cycle of birth and death endlessly.

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(सबद - ८७)

- तउवा जाग ज गोरख जाग्या, अवर भी जगंत जागूं । (१,२)
- नर निहंचळ निराळंब नरलेपनूं नर निरंजण नर निरहारी, (३)
- जुग छतीसां एकंणि आसण बैठां वरत्या । (४)
- तउवा त्याग ज व्रंभा त्याग्या, (५)
- अवर भी त्यागंत त्यागूं । (६)
- तउवा भाग ज ईसर मसतगि, (७)

अवर भी माथै भागूं ।	(८)
तउवा सीर ज ईसर गवरी,	(९)
अवर भी कहियै सीरूं ।	(१०)
तउवा वीर ज रामै लछमंग,	(११)
अवर भी कहियै वीरूं,	(१२)
तउवा पाघ ज दहसिर बांधी,	(१३)
अवर भी बांधत पाघूं ।	(१४)
तउवा लाज ज सीता लाजी,	(१५)
अवर भी लाजंत लाजूं ।	(१६)
तउवा वाजा राम वजाया,	(१७)
अवर भी वाजंत वाजूं ।	(१८)
तउवा पाज ज लछमंग बांधी,	(१९)
अवर भी बांधत पाजूं ।	(२०)
तउवा काज ज गणवंत सार्या,	(२१)
अवर भी सारंत काजूं ।	(२२)
तउवा खाग ज कुंभकरण महरावण खाग्या,	(२३)
अवर भी खागंत खागूं ।	(२४)
तउवा राज दरजोधन भूंच्या,	(२५)
अवर भी भू चै राजूं ।	(२६)
तउवा राग ज कन्हड़ वांगी,	(२७)
वराग तणा भी रागूं ।	(२८)
तउवा माघ तुरगंम तेजी,	(२९)
टटू तणा भी माघूं ।	(३०)

तउवा वाग ज हंसा टोळी,	(३१)
बुगळा टोळी भी वागूं ।	(३२)
तउवा नाग उघावळ कहियै,	(३३)
गरडसिया भी नागूं ।	(३४)
तउवा साग ज नागर वेली,	(३५)
कूकरबगरा भी सागूं ।	(३६)
जां जां सैतांन करै उफारौ,	(३७)
तां तां महत ज फळियौ ।	(३८)
जुरा जंम रकस जुरा जरींदर.	(३९)
कंस केस चंडूरुं ।	(४०)
मध कीचक हिरणाकस चकधर,	(४१)
बलि देवूं पलंत वस देवूं ।	(४२)
मंडळीक कांय न जोयबा,	(४३)
ईह धर ऊपरि रती न रहीबा राजूं ॥८७॥	(४४)

Whenever evil people are overcome with their egocentricity and commit atrocities in this world, the glory and grace of Parmatma prevails. Even powerful kings and emperors were destroyed due to their egocentric evil deeds. All these evil people were destroyed with no residual trace of their power or glory on this globe.

Many yogis are devoted to the practice of yoga. But the single minded focused devotion of Gorakhnaath to yoga is unparalleled. He pursued to achieve oneness with Brahm, who is formless with no knowable associated characteristics. He stayed motionless in one yoga-aasan (yoga posture) without eating or drinking anything for thirty six yugas. Many people renounce

things in this world. But no one has renounced material things like Brahma did (He created this universe, then renounced it and never accepted that He created it). There are many fortunate couples in this world but no couple is as fortunate as Ishwar Shiva and Parvati. There are many brothers in this world, but no brothers are as fortunate and brave as Shree Rama and Laxman. Many kings and emperors have crown on their heads, but no one has crown like king Raavana of Lanka had. There are many women who have and kept their honor and dignity, but no one is like Sita in keeping her honor and dignity (in spite of the fact that she was kidnapped by Raavana). Many kings and emperors are famous and have acquired fame and power. But no king or emperor can match king Rama who got fame because of his rule of dharma with dignity, keeping his promise and annihilating evils. No one can and has drawn a protection boundary like Laxman did (for protecting Sita). No one has provided or provides service with devotion like Hanuman did. Because of complete devotion the people even today worship Hanuman. The people ask for Hanuman's blessings to successfully complete their work without any unexpected interruption. Many people may wield their swords (weapons) skillfully, but no one is known to be as skillful as Kumbhakaran and Ahiravaan were. Many kings have enjoyed luxury, comforts and power offered by their kingdom, but no one is known to have enjoyed luxury, comforts and power of his kingdom like Duryodhan did.

In the battle field of Kurukhestra, Arjun the warrior was overcome with the attachments to his family and elderly statesmen. He was feeling weak due to these attachments to fight against the family members and elderly statesmen. Lord Krishna imparted the knowledge of the Bhagavad-Gita to Arjuna.

With this knowledge, the warrior Arjuna was able to overcome the weakness due to the attachments, get the strength to fight and eventually win the war. No other talk of renouncement and sanyasa would have enabled Arjuna to overcome the attachments and love with the family members, and given him the strength to perform his duty to fight the war of dharma.

One can cover distance and complete journey even riding a mule. But the same distance and journey can be covered in lot less of time with a horse. One may find a flock of herons in the forest near or on a lake. But the flock of herons does not look as graceful and beautiful as a flock of swans. One finds a large variety of poisonous snakes. But no snake is as poisonous as the species of cobra snakes known as udyaval. Kukarvagra is also a kind of vegetation, but no other vegetation is as good as Naagarbel. (The distinction in the vegetation is made here due to their associated beneficial qualities.)

Whenever evil people are overcome with their egocentricity and commit atrocities in this world, the glory and grace of Parmatma prevails. Raavana, who was king of Lanka and had gained mastery over birth and death, was destroyed because of his egocentric actions. Similarly Kans, Keshi, Chaanur, Madhu, Kaitabh, Harinyakashupa, king Bali and many other powerful kings and emperors were destroyed because of their egocentric evil deeds. All these evil people were destroyed with no residual trace of their power or glory on this globe.

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(सबद - ८८)

- गो रख लो गो पाल लो, (१)
लाल गुवाळ लो लाल लीलंग देवूं । (२)
नवखंड प्रथमी प्रगतियौ, (३)
को को जाणंत म्हारा आदि मूळ का भेवूं ॥८८॥ (४)

Guru Jambheshwar Maharaj advises that one must conquer all sense organs. Do not let the desires of your sense organs lead you astray. Have control on your sense organs and win over them. Lead your life with clean character. Do not let the sensual pleasures overcome you and mislead you. God, Ishwar, Bhagwaan, Brahm or Absolute super truth shows himself in multiplicity of creations and forms in the entire universe – it is all pervading and all powerful. This fundamental absolute truth is the root of all of us and everything around us. This truth about us can be realized, experienced and known only by those who have conquered pleasures and temptations of their sense organs.

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(सबद - ८९)

- अरधक चंदा निरधक सूरुं, (१)
छै लख तारा नैडा न दूरुं । (२)
नव लंख चंदा नव लख सूरुं, (३)
नव लख धंधूकारुं । (४)

तांह परै रै जो परि हुंती, (५)

तिहका कहूं विचारुं ॥८९॥ (६)

In this Sabad, Guru Jambhoji talks about Tantra yoga and kundalini maarg. (In the body) the moon is located higher up in the Crown (Sahasrara) chakra and the sun is located down below in the Muldhara chakra. In between the moon and the sun there are six more chakras. Because of our desires for material and worldly pleasures, the nectar produced by the moon (i.e. life energy) is gradually lost or wasted through the nine gates of the body, which are normally open. The nectar is absorbed or wasted in the heat of the seat of fire. Consequently, the energy is depleted in the body and eventually the body dies. When the *kundalini* is awakened to rise above from the *muldhara*, where it is resting in the coiled up state, and meet the moon to drink the nectar. In this state, the shakti meets Shiva and one gains the total universal consciousness (i.e. one experiences the union with Brahm) – the ultimate in the self realization. Guru Jambhoji says that he is talking here of that state of self realization.

[Background Material: Please read any treatise on Yoga like Yogasutra of Patanjali or the following books;

1. “Path of Fire and Light – Advanced Practices of Yoga” by Swami Rama Published by The Himalayan International Institute of Yoga Science and Philosophy of the U.S.A, Honesdale, Pennsylvania, USA. ISBN 0-89389-097-9.
2. “Yoga & Ayurveds – Self-Healing and Self-Realization” by David Frawley, Published by Lotus Press, PO Box 325, Twin Lakes, Wisconsin 53181, U.S.A. ISBN0-914955-81-0.
3. “Hatha Pradipika – Light on Hatha Yoga” Commentry by Swami Muktibodhananda Under the Guidance of Swami

Satyananda Saraswati, Yoga Publications Trust, Munger, Bihar, India, Second Edition 1993, Reprinted in 2002. ISBN: 81-85787-38-7.

I have taken the following material and the background material given in Sabads 76, 57 and 40 from the above three books. For more detailed discussion on the subject of chakras and kundalini please go to these references given above.

Simply speaking, human body has nine gates (openings) – one mouth, two ears, two eyes, two excretion ports and two nostrils. These openings sense the outside world and communicate with the human mind, which leads to the feelings of dislike or pleasure. In responding to these feelings a certain amount of energy is used up in every event.

Yoga science is comprehensive and extensive. It deals with the study of the physical body, nervous system and the forces that govern the bodily functions. In addition the yoga science includes careful study of the mind, its modifications, and all states of consciousness, as well as the philosophy of the universe and of human relations. In order to reach an integral understanding of all of these, one needs to study the *chakras*, their nature and their interrelationships. Within the physical body is the *pranic* body, or energy sheath, and more subtle still is the mental body. After carefully examining the human being in its totality one realizes matter, energy and mind are not the whole of the existence of human. Beyond these there lies the self existent principle of pure consciousness. The external body (the physical sheath), the *pranic* sheath, and the mental sheath mask the light of consciousness. These sheaths do not function independently. They are connected and coordinated by the chakras. Chakras are moving circles of energy which are latent energy centers that exist as evolutionary potentials. There are seven major chakras which

are located along the central axis of the body in conjunction with the spinal cord. Energy is usually focused in one or more of these centers or chakras to the relative exclusion of others at any given moment for an individual. Depending upon where the energy is dominantly focused at a given time an individual experiences the world accordingly. Similarly different individuals experience the world differently depending on which center the energy is dominantly focused. The chakras and their approximate locations are defined below.

The Threefold Head chakras – Seat of the Moon.

Sahasrara – Crown or Consciousness Chakra- the Moon

Ajna – Third Eye or Mind Chakra – Orbit of the Moon

Visshuddha – Throat or Ether Chakra – Reflection of the Moon

The Central Heart – Seat of the Sun

Anahata – Heart or Air Chakra

The Threefold Kanda or Bulb – Seat of Fire

Manipura — Navel or Fire Chakra

Svadhishhtana – Sex or Water Chakra

Muldhara – Root or Earth Chakra

The lower set of three chakras are located close together from the base of the spine to the naval – a region of about six to eight inches. Together they are called *kanda* or bulb. The dormant energy resting at the base of the spine is called *kundalini*. The awakening of the kundalini lights up these three chakras together like a fire in a cauldron. Thus they constitute the region of fire. This lower set reflects more physical and vital functions. They are linked to the basic instincts of survival of the individual and the species. When kundalini wakes up it rises upwards and it supplies energy to the other higher centers.

The higher three chakras – the throat, third eye and crown are closely related and form the region of the head, governing the higher brain centers. They share many common qualities and powers of higher expression and perception. It is said to be the region of the moon or soma, reflective and contemplative qualities. People operating at these levels exhibit creativity, intuition and wisdom. Thus the head chakras reflect the spiritual issues.

In between stands the heart as the central chakra mediating between these two groups of three chakras, connecting both to the throat above and navel below. It is the region of the sun, which expands the light of fire and reflects its luminosity to the moon. It connects to the solar plexus between the heart and the navel. The heart chakra reflects emotional issues.

Yogic or spiritual development aims at opening the chakras. This requires transcending their ordinary functions in our personal nature to the level of cosmic. Yogis merge the chakras of the astral body into the causal body reversing the entire process of creation. They merge earth into water, water into fire, fire into air, ether into mind, mind into intelligence, and intelligence into Supreme self.]

In this Sabad, Guru Jambhoji talks about Tantra yoga and kundalini maarg. He says that our physical body houses the entire universe (Brahmând). (In the body) the moon is located higher up in the Crown (Sahasrara) chakra and the sun is located down below in the Muldhara chakra. In between the moon and the sun there are six more chakras. The body has nine gates (openings). Because of our desires for material and worldly pleasures, the nectar produced by the moon (i.e. life energy) is gradually lost or wasted through these gates, which are normally open. The nectar is absorbed or wasted in the heat of the seat of fire (Manipura — Navel or Fire Chakra,

Svadhishhtana – Sex or Water Chakra Muldhara – Root or Earth Chakra). Consequently, the energy is depleted in the body and eventually the body dies. On the other hand, with proper discipline and yoga practice the kundalini can be awakened to rise above and meet the moon to drink the nectar. In this state, the shakti meets Shiva and one gains the total universal consciousness (i.e. one experiences the union with Brahm) – the ultimate in the self realization. Guru Jambhoji says that he is talking here of that state of self realization.

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(सबद - ९०)

- चौवीस चेड़ा काळिंग केड़ा इधक कळावंत आयस्यै । (१)
- वै फेरि आसंण मुकर होयस्यै निगुरा थान रचायस्यै । (२)
- जाणंत भूला महापापी वै दुनियां भुळायस्यै । (३)
- दिल का कूडा कुड़ियारा उपंग वात चलायस्यै । (४)
- गुर गहणां भो लीवै नाहीं दसबंध घरि वोसायस्यै । (५)
- आप थापी महापापी दगधी परलै जायस्यै । (६)
- सतगुर कै बेडै न चडै गुर सांम न भायस्यै । (७)
- मंत्र वेळू रिधि करिस्यै दे दे कार चलायस्यै । (८)
- काठ का घोड़ा निरजीत ता सरजीत करिस्यै । (९)
- तांह नै दाळि चरायस्यै । (१०)
- अधर आसंण माल्हि वैसैला मूवा मड़ा हंसायस्यै । (११)
- जां जां पवण आसंण पांणी आसंण, (१२)
- चंद आसंण सूर आसंण गरु आसंण संभराथळे । (१३)

कहै सतगुर भूलि न जाइयौ पड़ौला अमै दोजगे ॥१०॥

(१४)

In this sabad, Guru Jambheshwar maharaj warns people to watch out for fraudsters in religious matters. He advises his followers, who come to listen to his sermons at the Samrâthal sand dune, to recognize such fraudsters and avoid them. Do not fall in the traps and false claims made by the fraudsters.

In this sabad, Guru Jambheshwar maharaj warns people to watch out for fraudsters in religious matters. He advises his followers, who come to listen to his sermons at the Samrâthal sand dune, to recognize such fraudsters and avoid them.

In this kaliyuga, many fraudsters will be born who will worship fourteen ghosts and evil spirits. They will show off by sitting in various postures and establish locations to conduct *pujas* and worships. Such persons mislead people and they are the biggest sinners.

Many people lie from their heart (through their teeth as they say in Canada). Such people spread false and baseless talks and rumors. They are so dishonest that they will even keep for their personal use the donations commanded to be made in the name of God or Bhagwan to a religious organization. They try to portray themselves as knowledgeable and spiritually accomplished persons. Such persons have never even come in close contact with a true Guru (sat-Guru). They pretend to carry out religious ceremony by uttering some mantras and conducting some rituals. They will take wooden horses and pretend to feed them as if they are living live horses. They will claim to make dead bodies laugh. These people will pretend and claim to have control over elements of nature like wind, water, moon and sun. Oh! My disciples do not be led by their false claims and do not fall in their trap. O! My disciples never

forget my warnings and fall in the traps of these fraudsters. Always practice and follow what you have learnt from my talks and sermons at this Samrâthal sand dune. Do not forget or ignore my (Guru Jambheshwar Maharaj's) teachings. Guru Maharaj then warns that if you fall in the traps of these fraudsters then you will suffer as if you are in hell.

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(सबद - ९१)

- छंदे मंदे बालक बुधे कूडे कपंटे रिध न सिधे । (१)
- मेरै गुरु ज दीन्हीं सिख्या सरब अळिंगण फेरी दिख्या । (२)
- जांणि अजांणि वहियै जब जब,
सरब अळिंगण मेट्या तब तब । (३)
- ममता हसती बंध्या काल निहंचळ विरख न पसरै डाल । (४)
- मन न डोलै ध्यान न टळै अह निस व्रंभ अगन्य प्रजळै । (५)
- काया पति नगरी मन पति राजा पंच आतमां परवारुं । (६)
- वस को आळै महिमंडळि सूरु मन राय सूं भूभू रचायले । (७)
- अथका थकायले अथघा थघायले अबसा बसायले । (८)
- हेक हेक पावंते अनोपाव मागूं अनवै माग पालि ले । (९)
- सति सति भाखंत गुर रायौ जुरा मरण भौ भागूं ॥९१॥ (१०)

One who conquers the senses with still and stable mind is bound to achieve liberation from the cycle of birth and death. In other words, one must stop this mind to take a wrong path. Guru Jambhoji says that he is saying the truth that one who can have this control will not be afraid of death and will liberate oneself from the cycle of birth and death.

Sweet and pleasant talks, full of temptations, are always not true and good. People who are happy to hear and believe this kind of talks have mental capacities like those of small innocent children. One must evaluate and think about what one hears. One will never achieve or realize spiritual enlightenment by embracing these kinds of sweet, shallow and false talks. My Guru has imparted true knowledge to me and to his disciples about dharma and about renouncing worldly pleasures. If one knowingly or unknowingly makes the mistake of getting carried away in the worldly pleasures, one must remember the teachings of the Guru. This will help one to overcome and avoid the worldly pleasure temptations. Symbolically speaking, the elephant of attachments and desires is tied in the cycle of time in an individual. (The elephant is very powerful so is the cycle of time). One must get rid of this elephant from one's inner self with the help of the knowledge and teachings received from the Guru. In other words, one must keep the temptations under control and avoid attachments to the worldly pleasures. One's mind must be focused and still. When the mind is focused and stable the branches (symbolically speaking) of the tree of attachments will not spread and grow. The branches here represent the greed, desire and attachments. If one keeps one's mind in stable and focused state, the growth of worldly desires is automatically arrested leading to detachments. One must practice meditation on atma with still and focused mind. When one's actions during every day of one's life are focused on Brahm, one is treading the path that leads to Brahm realization. Symbolically speaking Guru Maharaj says that this is equivalent to performing *havan* ceremony in with the internal fire of Brahm.

In the city of one's body (city word is use here symbolically) one's mind is the king of five faculties of perception,

consciousness, sense, sensation and rationality. In this city the king (mind) lives with its family of five faculties. In this city also lives the jivatma (life force of atma). Mind is the king of the faculties whereas the jivatma is the king of the body.

In this world on this earth who is the brave one who will go to war with the mind in order to control it. Who is that brave one who will tire the mind out of enjoying the senses? In other words who is that brave one who can control the mind and keep it away from enjoying the senses, and thus keep the mind stable, still and calm. One who conquers the senses with still and stable mind is bound to achieve liberation from the cycle of birth and death. In other words, one must stop this mind to take a wrong path. Guru Jambhoji says that he is saying the truth that one who can have this control will not be afraid of death and will liberate oneself from the cycle of birth and death.

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(सबद - ९२)

देखि अदेख्या सुण्यां असुण्यां खिमां रूप तप कीजै । (१)

थोडै मांहि थोडेरो दीजै होतै नांहि न कीजै । (२)

किसन मया तिहूं लोकां साखी इमरत फूल फळीजै । (३)

जोय जोय नांय विसन कै दीजै ,

अनंत गुणां लिख लीजै ॥९२॥ (४)

If one sees anything terribly bad one should ignore seeing it. If one hears something terribly bad one should ignore it. One should always follow the path of forgiveness. Even if one has very little of something one must give at least a small amount of

it to someone who asks for it. One should not say no to give something, if someone asks for it. Lord Vishnu pervades all three worlds (i.e. everywhere in the universe). Hence one should prosper by doing good deeds and drinking the nectar (of the Lord). If you give charity in the name of Lord Vishnu, you will get it back in the future several times more than what you gave.

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(सबद - ९३)

- सहंस नांव साईं भळ सिंभू उपनां आदि मुरारी । (१)
- तदि म्हे रह्या निरालंभ होय करि उतपति धंधूकरी । (२)
- ना मेरे बंस न बाप न माई अपणी काया आप संवारी, (३)
- जुग छतीसां सुन्य वरत्या सतजुग मांड सिरजी सारी, (४)
- ब्रंभा विसन महारुद थरप्या दीवी करामति केती वारी । (५)
- चांद सूरजं दोय साखी थरप्या पूण पुंणेसर पुंवण अधारी । (६)
- तदि मै रूप कियौ मैणावतियौ, सतवृत को ज्ञान उचारी । (७)
- तदि म्हे रूप रच्यौ कामठियौ, तेतीसूं कोडि हकरी । (८)
- जदि मै रूप रच्यौ वाराही, धरती दाढ चडाई सारी । (९)
- नारिसिंध होय हिरणाकस ब्रधियौ,
- पहराजा रहियौ सरण्य हमारी । (१०)
- बांवन होय वळि राव चितायौ, तीन पैड कीवी संसारी । (११)
- परसराम होयं छत्रायण साभ्या गरभ नै छूट्यौ नारी । (१२)
- श्री राम सिर मौड बंधायौ सीता कइ हंकारी, (१३)

- कंन्हड होय कर धरती छेदी वासिग नाथ्यौ मेर अधार्यौ, (१४)
- असर किया खयकारी । (१५)
- बुध रूपी गयासर मार्यौ, खाफर मारि किया वेगारी । (१६)
- पंथ चलाया राह बताया, नव विरियां विजै हमारी । (१७)
- विसन भांभराय आप अपरंपर, अवल दिन ते कहियै, (१८)
- गोरख गरु अपारा । (१९)
- काजी मुल्ला पढिया पिंडत निंदरा करै गिंवारा । (२०)
- दोजक छाड़ि मुकति जे चाहौ कहिया करौ हमारा । (२१)
- इंद्रपुरी वैकूंटे वासो पावौ मोख दवारा ॥९३॥ (२२)

Swayambhu or Parmatma was there on his own before the beginning of time. He has always been there and is there without any beginning or end. Before the creation of this universe, He was there without any support of any kind. Before the creation of the universe, there was total haze with darkness. Nothingness prevailed everywhere. The creation of the universe took place from this state of nothingness and total haze.

Adi Vishnu is only one, but He is known by many different names. He is formless, material less, unknowable and timeless with no beginning or end. He has several names and manifestations with knowable forms and shapes. From time to time Vishnu has appeared on this earth as avatars to show the people the path of dharma. At this time, Vishnu, the one with no beginning and no end that who is infinite, has come in this world as Jambhoji. He has come to guide the people and show them the path of dharma again.

Adi Vishnu is only one, but He is known by many names. He is formless, shapeless, material less, unknowable and timeless

with no beginning or end. He has several names and manifestations with knowable forms and shapes. Vishnu had manifested himself in the form of Sri Krishna as Murari, the destroyer of evil demon Mur. From time to time Vishnu has manifested himself in various other forms too. Now Guru Jambhoji talks as a self-realized person about himself as manifestation of Vishnu and describes the creation of this universe and the ten Avatars of Vishnu. Swayambhu or Parmatma was there on his own before the beginning of time. Before the creation of this universe, I was there without any support of any kind and there was darkness with total haze. Nothingness prevailed everywhere. The creation of the universe took place from this state of nothingness and total haze. I do not belong to any race or have any mother or father (i.e. Brahm does not need anything to be born from; it is born from its own forces or energy). I am the creator of my own self and of the universe. The state of nothingness and haze lasted for thirty-six yugas. During this state nothing material existed. After that (speaking as Brahm) I created the universe starting with *satyuga*. Then I (speaking as Brhman) manifested in the form of three divines – Brahma, Vishnu and Mahesh; thus established the divine trinity. Subsequently, I manifested several times in several different forms to perform important tasks. I, as Brahm, the divine super spiritual power, created the sun, the moon, wind, sky, water and the earth. In other words, the world as we know was created. Guru Maharaj now elaborates the nine out of the ten avatars of Vishnu. In the Satyuga, I manifested as Matsyavatar (fish avatar) in order to spread the knowledge of Dharma. I killed the demon, Shankhasur, who wanted to drown the Vedas into the ocean. I crowned Satyavrat Draidevshar and enlightened him. Then manifesting again as Katchap (tortoise), I gathered 330 million divines and led them to churn the ocean against the evil demons and recovered fourteen

precious gems. Later manifesting as a boar, I saved this earth (world). Prahlada was my devotee. I took the form of Narasingh (human lion combination) to destroy and kill Hiranyakashap in order to save Prahlada. In order to alert the king named Bali, I came as Vaaman avatar and measured the entire globe in three steps. I appeared as Parsuram to annihilate all the kshatriyas. The kshatriya women were so scared that during their pregnancy in fear they miscarried and aborted their children prematurely. I manifested as avatar of Shri Rama and married Sita. As avatar of Shri Krishna I drilled a hole in the ground to capture the vicious cobra named Vasuki and killed it. As Krishna, I lifted the mountain called Govardhan, killed several demons and saved the people of Braj. Appearing as Buddha, I killed the demon named Gajasingh and many other demons. During these nine avatars (Matsyavatar, Kurukshetra avatar, Vrahavatar, Narasingh avatar, Vaaman avatar, Parsuram, Shri Rama avatar, Shri Krishna avatar and Buddha avatar) I showed the people the right path of dharma and guided them. At this time Vishnu, the one with no beginning and no end that is infinite, has come in this world as Jambhoji. I am guiding the people and showing the path of dharma again (by initiating the Vishnoi dharma). Amongst all the Gurus in the history, Guru Gorakh is the supreme. Kazi mullahas and well read pundits criticize me and talk ill of me, because they have not cared to understand me. Do not listen to them; instead just follow my teachings. Doing so will lead you to heaven and eventually you will attain moksha. Good deeds or karmas will take you to heaven and karmas without attachments to worldly desires will lead you to moksha.

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(सबद - ९४)

- ओं आदि सबद अनाहद वांणी, (१)
चवदै भुवंग रह्या छलि पांणी । (२)
तिह पांणी मां इंड उपनां, (३)
उपनां वंभा अर तिपररि ॥९४॥ (४)

The word "AUM" pervades the whole universe from its (universe) beginning. The sound of this word vibrates in the body originating from the Anahat Chakra (See Sabad 89 for description of Chakras or energy centers). There was water in all the fourteen worlds (i.e. everywhere) before the emergence of the universe and life. First an egg appeared in the water (when the timeless Swayambhu that is Universal Spiritual Power desired to create the universe). (This egg is known as Hiranyagarbh). Then the Brahma, and Tripurari (Shiva) emerged.

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(सबद - ९५)

- आपे अलख उपनौं सिंभू, (१)
निरह निरंजण कै धंधूकारं । (२)
आपै आप हुवा अपरंपर, (३)
नां तदि चंद न सूरं । (४)
नां तदि हुंता पवण न पांणी, (५)
नां धरती आकास थियौं । (६)
नां तदि मास न वरस न घड़िय न पहरं, (७)

धूप न छाया ताव सीयौं ।	(८)
नां तिरळोक न तारा मंडळ,	(९)
मेघ न माळा वरस थियौं ।	(१०)
नां तदि जोग न नखतर,	(११)
तिथि न वार थियौं,	(१२)
ना तदि पून्यौं मावसियौं,	(१३)
दोय पख नांही जूवा जूवा ।	(१४)
नां तदि समंद न सागर न गिर परबत,	(१५)
नां धौळगिरी मेर थियौं ।	(१६)
नां तदि हाट न वाट न कोट न कसबा,	(१७)
विणज न वाखर लाभ थियौं ।	(१८)
अै छतधार वडा सुळतानूं,	(१९)
राव न राणां अै दीवाणां ।	(२०)
हिंदू मुसळमाणां,	(२१)
दोय पंथ नांहीं जूवा जूवा ।	(२२)
नां तदि कांम न करसंण जोग न दरसंण,	(२३)
तीरथ वासी अै मसवासी ।	(२४)
नां तदि हुंता जतिया तपिया,	(२५)
नां खच्चर हींवर बाज थियौं ।	(२६)
नां तदि सूर न वीर न खडग न खतरी,	(२७)
रिण संग्राम न भूभ थियौं ।	(२८)
नां तदि सीह न स्यावज अघ पंखेरु,	(२९)
हंस न मोरा लील सूवौं ।	(३०)

रंग न रस नां कापड़ चौपड़,	(३१)
गोहूँ न चावल भोग थियौं ।	(३२)
माय न बाप न बहण न भाई,	(३३)
नां तदि हुंता पूत धीयौं ।	(३४)
सास न सबदू जीव न पिंडू,	(३५)
नां तदि हुंता पुरुष त्रियौं ।	(३६)
पाप न पुनि न सती न कुसती,	(३७)
नां तदि होती मया न दया ।	(३८)
आपै अलख उपनौं सिंभू,	(३९)
निरह निरजंग कौ हुंता धंधूकारुं ।	(४०)
म्हे आपै आप हुवा अपरंपर,	(४१)
हो राजिंदर लेह विचारुं ॥९५॥	(४२)

The imperceptible Swayambhu (Vishnu) sprung or appeared on his own. Before the emergence or creation of the universe the formless, shapeless, imperceptible Swayambhu or Parmatma was there and a misty state of darkness and total invisibility prevailed everywhere. In other words it was a state of total nothingness. That formless and imperceptible Swayambhu emerged on its own. It did not need any cause or source for its existence.

The imperceptible Swayambhu (Vishnu) sprung and existed on his own. Before the emergence or creation of the universe the formless, imperceptible Swayambhu or Parmatma was there and a misty state of darkness and total invisibility prevailed everywhere. That formless and imperceptible Swayambhu emerged on its own. The moon, sun, wind, water and ground

did not exist in that state. In that state the time did not exist. The moment, day, night, month, year, heat, cold, light or shadow did not exist either. The three worlds, stars, galaxies, rain clouds or rain did not exist as well. The yoga, planets, date, weekday definition, full moon night or new moon night did not exist too. The seas, oceans, snow covered mountains, Dholgiri or Meru mountain did not exist as well. Continuing further, there were no shops, weight measures, villages, towns, wealth, gain or loss. There were no kings, emperors, sultaans, separate religions like – Hindu or Islam. There was no physical desire or temptation, yoga or devotion tradition. There was no spiritual or other philosophy or agriculture. There were no pilgrimage places or sanyasis. There were no mules, horses, hawks, braves, weapons, kshatriyas, fighters, or wars. There were no animals like lions, deer, or other games. There were no birds like swans, peacocks, parrots etc. There were no colors, textiles, wheat, rice or any other grain, enjoyment, luxury or romance. There were no people and relations like mother, father, brother, sister, son or daughter. There was no breath, word, life or body. There was no man or woman. There was no sin, charity, truth holders or liars. There was no emotion of kindness or cruelty. The formless, shapeless and imperceptible Swayambhu or Brahm appeared on its own without any cause or source. Before the creation or appearance of this universe the misty state of total invisibility and darkness existed. As Brahm realized person and Identifying himself with Brahm, Guru Jambhoji says that He appeared on his own without any cause or source. O! Rajender or king; give it a serious thought.

[96]

(सबद - ९६)

- सुंणि गुंणवंता सुंणि बुधिवंता, (१)
मेरी ओपति आदि लुहारुं । (२)
भाठी अंदरि लोह तपीलौं, (३)
तंत क सोनां घडै कसारुं । (४)
मेरी मन्यसा अहरणि नाद हथोडौं, (५)
ससिहर सूर तपीलूं । (६)
पवंग अधारी खालूं । (७)
जे तैं गुर का सबद मांनीलो, (८)
पहि उतरिबा पारुं । (९)
आसंग छोडि सिधासण बैठो, (१०)
जुगि जुगि जीवै लुहारुं ॥९६॥ (११)

In this Sabad, three approaches to saadhana (devotion) are pointed out - the breath as a source of life, getting to drink the Brahm Nectar with the proper mastery and use of three primary nadis – Ida, Pingla and Sushumna and purifying one's Jiva Atma by practicing in actual life the teaching of the Guru. Guru Maharaj has pointed out the three approaches by giving similes (metaphors).

[Please see the Hindi book of Dr. Heera Lal Maheshvari titled “ Shri Jambhvaani: Teeka for the philosophical interpretation of this Sabad. According to his interpretation, in this Sabad three approaches to saadhana (devotion) are pointed out as given

below:

1. The breath as a source of life.
2. Getting to drink the Brahm Nectar with the proper mastery and use of three primary nadis (please see the background material given in Sabad 57) – Ida, Pingla and Sushumna with the practice of the discipline of Hatha Yoga or Tantra Yoga. With the purification of these nadis one can activate chakras (energy centers) and reach the state where one can taste the Nectar (for background material on chakras, please see Sabad 89).
3. Purifying one's Jiva Atma.

Guru Maharaj has pointed out the above mentioned three approaches by giving similes (metaphors).

O! You talented and intelligent person listen to me. As a Self realized person who has experienced Brahm, he asks the intelligent talented person to recognize him as a manifestation of Brahm. Then he compares himself with a blacksmith or a goldsmith in regards to their creations from iron or gold metal. While making various things, blacksmith heats the iron red hot in an oven. Once the iron is heated red hot, the blacksmith puts it on an anvil (metal block) and hits it persistently with a hammer. By doing this, he can mould it into various shapes. It is extremely important to note that the iron is heated red hot before it can be made into very fine things. Similarly, a goldsmith melts the gold in small oven and then makes very beautiful jewelry. The goldsmith can turn the gold even into a very thin string. A blacksmith or a goldsmith creates various things from metal iron or gold, but stays apart from the created things. Similarly, Parmatma stays away from his supreme creations although Supreme Atma is everywhere and the root cause of all the creations. It is extremely important that the iron is heated

red hot before it can be made into very fine things. The similes here are – human body is like an oven, heating of the iron metal is like burning all the worldly material and bodily desires and keeping one's mind pure and focused; the human will is like an anvil; the vibrations or the sound of the energy chakra, Anahat, is like a hammer; breath keeps a person alive just like the combustion in the oven is sustained by supplying air with the help of a leather balloon.

As mentioned above the human will is like an anvil; the vibrations or the sound of the energy chakra, Anahat, is like a hammer. By constant practice of Hatha Yoga or Tantra Yoga the three primary nadis - Ida, Pingla and Sushumna are purified and kept clear. These nadis form the channels for energy flow to the chakras. Sasihar represents the Ida nadi; Sur represents Pingla nadi and Tapilu represents the Sushumna nadi. Please see the background material on nadis given below.

[Background Material on Nadis: This material is also given as background material in Sabad 57.

Ida is connected to the left nostril and the right brain hemisphere. Pingla is connected to the right nostril and the left brain hemisphere. When Ida is dominating, the left nostril is open and hence the right hemisphere of the brain is active. In this state, one is more internally focused and creative forces are dominant. Whereas, when Pingla is dominating the right nostril is open and hence, the left hemisphere of the brain is active. In this state, one is more logical, analytical and physically active. Ida nadi controls the subconscious activities, whereas the pingala nadi controls the conscious and dynamic functions. When these forces are balanced and operating simultaneously then both the nostrils are open. Generally, only one nostril is open at any one time. Their openings alternate. Both the nostrils are open only for a short time while transitioning from one

nostril open to the other. The Hatha Yoga and Pranayam generally help to increase the duration of simultaneous opening of both the nostrils. When both the nostrils are open simultaneously, the sushumna nadi is functioning. In this state, all the forces are balanced. This creates balance between physical and mental functions. In other words, the mind and body are in harmony. When mind and body are in harmony good health prevails. Thus nadis are energy channels which need to be purified. Yoga and Pranayam help purify nadis. In addition to the nadis, one needs to purify chakras which are active prana centers located along the spinal column. Chakra means a circling motion or wheel. Pran and manas shakti collect in the chakras as swirling bundles of energy. Chakras and Nadis are not traceable in the physical body. Their impacts are however noticeable and experienced. There are several chakras in the body. However, only seven are considered main chakras located along the spinal column. The lowest chakra is within the perineum - the region of the body between the thighs at the outlet of the pelvis. It is called mooldhara. It influences the excretory and reproductive organs, reproductive glands and hormonal secretions. Mooldhara is directly connected to our nose and sense of smell and with our basic instincts of physical desires. Highest chakra is Sahasrara which is located at the crown of the head and is associated with the pituitary gland. When this chakra is fully activated, it is the highest experience of human evolution. Below the Sahasrara chakra is located Soma chakra. It is one of the chakras responsible for higher intelligence. Anahata chakra is located near the heart. It is connected to the cardiac plexus, heart, respiration and thymus gland and is responsible for the emotions of love/hate, compassion/cruelty etc. Anahata is also connected to the sense of touch and the hands.]

O! You living being, if you put into practice the teachings of the Guru then you will be able to cross this ocean of attachments to the material world. Leave all the superficial and material possessions in this world; take only the path of spiritual enlightenment that leads to the realization of the super essential Truth. With this realization you will reach the state of immortality which is not subject to death or birth.

[97]

(सबद - ९७)

- काया कोट पवण कोटवाली कुकरंम कुलफ वणाई । (१)
- माया जाल भरंम की संकळ बोह जुग रहियौ छाई । (२)
- वेद कुराण कुंमाया जालूं दंत कथा जुगि थाई । (३)
- सिध साधां को एक मतो है जीव मुगति दिडाई । (४)
- जुगां जुगां को जोगी आर्यौ सतगुर सीध बताई । (५)
- केवलन्यांनी व्रंभगियांनी सहज सिनांनी, (६)
- सुकरत अहळ्यौ न जाई । (७)
- क्यौ क्यौ भणतां क्यौ क्यौ गुणतां क्यौ क्यौ सुणतां । (८)
- समभि विनां कळु सीध न पाई ॥९७॥ (९)

Follow teachings of Sat-Guru to lead your life. Good karmas are never wasted; hence lead your life with good karmas. Simply reading or hearing what is written in the books without understanding will not show you the right path to spiritual accomplishment. Do not be misled by Hindu fraudsters who claim to know about Vedas but in reality they are cheats; similarly do not be misled by Muslims who claim to know Quran but in reality they are cheats.

Human body is like a fort. The breath is its sentinel. In other words, the air we breathe is source of our lives. The fort has locks all around it. All our bad karmas and evil nature are locked inside the fort. The falsehood of *maya* is the chain that keeps many people tied in the worldly attachments; these people are stuck with all the false reality surrounding them. In the name of Vedas many Hindus are spreading false stories and carrying out frauds. In the name of Quran many Muslims are committing and spreading frauds. The essence of Vedas and Quran is known and understood by only a few. All the spiritually enlightened persons and Sadhus give the same advice that everyone of us should strive for freeing ourselves from worldly attachments and liberate our Atmas from the cycle of birth and death. Referring to himself Guru Jambhoji says that a yogi of many yugas has come here as true Guru to show the people the path to liberation. This true Guru is Brahm realized, knower of the Absolute truth, and simply pure. Good karmas are never wasted; hence lead your life with good karmas. Simply reading or hearing what is written in the books without understanding will not show you the right path to spiritual accomplishment.

[98]

(सबद - ९८)

- वाद विराम फिटो करि प्राणी, (१)
छाड़ौ मन हठ मन को भाणौ । (२)
कांहीं कै मनि थयौ अंधेरौ, कांहीं सूर उगाणौ ? (३)

- निगुरां कै मनि थयौ अंधेरौ, सुगरां सुर उगाणौ । (४)
- चलण ज रहिया लोयण भुरिया पिंजर पड़्यौ पुराणौ । (५)
- बेटी बेटा बहण 'र भाई, सब तैं भयौ अभाणौ । (६)
- तेल लियौ खलि चौपै जोगी रीता रहियौ घाणौ । (७)
- हंस उडाणौ पंथ विल व्यौ कीयौ दूरि पयाणौ । (८)
- आगी सुरनर लेखो मांगै कहि जीवड़ा के करण कमाणौ ? (९)
- जीवड़ै नै पाळौ सूझण लागौ सुकरत नै पछताणौ ॥९८॥ (१०)

In this sabad, Guru Jambhoji advises people to remain humble in life and do good karmas before it is too late. One should do good deeds while one is young and capable. As one gets old, ability to do anything is reduced. When the jivatma leaves this physical body, then it definitely is too late even to regret for not doing good karmas. Hence, one should do good karma with humility when one is capable of doing so.

Never argue for arguing sake. Stay away from this wasteful activity. Abandon your stubborn and egotistic behavior. Some persons live in the darkness of ignorance, whereas some people are guided by the sun light of knowledge. Those who have not been initiated by a guru and do not have the knowledge bestowed upon them by a guru live in the darkness of ignorance. Those who have been initiated by a guru and have been enlightened by the knowledge bestowed upon them by a guru have the sun light of knowledge. The implication being that those who live in the light of knowledge will not have stubborn and egotistic behavior. Hence abandon your egotistic behavior;

acquire knowledge and become humble.

As one gets old one may lose the ability to walk and the eyes may become weak with running water. The body, which is like a cage, becomes old and weak. In this condition, one generally becomes a burden on the close relatives like son, daughter, brother and sister and may even be disliked by them. This is comparable to the vegetable oil cake after the oil has been taken out. The oil cake has no value to the people; it is fit only as a feed to animals. In the old age, Jiv-atma may leave this physical body any time and be on its way to go far off to present an account of one's deeds or karmas to Dharmaraj. At this time, the Jivatma will realize that it is now too late to do good karmas or deeds. The person will then repent of being negligent of good karmas or deeds in his/her life time. The implication being that one should abandon egotistic behavior and do good deeds or karmas in life while one is capable of doing so.

[99]

(सबद - ९९)

- विसन विसन तूं भणि रे प्राणी जे मन मानै रे भाई । (१)
दिन को भूलो राति न चेत्यो कांय पड़ि सूतौ ? (२)
आस किसी मनि थाई ? (३)
कुडि काची लगवाड़ घंणा छै कुसळ किसी रे भाई , (४)
हिरदै नांव विसन को जंपौ हाथे करो टबाई । (५)
हर पर हरि की आण न मांनि,

- रे भोळा भूलि न जपी महमाई । (६)
- पाहंण प्रीति फिट्टा करि प्रांणी, गुर विणि मुकति न जाई । (७)
- पांच करोडी ले पहराजा तरियौ, खरतर करी कमाई । (८)
- सात करोडी ले राजा हरिचंद तरियौ, (९)
- तारादे रोहतास हरिचंद वाट विकंई । (१०)
- नव करोडी ले राव दहूठळ तरियौ, धन्य कुंतां दे माई ! (११)
- बा'रां कोडि संमाहंण आयौ, पहरांजा सुंकौळ ज थाई । (१२)
- किसकी नारी बसत पियारी किसंका बहण 'र भाई ? (१३)
- भूली दुनियां मरि मरि जावै नां चीन्हौं सुरराई । (१४)
- पाहंण नांऊं लोहो सकतो निगुरा चीन्हंत काई ॥९९॥ (१५)

Do your work with your hands to make a living, simultaneously do the jappa of Vishnu in your heart. A total of 210 million living beings attained moksha in the the three yugas - Satyuga, Treta and Dwapar combined). Guru Jambhoji says that since he is bound by the promise he made to the devotee Prahlada, now he has come to this world for the benefit of 120 million living beings to enable them to attain moksha. In this perishable world it should always be the aim of every living being to attain moksha. In this world all the relations, fame and glory are only temporary. Iron metal is more valuable than a stone, but an ignorant person who has not received knowledge from a satguru does not even recognize the difference.

O! You living being do the jappa of Vishnu whenever you can prepare your mind and it is ready. You forgot to do the jappa of Vishnu during the day time and you did not remember to do the jappa at night. Now, why are you fast asleep? What kind of hopes do you really have (if you act in this manner)? Your

physical body is perishable, and life has many challenges and problems. In this situation, what welfare do you expect for yourself? Do your work with your hands to make a living, simultaneously do the jappa of Vishnu in your heart. You have not shown respect to Hari (i.e. Vishnu), the preserver of the universe, do not have the oversight of worshipping any other deity. You must leave your love for worshipping any statue made of stone. (In other words do not get scattered, always do the jappa of Vishnu). You will never be able to reach the state of moksha (liberation) without having and practicing the knowledge imparted to you by sat-guru (true guru). The devotee Prahlaad did lots of good karma; he attained moksha along with 50 million other living beings. The king Harish Chandra attained moksha along with 70 million other living beings. In order to always remain truthful king Harish Chandra had to go through lots of hardships such as he had to sell himself along with his wife Taradey and son Rohitashiva in the open market of Kashi (now known as Varanashi). Maharaja Yudhishtra attained moksha along with 90 million living beings; for this we thank his mother Kunti. (Thus a total of 210 million living beings attained moksha in the the three yugas - Satyuga, Treta and Dwapar combined). Guru Jambhoji says that since he is bound by the promise he made to the devotee Prahlaad, now he has come to this world for the benefit of 120 million living beings to enable them to attain moksha. (In this perishable world it should always be the aim of every living being to attain moksha. In this world all the relations, fame and glory are only temporary.) The relations of husband and wife, the love of brother and sister and all the physical wealth are temporary and perishable. The world is lost in the cycle of death and birth; it is not recognizing and understanding Vishnu. Iron metal is more valuable than a stone, but an ignorant person who has not received knowledge from a satguru does not even recognize the difference.

[100]

(सबद - १००)

- कंचण दांनू कच्छू न मानू । (१)
कापड़ दांनू कच्छू न मानू । (२)
चौपड़ दांनू कच्छू न मानू । (३)
हसती दांनू कच्छू न मानू । (४)
तुरंगम दांनू कच्छू न मानू । (५)
तया दांनू कच्छू न मानू । (६)
मानू एक सुचील सिनांनू ॥१००॥ (७)

In this sabad, Guru Jambhoji emphasizes the importance of personal hygiene or cleanliness. The personal cleanliness includes the physical body cleanliness as well as the mental cleanliness. He considers purity of physical body and mind to be the most important and desirable act compared to many charities such as giving gold, clothes, ghee or oil, elephant or horse in charity or even giving away daughter in marriage. Keeping the body clean helps keep the mind clean. Hence everyday cleaning your body by taking daily bath is the most important act in daily routine.

(One must view this sabad in light of the fact that Guru Jambhoji is advising his listeners in a desert country where there is extreme shortage of water even for drinking purposes. The place of his sermons or talks was a small village near Bikaner in Rajasthan, India. In this area there is no river or lake. Even annual rainfall is very meager. Even if one has plenty of water available, no charity can be more important than purity of body and mind.)

[101]

(सबद - १०१)

- सुंणि रे काजी सुंणि रे मुल्ला, सुणियौ लोग लुगाई । (१)
म्हे नर निरहारी एकळ वाई जिणि ओ राह फुरमाई । (२)
जोर जरब करद जो छाडौ तो कलमां नांव खुदाई । (३)
जै हक साच सिदक ईमांन सलांमति,
जिणि आ भिसत ज पाई ॥१०१॥ (४)

O! Kazi, O! Mullah, O! men and women , listen to me. I take only air for nutrition and living in this human form. I have shown the path to live your lives without exercising force on any other innocent living being. Do not hurt other living beings and do not draw your dagger or sword to take away their lives. Put away that dagger or sword that you have drawn to kill some living being. Not taking away other lives is the only path to paradise. Only those who lead their lives with honesty, truthfulness, justice and respecting other living beings right to live will go to paradise or heaven.

[102]

(सबद - १०२)

- हेचे दारी सरफ कुं(न) दर राह कुं(न) । (१)
लुळत नां लुळ वेरह तात तुलफ कं(न) ॥१०२॥ (२)

Go ahead and spend during your life only whatever you possess. Do not go in the direction that most people are going. Do not be attracted by the worldly materialistic things. Do not be sad due to separation from a loved one. Get rid of all the

worldly sorrows. Do not be very happy with the worldly things. Always live your life with even and balanced emotions and thoughts.

[103]

(सबद - १०३)

- कवण स मोमिण कवण स मांण, (१)
कवण पुरिष अछै रहिमांण ? (२)
केण पुरिष आ जिमीं उपाई ? (३)
मुसळमांणी कहां थी आई ? (४)
पुवण स मोमिण पांणी मांण, (५)
अलील पुरिष अछै रहिमांण । (६)
अलख पुरिष आ जिमीं उपाई, (७)
महमंद थी मुसळमांणी आई ॥१०३॥ (८)

This sabad is probably addressed to followers of Islam. Guru Jambhoji asks some questions and then answers them himself. Who is follower of dharma? Who is respectful to all? Who is immortal and extremely kind? Who created this universe? From where did the Islam faith start? Air or wind is the best follower of dharma and water is the most respectful to all. (Air or wind is the best follower of dharma, because wind does not discriminate; it is available to all equally. Water is respectful to all because it is a gentle life source to all.) The formless and with no beginning or no end, the swayambhu, is immortal and extremely kind to us all. Parmatma or Brahm is the absolute elemental source and creator of the universe. Mohammed sahib started the Islamic faith.

[104]

(सबद - १०४)

- सुरगां हुंतो सिंभू आयौ कहो कुंणाकै काजै ? (१)
नर निरहारी आप निरंजण परगट जोति विराजै । (२)
पहराजा सूंकौळ ज कियौ आयौ बा'रां काजै । (३)
बा'रां मांहियौ एक ज घटै सूं गुर चेलै लाजै ॥१०४॥ (४)

Guru Jambhoji asks (as a way of conversation) people as to why, for what purpose and doing whose tasks Swayambhu (referring to himself as Brahm realized person) from the paradise has come here? Why is Swayambhu in the form of the person (referring to himself i.e Jambhoji) who needs only air to sustain and who is emitting light is sitting here on the Samraathal sand dune? He then goes on to answer these questions.

I as supreme Swayambhu had promised and given my word to Prahalaad in the satyuga to lead 330 million living beings to moksha. I have come here now in this kaliyuga to lead the remaining 120 million living beings to the state of moksha. Even if one living being is left out from attaining moksha then Guru (i.e. Narsingh Bhagwan) will have to feel ashamed in front of his devotee Prahlaad. That is, in that case I will have to feel ashamed.

[105]

(सबद - १०५)

- जिहिं गुर कै खिण ही तायौं खिण ही सीयौं । (१)
खिण ही पवंगा खिण ही पांणी खिण ही मेघ मंडाणौं । (२)

- किसन करंतां वार न होई थळ सिर नीर निवांणों । (३)
- भुला प्रांणी विसन जंपो रे ज्यौं मोत टळै जंमरांणों । (४)
- भीज्या है पणि भेघा नाहीं पांणी मांहि पषांणों । (५)
- जीवत मरो रे जीवत मरो जिण जीवण की विधि जांणी । (६)
- जे कोई हो हो होय करि आवै तो आपण होइयै पांणी । (७)
- जांहकै बोहती नवंणी बोहती खवंणी,
बोहती क्रिया समांणी । (८)
- जांहकी तो निरमळी काया देखो ले चडिया असमांणी । (९)
- मड देवळ तीरथ मूळि न जोयबा,
निजकरि जपौ पिरांणी । (१०)
- अनंत रुपां जोय सुभ्यागत,
जिंहिंकी खोजि लहो सुरबांणी । (११)
- सेतज सेतूं जेरज जेरुं इंडज इंडू,
अइयालो उरधज खांणी ॥१०५॥ (१२)

Parmatma is all powerful and all pervading. One who is forgiving, patient, and serene and stays calm and peaceful under all the circumstances in life has learnt the true secret of living. Such a person gets to reach the state of moksha (i.e. liberation from the cycle of birth and death). One does not need to search for Parmatma (or God) in temples and pilgrimage places (because God or Parmatma is right within you). One should do japa of Vishnu everyday suiting one's circumstances. Parmatma pervades every living being and manifests in several different ways; learn to indentify and recognize Him with the knowledge gained from the learned and experienced people. He resides in the organ of birth for every living being.

If the Parmatma wishes it to be cold or hot it happens instantly. Similarly, the wind starts to blow and the clouds appear and start to thunder the moment He wishes it so. Parmatma referred to as Krishna here can make anything happen the moment he wishes it to happen. He can create a lake on top of a sand dune easily. O! You lost living being do the jappa of Vishnu so that you are liberated from the cycle of birth and death. Even if stone is submerged in water, the water just wets its surface but it stays dry inside. (In the same way a person who never learnt from a guru just won't understand the significance of knowledge and learned persons. One must abandon outward show. One must have pure heart and always learn to gather the real substance of things in one's life.) A person must learn how to get liberation from birth and death during one's life. One who has true secret of living, only that person can achieve this. If someone comes to you in an angry state, learn to stay cool, calm and tranquil like water. One who is forgiving, patient, and serene and stays calm and peaceful under all the circumstances in life has learnt the true secret of living. Hence, such a person gets to reach the state of moksha (i.e. liberation from the cycle of birth and death). One does not need to search for Parmatma (or God) in temples and pilgrimage places (because God or Parmatma is right within you). One should do jappa of Vishnu everyday suiting one's circumstances. Parmatma pervades every living being and manifest in several different ways; learn to indentify and recognize Him with the knowledge gained from the learned and experienced people. He resides in the organ of birth for every living being. For example, for insects he resides in the humidity, for those born from a womb (humans and animals) He resides in the outer skin of the womb, for those born from an egg (birds) He resides inside the eggshell and for those who sprout from the ground He resides in seed of the vegetation.

[106]

(सबद - १०६)

- साच सही म्हे कूड न कहिबा, (१)
नैडा छां पणि दूरि न रहिबा । (२)
सदा संतोषी सत उपगरणां, (३)
तजिया मांन अर्भिवानूं । (४)
वसि करि पवंगा वसि करि पांणी, (५)
वसि करि हाट पटण दरवाजूं । (६)
दसे दवारे ताळा जडिया, (७)
जोय ऐसा उसताजूं । (८)
दसे दवारे ताळा कूची, (९)
भीतरि पोलि बणाईं । (१०)
जो आराध्यौ राव दहूठळ, (११)
सो आराधौ रे भाईं । (१२)
जिंह गुर कै भरै न भरणां, (१३)
खिरै न खिरणां । (१४)
वंक त्रिवंके नाळ पनाळे, (१५)
नैरो नीर न भुरिबा । (१६)
विणि पुळ बंध्या बां'णौं । (१७)
तज्या अळिगण तोडी माया, (१८)
तन लोचण गुंण बां'णौं । (१९)
हाळिलो भल पालिलो, (२०)

Brahm is all pervading. He is in every living being. He is not far away from you. You have to just realize Him. Guru Jambhoji talks about how one can realize Brahm and reach the state of total happiness and bliss. One should always be content; one should always be truthful and tread the path of truth. One should abandon the desire to be always respected and the egocentricity. One should have the control so that the nectar produced at Sahasrara or Crown chakra is not wasted on the bodily desires.

Guru Jambhoji says, "I always speak truth, I never say anything false." Brahm is all pervading. He is in every living being. He is not far away from you. You have to just realize Him. Now guru Jambhoji talks about how one can realize Brahm and reach the state of total happiness and bliss. One should always be content; one should always be truthful and tread the path of truth. One should abandon the desire to be always respected and the egocentricity. One should pursue the path to accomplish control over the flow of nectar of Sahasrara and the nine gates (see Sabad 89 and 57 for the description of the nine gates and chakras) of the bodily desires. In other words, one should have the control so that the nectar produced at Sahasrara or Crown chakra is not wasted on the bodily desires. (One must put a lock on the door of Sahasrara chakra and control the nine gates of the body i.e. all the bodily desires. In a person normally the nectar produced by the Sahasra chakra falls on the three fold kanda or bulb or seat of fire – Manipura chakra, Svdhistana chakra i.e. sex or water chakra and Mooldhara chakra and it gets vaporized and hence the nectar is wasted and destroyed. With proper discipline and yoga practice, kundalini can be awakened to rise above and meet the moon

to drink the nectar. In this state one gains the total universal consciousness i.e one experiences the union with Brahm – the ultimate in reaching self realization and bliss. Putting a lock on the door of Sahasrara implies not letting the nectar go waste. Please see Sabad 89.) One who accomplishes this state is the true master and Guru. One should search such a Guru. Hence one must pursue the path of truthfulness and justice, a path that was taken by the king Yudhishtra. A true Guru does not let the nectar go waste – that guru meditates in the trikuti state. The true guru has stopped the wasteful flow of nectar without putting a dam and has broken the ties of worldly and material attractions. That guru has stilled his mind totally. That guru is forever playing in the field of universal consciousness.

[107]

(सबद - १०७)

- | | |
|------------------------------|------|
| नित ही मावस नित सकरांती, | (१) |
| नित ही नवग्रह बैसैं पांति । | (२) |
| नित ही गंग हिलोळै जाय, | (३) |
| सतगुर चीन्हैं सहजे न्हाय । | (४) |
| नूमळ पांणी नूमळ घाट, | |
| नूमळ धोबी मंड्या पाट । | (६) |
| जे ओ धोबी जांरैं धोय, | |
| घर मैं मैला वागा रहै न कोय । | (८) |
| एक मन एक चित साबंण लावै, | (९) |
| पहरंतौ गाहक अति सुख पावै । | (१०) |
| ऊंचै नीचै करे पसारा, | (११) |

नाहीं दूजै का संचारा ।	(१२)
तिल मां तेल पोहप मां वास,	(१३)
पांच तंत मां लियौ परगास ।	(१४)
बिजली कै चमकै आवै जाय,	(१५)
सहज सून्य मां रहै समाय ।	(१६)
नै वो गावै नै'र गवावै,	(१७)
सुरगे जांतो वार न लावै ।	(१८)
सतगुर ऐसा तंत बतावै,	(१९)
जुगि जुगि जीवै जळीमि न आवै ॥१०७॥	(२०)

The basic concept put forward in this sabad is very similar to the one in Sabad 106, but explained in a different poetic manner. A person who lives his/her life with purity of heart and mind and who has got rid of physical and worldly desires, anger, greed, and attachment to worldly things is on the way to the realization of atma. Such a person will achieve the state of liberation and reach heaven. Only sat-guru can show this path to moksha i.e. liberation from the cycle of birth and death.

There is universe in this body. Every day here is new moon day (amavasya). Every day here is Shakranti (Shakranti is a Hindu festival celebrated all over India on the day the sun moves from the southern hemi-sphere towards the northern hemi-sphere of this globe. The date for this festival was calculated by the Hindu mathematicians and astronomers some time in 300 - 400 CE. This was golden era for mathematics and astronomy for Hindu India. It falls sometimes in January.) Guru Jambhoji is referring to the flow of nectar from the Sahasrara or moon chakra, which happens all the time in a

person. However, normally this nectar is vaporized and hence wasted away because it falls on the seat of fire i.e. Manipura chakra, Svadistana chakra i.e. sex or water chakra and Muldhara chakra. In other words, this nectar is wasted away through the nine gates in the body. There are waves of nectar in the sky where the moon is located (reference is made to the Sahasrara chakra). If the jiv-atma can bathe in these waves then the atma is purified. (A person then is spiritually enlightened and experiences the Parmatma. The person is self-realized.) The water (nectar) of this flowing river is totally pure and the *ghat* (bathing place at the bank of a river) is pure. If a pure hearted washer man (i.e. one whose mind is pure) sets up his facility to wash (i.e. devotion to Supreme Being) with focused mind and the person knows the technique to wash (i.e. the way to devotion) by applying soap (spiritual knowledge) then in his house there will not be a single dirty cloth (i.e. the internal self of the person will be pure and totally free of any dirt like physical and worldly desires, anger, greed, and attachment to worldly things). Just as a washer-man spreads clothes after washing in order to dry them, one should purify one's mind by getting rid of physical desires, anger etc using several different ways. No one else can do this work for you; you have to do this work (of purifying mind) yourself. Just as sesame seeds have oil and flowers have aroma, the jivatma lights up the body's five elements. The coming in and going out of atma from this body is like lightening in the sky which takes only a fraction of a second. One's jivatma resides in one's heart and in the sahasrara (crown) chakra. Neither a person knows about it nor can anyone else tell him about it. (Realizing atma can only be experienced, one cannot know about it by talking or listening about it.) A person who lives his/her life with purity of heart and mind and who has got rid of physical and worldly desires, anger, greed, and attachment to

worldly things is on the way to the realization of atma. Such a person will achieve the state of liberation and reach heaven. Only sat-guru can show this path to moksha i.e. liberation from the cycle of birth and death.

[108]

(सबद - १०८)

- सहजे सीले रहज र्चाईलो, उनमंन र्हा उदासूं । (१)
- रिब ऊगै ज्यौं ओळू अंधा दुनियां भया उजासूं । (२)
- सतगुर आंयौ सत पंथ बतायौ सुंगरां भयौ विसवासूं । (३)
- जां ही जाण्यौ तांह परवाण्यौ सहज पिछाण्यौ, (४)
- जांहकै मन की पूगी आसूं । (५)
- मोहे सेवै सेइ जण मेरां मै'र जनां का दासूं, (६)
- गरु न चीन्हौ पंथ न पायौ जां गळि पड़ी परासूं ॥१०८॥ (७)

One who understands that the physical body and Atma are separate, one who is calm and collected and one whose mind is still (not wandering), I am that one. There is light in this world when the sun rises; however, the owl is unable to see even after the sunrise (even though the owl does have eyes.). Similarly, many people in this world cannot see even though they have eyes (i.e. cannot or do not want to understand even though they have intellect). Sat-guru has come in this world and he has shown the true path through his sermons of knowledge or wisdom. His true disciples have believed him and have faith in the sat-guru and the knowledge imparted by him. Those who recognized the sat-guru got the light and realization of atma due to his (guru's) blessings. These true disciples got the proof of the real truth. Guru maharaj now

says that he (Jambhoji) is servant of these true disciples. Those who did not recognize the sat-guru and the truth in his words will always carry the load of the chain of cycle of death and birth around their neck (in other words will not achieve moksha or liberation from the cycle of birth and death).

[109]

(सबद - १०९)

- हाळील्लो भल पाळील्लो सिध पाळील्लो, (१)
 खेत खडै सून्य रानूं । (२)
 चंद सूरि दोय बैल रचील्लौ गंग जमन दोय रासी । (३)
 सत संतोष दोय बीज बीजिल्लौ खेती खडी अकासी । (४)
 चेतन रावळ पहरै बैठा म्रघा खेती न चरि जाई । (५)
 म्हैई अरवगति केवळन्यांनी साच सिध पाईल्लो ॥१०९॥ (६)

O! Farmer farm your land well and take care of it and look after it well. O! Devotee, one who wants to experience Brahm, farm the sky where moon resides and guard your farm well so that you reach your goal of Brahm realization. The Sahasrara chakra is the moon and the muldhara chakra is the sun; these two chakras are like two bulls pulling the plough. Ida (Ganga) and Pingla (Jamuna) nadis (energy channels) are the two reins. Control the flow of these two nadis and undertake the middle path of sushumna nadi (i.e. direct your energy through the sushumna nadi). [Please see Sabad 57 where the role of the nadis is explained.] Directing your energy through sushumna nadi will enable the union of moon and sun (this objective is met by following the practices of Hatha-Yoga and Pranayam). (The union of sun and moon is like keeping the two bulls together

to pull the plough.) Sow the seeds of truth and contentment in the farm of the sky so that the crops in the sky prosper and grow well. (Truth and contentment are two essential ingredients to keep one's mind pure and free of greed, passion and desires for material things. Keeping the mind pure is essential for union with Brahm.) One's pure mind acts like a guard protecting your crop from the deer of greed, passion and materialistic desires so that the deer does not eat away the crop (i.e. fruits of the discipline of your devotion.) Now revealing himself, Guru Maharaj says that I cannot be seen when I am in the formless state. Now, I am manifesting myself in the human form (and sitting here on the Smrathal sand dune). Truly Knowing the truth is the only way to experiencing the Brahm.

[110]

(सबद - ११०)

- देखत भूली को मन मानै, सेवै विलोवै बाज सिनानै । (१)
- देखत भूली को मन चैवै, भीतरि कोरो बाहरि भेवै । (२)
- देखत भूली को मन मानै, हरि परहरि मिळिया सैतानै । (३)
- देखत भूली को मन चैवै, आक वखाणै थंदै मेवै । (४)
- भूलालो भळ भूला लोई, भूला भूलि न भूलूं । (५)
- जैह टूठडियै पांन न होई, ते क्यौं चाहंत फूलूं ॥११०॥ (६)

Imitating others or doing things that one just feels like doing is wrong. The water used for bathing is just not suitable for making curd (just as you will make curd from milk) and churning (to get butter from it). You see the things that others have and get tempted to want them. You want to have and do things just for external show off, however you are hollow from inside. In other

words you do not make effort to earn them. Imitating others and doing what you just feel like doing is wrong; it is like abandoning Vishnu and accepting devil. Imitating others and doing what you just feel like doing is wrong; it is like considering the fruit of the plant Calotropis Gigantea (aak) better than the usual dry fruits (like almonds, walnut etc.). O! People do not live in this falsehood; do not make this mistake. Do not live in this ignorance anymore. How can a flower blossom on a dry wood which does not have even a single leaf? (In other words, do not wish to find a flower on a totally dry wood. The implication here is that you must put efforts to get anything; you just cannot get something by not working for it.)

[111]

(सबद - १११)

- मुथर नगर की रांगी हुंती, हुंती पाटमदे रांगी । (१)
- तीरथवासी जांता लूट्या, आडा फेर्या डांगी । (२)
- माणिक मोती हीरा लूट्या, लूट्या खूरासांगी । (३)
- कवल्यौ चूकी वचन्यौ हारी, (४)
- जिंह औगंगि ढोवै ढांची पांगी । (५)
- विसन नै दोस किसौ रे प्रांगी ? (६)
- आपे खता कंमांगी ॥१११॥ (७)

There once was a queen of the Mathura city. She was powerful and had the authority to get things done. Instead of doing good things for the people she misused her powers and authority. Whenever pilgrims came to Mathura she used to send her soldiers to surround them and loot all their personal belongings including diamonds, gems, pearls and jewellery.

Her soldiers even looted the pilgrim's horses. Thus she totally failed in her duties as a ruler queen and lost her opportunity to do good karmas so that she could be on her way to moksha or liberation from the cycle of birth and death. Her jivatma is now born as a donkey, which is now being used to carry water containers. This is not any fault or injustice of Bhagwan Vishnu. She is being rewarded with the fruits of her own deeds or actions that she did as a powerful queen. She earned her own misfortune.

Commentary: (See the Hindi book by Dr. Heeralal Maheshwari)

One can as a simile consider one's *buddhi* i.e. rational mind as the powerful queen, one's body with nine gates as the Mathura city, One's senses like bodily pleasures as the soldiers. If the rational mind does not control one's senses (i.e. soldiers) one ends up doing bad karmas. The bad karmas in this life lead the jivatma to suffer in the next birth as some lowly life. One should blame oneself and not Bhagwan Vishnu for the sufferings.

[112]

(सबद - ११२)

- खरड़ ओदीजै तूबा जीमीजै सुरह दुहीजै । (१)
- किरत खेत की सींव मै लीजै पीजै ऊडा नीरुं । (२)
- सुर नर देव ज बंदीखानै तित औतरिया तीरुं । (३)
- भोळवि भाळवि टोळवि टाळवी ज्यौं जाणौं त्यै आणौं । (४)
- म्हे वाच लीवी पहराजा सूई सो वाचा प्रवाणौं । (५)
- कोड़ि तेतीसूं वाड़ै दीन्हीं,

One should cover oneself even with a pull-over called “bhakla” (which is made out of very rough wool) if required. Intent of saying this is that one must never hesitate to wear or cover oneself even with a very rough cloth or a pull-over made of very rough wool. One must not feel ashamed of doing so if that is all one has available. One must gladly eat whatever is available at home – whether it is tasty or not, whether it is sour like a fruit called “tumba” which is normally fed to animals, or fresh milk and its products like ghee, curd, buttermilk etc from a cow. In short, always wear and eat within your means. In other words, live within your means. Addressing to the farmers, Guru Maharaj advises that always live on the income from your own farm and your labor. Always keep your food and clothes simple, but clean. Always drink clean water. Lead a simple life with cleanliness and contentment. Demons, humans and even divine persons are tied to their attachments; they all are subject to birth and death. People come and go in herds on this planet stuck in the cycle of birth and death. I have come on this earth to liberate people from this cycle because I had given my word to the devotee Prahalaad in the sat-yuga to liberate 330 million living beings from the cycle. I recognize these living beings i.e. I recognize their birth and death cycle.

[113]

(सबद - ११३)

- जके पंथ का भांजणां गरु का निंदणां, (१)
- स्यांम कां दुसमंणां कुफर ते काफरा । (२)
- कुमली कुपातूं कुचील कुधातूं, (३)

- हडहड़ा भड़हड़ा दाणवे दूतवा, (४)
- दाणवे भूतवा राकसा बोकसा, (५)
- जांका जळंम नहीं परि क्रम चंडाळूं। (६)
- और कूं जिबह करि आप कूं पोषणां, (७)
- जांकी खाहे दीजसी दोरै घुप अंधारूं। (८)
- तांणिवे तांणिवा छांणिवे छांणिवा, (९)
- तोड़िवे तोड़िवा कूकिवे पुकारिवा, (१०)
- तांकी कोइय न करिवा सा'रूं ॥११३॥ (११)

The soul or atma of those people who feed and nourish themselves by killing other living beings are sure to go to dark hell. Those who destroy damage or hurt non-Muslims or others (who do not follow their faith) are non-believers in True Supreme Being and are actually enemies of God or True Supreme Being.

The people who destroy, damage or hurt true religion or faith and those who criticize their own guru are enemies of God, Bhagwan, Ishwar or Absolute True Supreme Being. Those who destroy damage or hurt non-Muslims or others (who do not follow their faith) are non-believers in True Supreme Being and are actually enemies of God or True Supreme Being. They are evil-natured, sinful and evil-tradition people. These people are like dogs stealing bones and quibblers. They are cruel like ambassadors of demons. Their nature and actions are like those of devils, ghosts, and demons. These people may not be evil by birth but they surely are evil by their actions (or karmas). The souls or atma of those people who feed and nourish

themselves by killing other living beings are sure to go to dark hell. Those who make others suffer are bound to suffer themselves, those who cheat others and are bound to get cheated themselves. The jivatma, soul or atma of such people will cry and ask for help in the hell but no one will care to even listen to them and no one will come to help them. They are condemned to suffer in hell.

[114]

(सबद - ११४)

- अरथू गरथू साहंण थाटूं, (१)
 कूडा दीठौं ना ठाटूं । (२)
 कूड माया जाळ न भूलि रे राजिन्द्र, (३)
 अळगी रही ओजू की वाटूं । (४)
 नव लख दंताळा वार करीलो, (५)
 वार करे करि बंद करीलो । (६)
 बंद करे करि दान करीलो, (७)
 दान करे करि मंन फूलीला । (८)
 तंत मंत वीर वैताळ करि, (९)
 खायबा खाज अखाजूं । (१०)
 निरह निरंजण नर निरहारी, (११)
 सोई गुर निराळंब देव हरूं, (१२)
 निरति न पायबा, जो'य जो'य भाग अभागूं ॥११४॥ (१३)

Money, wealth, means, or any other worldly possessions are

false and short lived. Do not lose yourself in this falsehood. The egocentric pride in one's strength, power and charity giving is very wrong and worthless as well. Similarly, showing off one's attainment of yogic powers is false. One must not spend one's life in this kind of falsehood of accomplishments and efforts to get fame, if one wants to take a path that leads to liberation from the cycle of birth and death.

Oh you Rajender (king), you should consider money, wealth, means, your army, or any other worldly possession as false and short lived. You should not take pride in these possessions. Do not lose yourself in this net of falsehood. The path of one's liberation is very different than taking pride in these worldly possessions. Let us say one captures nine hundred thousand elephants and controls them. Now, if one gives them in charity and feels very egocentrically proud about it then this egocentric pride is very false and worthless. Similarly, if one uses one's powers acquired by practicing yoga and meditation to control some persons and eats undesirable and non-eatables then this type of yogic accomplishment is false and wasteful. Such egocentrics, charity givers and yogis consider materialistic possessions, showing off to others and seeking fame important and valuable to them; they spend their lives in this false sense of accomplishments and chasing fame. These people can never reach the state of oneness or union with Brahm or Supreme Being or for that matter even liberation from the cycle of birth and death.

[115]

(सबद - ११५)

- ईमां मोमिण ची मां गोयम महमंद फुरमांणी । (१)
उरकां फुरकां निवाज फरीजां खासा खबरि विनांणी । (२)
अल्ला रासति ईमां मोमिण मारफत मुल्लांणी ॥११५॥ (३)

Mohammad Sahib placed an order to his followers that God or Allah is not hidden from those Muslims who are honest and follow their religion; i.e. such Muslims can experience Allah. According to Quran it is every Muslim's duty to offer their prayers in their heart silently and always remember the Quran's teachings in their heart and practice them. By doing this, they can learn about the mysteries of Allah or God. This simple teaching of Mohammad can be learnt even from a school teacher of children i.e. from a mullah.

[116]

(सबद - ११६)

- सुर नर तणा संनेसा आया सांभळियो रे जाटो । (१)
चांदणै थकै अंधेरै कांय चालो भूलि रद्दा गुर वाटो । (२)
नूर थकै घट थूल क्यो राखो सबळ विगोवो खाटो । (३)
मागर मणियां क्यौ हाथि विसाहो,
कांय हीरा हाथि उसाटो ? (४)
सुर नर तणा संनेसा आया सांभळियो रे जाटो ॥११६॥ (५)

O! Jats (a farming community in India who is settled mostly in north India), listen with full attention a message that has come

from Bhagwan Vishnu for you. Why are you living in darkness when there is light around you? In other words, there is light of knowledge around you; do not get lost in the darkness of ignorance in your heart. You are forgetting the path of light shown by the Guru. Keeping the light of knowledge shown by the Guru in your heart, utilize your life as a human being by working hard and following the path shown by the Guru. Why are you throwing away diamonds and wanting to have pearls? In other words do not waste your life by chasing perishable material things in this world. This message has come from Bhagwan Vishnu; be alert and listen to the message with full attention.

[117]

(सबद - ११७)

- म्हे आप गरीबी तन गूढिड्यौ, (१)
कारण किरिया देखो । (२)
विंदौ विवरौ विवरि विचारौ, (३)
भूलि स नाहीं लेखो । (४)
नदियां नीरुं सागर हीरुं, (५)
पवंगणा रुप रमै परमेसर । (६)
विव रस्य वे नहीं चालूं । (७)
थाघ अथाघूं उमंग्या स माघूं । (८)
ते सरवर कित नीरुं गहर गंभीरुं ? (९)
खिंणि एक सिधपुरी विसराम लियौ । (१०)
अवजू मंडळ हुई अवाजूं, (११)

I appear before you as a poor man; I use a pullover or shawl made of old rags. Do not look at my external appearance, instead look at the reasons for my coming here and my deeds. (Using himself as a medium Guru Jambhoji says that do not give importance to how a person looks like or what the person wears, but always look at the deeper substance of what the person does and what the person says.) Always think and meditate on your atma and examine your wrong doings. One must always regret one's wrong doings so that one does not repeat them. Parmatma or Supreme Being is everywhere, Parmatma is all pervading – one can find Him in everything or every living being. In the rivers Parmatma is found in the water, He is found in all the pearls or any other rock in the oceans. He pervades in the air or wind that roams around everywhere. In order to know and experience Parmatma, get rid of your nature of seeing differences in different things and duality in your mind. The depth or dimensions of Parmatma are immeasurable i.e. Parmatma is infinite. The path leading to Parmatma is full of joy and bliss. Where is that Supreme Being? Where is that lake of water (nectar)? What is the depth of water (nectar) in that lake? One should find time, however short, to ponder and meditate on the Supreme Being after some rest with total concentration and still mind. There is constant vibration of Omkara in the Anahata chakra (in one's heart). Atma is the king of this Anahata chakra or heart. Revealing himself, Guru Maharaj says that he is stationed as Jiv-atma in this chakra or empty space.

[118]

(सबद - ११८)

- टूका जीम्या मगर मचाया ज्यौं हड़ियाया कुत्ता । (१)
जोग जुगत की सार न जांणी मूंड मूंडाय विगुता । (२)
चेला गुरु अपरचै खीणां मरतां मोख न पायौ ॥११८॥ (३)

O! You with the appearance of a yogi, you eat like a mad dog and cheat the world and your own apparel by pretending to be what you are not. You do not know anything about yoga and yoga practices; you live in falsehood just by shaving your head and pretending to be a yogi. You are totally ignorant about yoga and yoga practices. The guru and disciples of such a guru are surely not going to achieve liberation from the cycle of birth and death. You are condemned to suffer in this cycle of birth and death.

[119]

(सबद - ११९)

- विसन विसन तूं भणि रे प्रांणी ईहिं जीवण कै हावै । (१)
तिल तिल आव घटंती जावै मरण ज नैडो आवै । (२)
पालटियौ गढ कांय न चेतै लगन लिख्यौ ज्यौं सावै । (३)
गुर मुखि मुखो चडै न गींवरि मनमुखि भार उठावै । (४)
ज्यौं ज्यौं लाज दुनीं की लाजै त्यौं त्यौं दाव्यौ दा'वै । (५)
भलौ हुवै सो भली कुंमावै बुरिया बुरी कुंमावै । (६)
बुरो जूणि चवरासी भुंविसी,
भलौ आवागुंणि न आवै ॥११९॥ (७)

O! You should silently utter Vishnu Vishnu for your own benefits in this life. Your life span is gradually reducing every second and death is getting closer. Just as marriage is certain after engagement (or if marriage is going to take place engagement is certain) it is definite that your body is bound to change. You must wake up to this fact. Don't be a fool. You have heard and received the knowledge from the Guru. Put the knowledge into practice and live your life according to the teachings of the Guru. If you do so you will be riding the elephant of your good deeds. Instead, you like a fool are ignoring the knowledge given to you by the Guru and leading the life dictated by your desires. By doing so instead of riding the elephant of your good deeds, you are riding the donkey of pains caused by your bad deeds (karmas). The more you are afraid of the world the more you do wrong or bad deeds (in other words do not be afraid to take the path that leads to Parmatma or Supreme Being.) One who does good deeds is practicing the teachings of the Guru whereas the one who is pursuing his own desires is doing bad deeds or karmas in this life. The one with bad karmas will be lost in the cycle of birth and death (subjected to life and death of 8.4 million life forms) and the one with good karmas will be liberated from the cycle of birth and death.

[120]

(सबद - १२०)

विसन विसन भंणि अजर जरीजै लाहो लीजै पह जांणीजै । (१)

धरंम हुवै पापां छूटीजै हरषै हरि को नांव जपीजै । (२)

हरषील्लो हरि आंण हरुं हरि नारायण देव हरुं । (३)

आसा सास निरास भईलो,

पावौ मोख दवार खिणूं ॥१२०॥

(४)

O! You living being, always, every moment, do the jappa of Vishnu (in other words always utter silently the name of Vishnu). Control your physical desires, bodily passions, anger etc, because they are your enemies. Keeping these enemies under control, recognize the good path that benefits you spiritually and undertake your life journey on this path. Do the jappa of Hari or Vishnu with a happy and relaxed mind. Following this path of dharma will help you get liberation from your sinful acts or karmas. Keeping happy and joyful state of mind, see and recognize Hari or Vishnu in every living being, everything and everywhere around you. Keep doing this even at the time you lose hope to breathe (i.e. at the time of one's death). This will lead you to achieve moksha that is liberation from the cycle of birth and death in a fraction of a moment.

[121]

(सबद - १२१)

विसन विसन तूं भणि रे प्रांणी,

विसन भणंतां अनंत गुणूं ।

(१)

आसा सास निरास भईलो,

पावौ मोख दवार खिणूं ॥१२१॥

(२)

O! You living being always (every moment) do japa of Vishnu that is utter the name Vishnu Vishnu silently in your mind. Doing jappa of Vishnu has limitless benefits for you. Even the time you lose hope to breathe i.e. at the time of your death do the jappa of Vishnu. This will instantly open the door to moksha

(i.e. liberation from the cycle of birth and death) for you. Hence, always (every moment) do the jappa of Vishnu – even when the time is difficult for you or even when the time is happy for you in your life.

[122]

(सबद - १२२)

विसन विसन तूं भणि रे प्राणी पैकै लाख उपाजूं । (१)

रतंन काया वैकूंटे वासौ जुरा मरण भोव भाजूं ॥१२२॥ (२)

O! You living being always do jappa of Vishnu (utter silently the name Vishnu Vishnu). Just as you can accumulate millions of Rupees (or Dollars) by saving small amounts at a time over a period of long time, one accumulates lots of good deeds by doing small deeds at a time. So always do jappa of Vishnu every moment of your life. This will allow you to lose fear of death and your atma will be liberated from the cycle of birth and death.

[123]

(सबद - १२३)

अवधू अजरा जारिले अमंरा राखिले,
राखिले विंद की धारणां । (१)

पताळ का पांणी अकास कूं चडायले,
भेंटिले गुरु का दरसणां ॥१२३॥ (२)

In this sabad, symbolically speaking atma is called as “amra vind” and Parmatma is called Guru. Guru maharaj has pointed

here a way to experience atma and Parmatma.

O! you sadhu, yogi or monk control your six instincts that work as your enemies – the enemies are bodily passion, anger, greed, attachments, egocentricity and jealousy or enmity (hatred). Atma is deathless and hence immortal or eternal. Focus on your atma with single minded determination. This will lead you to know your atma and experience atma. One who experiences atma frees oneself from all the sufferings. Controlling the six enemies allows one to direct them in a direction one wants. Here the six enemies are symbolically called as underground water. Lift the underground water and direct it upwards towards Parmatma (symbolically called here as Guru). Alternate meaning one may take for the second sentence is that controlling the six enemies will enable one to direct kundalini energy to move upwards to taste and drink the nectar from the sky i.e. Sahasrara chakra or moon chakra.

Some Sacred and Important Places for Bishnois or Vishnois

There are 8 main temples of Bishnois (also called Asthdham). These are the sacred places where Guru Jambheshwar either lived or visited.

Out of the 8 dhams my wife and I were fortunate to visit 7 dhams in the year 2008. The trip was organized by Shri Mangilalji Bhadoo (Vishnoi) through my brother-in law Sahibramji Godara (Vishnoi). Mangilalji and Sahibramji also accompanied us. Mangilalji knew the area very well, and hence his company was extremely valuable.

1. Pipasar Sathri

This village of Pipasar is the birth place of Guru Jambhoji. It is located in the District of Nagaur in Rajasthan.

Guru Jambhoji was born here in the year 1451 CE (Vikrami Samvat 1508, on 8th of Bhadwa month Krishan Paksha). (See Appendix A for glossary.) Sathri (small temple) is made here in the boundary of guru Jambhoji's home where he was born. Some of Guru Maharaj's home belongings are kept here e.g. wooden sleepers, manual flour mill, hand spice grinder etc. Rao Duda of Merta came here and he tied his horse to a Khejri tree. Rao Duda saw that a child brought some cows to water them from a holding tank that was constructed outside a well. This child was the divine child Jambhoji. Rao Duda was surprised to see that the child called his cows to come and drink water one by one with the gesture of his fingers. Rao Dudaji told the divine child Jambhoji about his plight that people in his kingdom are revolting against him and that he lost his kigdom of Merta. Upon hearing the story the divine child Jambhoji gave Rao Duda a wooden stick and asked him to use it as a sword. Divine child Jambhoji told Rao Duda that he should go back and fight to recover his kingdom using this

stick as a sword. Rao Dudaji returned and recovered his kingdom.

This is the same well where Guru Maharaj spoke his first shabad. The village of Pipasar is located about 45 km north of Nagaur which is about 100 km from Bikaner. Nokha town is midway between Nagaur and Bikaner. Pippasar is not far from Mukam and Samrathal Dhora (sand hill). After visiting Mukam & Samrathal, Bishnois generally visit Pipasar as well.

On Janamashtmi (Birthday of Guru Jambhoji & Lord Krishna), a mela (gathering) is held here on Krishna paksh (see Appendix A for glossary) 8th of Bhadwa month.

2. Sambhrathal Dhora (also called Dhok Dhora)

It is located 2km south-east of Mukam and 82 Km from Bikaner. This is a high sand dune (DHORA) where Guru Maharaj is believed to have achieved enlightenment below a tree called KANKEDI. Guru Ji organized a famine relief camp here during Rajasthan's worst drought in the year 1485, to stop migration of farmers and cattle towards Malwa. This was the main preaching place of Guruji. On the 8th (krishna) of Kartik month of Vikrami samvat 1542(year 1485 CE) Guruji founded Bishnoi dharma after a havan & pahal and Pulho Ji was made the first Bishnoi. Guruji stayed here most of the time (VS 1540 to 1593). Guru Jambhoji gave sermons known as Sabads and accepted people in Bishnoi dharma from many casts and faiths.

The followers visit here on all Amawas (new moon day) but Falguni & Asoji amawas are main. In 1941 Maharaja Ganga Singh of Bikaner constructed a pond here. It is a tradition to bring a load of sand from the bottom and leave it at the top of the dune.

3. Jambholav (Jambh-talab) or Jambha Sarovar

Jambha Sarovar is located near the village- Jambha, tehsil-

Phalodi, Dist.-Jodhpur in Rajasthan.

This is a small lake (TALAB) founded by Guru Jambhoji near Jambha village, hence called JAMBHOLAV or JAMBHA SAROVAR. Water of the pond is salty and people take bath in the pond. This is like an oasis in desert.

The Jambha Sarovar is located about 33 km north-east off (before) Phalodi. Phalodi is midway on the national highway NH-15 (from Bikaner to Jaisalmer). Phalodi is also well connected by trains.

On Amawas of Chetra (mid March to mid April) and purnima of Bhadwa (bhadrapad – mid August to mid September) months, melas (religious gathering) are held here every year.

4. Janglu Sathri

The Janglu Sathri (temple) is about 5 km south-west of the village Janglu on the Bikaner to Nokha road. The village Janglu is about 15 km south-west of the Deshnok town (which is known for the Karni temple, famous for rats).

Guru Jambhoji stayed here on his way to Jaisalmer when he was invited by Rawal Jaitsi of Jaisalmer kingdom to inaugurate Jaitsamand dam (sarovar) in VS 1570. Guru Jambhoji performed a Havan here. Guruji's robe (CHOLA) & wooden bowl with handle (CHIPPI) are kept here. Between Janglu village and Sathri there is a pond which was constructed by Bar Singh Beniwal on order of Guruji. There is a beautiful temple here. Mela is held here on Amawas of Chetra (mid March to mid April) & Bhadwa (mid August to mid September) months.

5. Rotu

Rotu village is located in Jayal Tehsil of Nagaur District, Rajasthan. It is located 45 km north-east of Nagaur on Nagaur-Sujangarh road. The village of Ramsar is about 3 km from here which is off the NH-65 (Nagaur to Churu).

Guru Jambhoji came here in VS 1572 on the occasion of

BHAAT/MAYRO (gift giving ceremony for the sister on her elder daughter's marriage) of one of his followers/pupils Uma Devi Bhadu. Guruji planted a garden of Khejari trees which still exists. The khanda (wooden sword) which the divine child Jambhoji gave to Rao Duda is kept here. Foot print on a stone is supposed to be of Guru Maharaj when he came for the BHAAT ceremony.

6. Lalasar (Lalasar sathri)

Lalasar Sathri is located in the Nokha tehsil of Bikaner district in Rajasthan. It is about 25 km north-west of Mukam and 60 km south-east of Bikaner. The place is near Nokha off the road NH-89 (from Bikaner to Nagaur-Ajmer). Lalasar sathri is 7 km from the Lalasar village.

Guru Jambhoji took his last breath here and left his physical body under a tree of KANKEDI on a sand dune on 9th of Mingsar month in VS 1593 (on November 7, 1536 CE). Guruji's body was moved to Mukam by his disciples for his Samadhi memorial.

On Krishna 9th of Mingsar month a mela is held here.

7. Mukam (Mukti dham Mukam)

Mukam is in the Nokha tehsil of Bikaner district in Rajasthan and located about 80 km from Bikaner, 15 km from Nokha on Sujangarh road. Nokha is well connected by railway train.

Old name of this vilage was Talwa but being the last resting place of Guru Maharaj it is called Mukam (the destination). Guru ji's body was burried here on 11th of Mingsar month of VS 1593 near a Khejari & Jaal tree as advised by Guruji. Guru samadhi & Khejari tree is now covered by the marvelous temple constructed with white marble stone. The trishul found at the time of excavation to burry Guruji's body can be seen, fixed on the top of the temple. This is the most important religious place

for Bishnois. Two main melas are held here on Amawas of Aaso (ashwin) and Falgun month but followers visit here on each Amawas. Many Dharamshala (place for pilgrims to stay) are constructed here for the pilgrims.

The Head Office of the Akhil Bhartiya Bishnoi Mahasabha (All India Bishnoi Council) is also located here. On Mukam to Samrathal road a large Gaushala (cows' shelter) is managed by the Bishnoi community. This provides shelter to abandoned, hungry, helpless, sick cows.

8. Lodipur (also called Lodipur dham)

This is in Muradabad district of Utter Pradesh and located 6 km west of Muradabad on the Muradabad-Delhi railway line and NH-24(Muradabad-Delhi). The place is around 150 Km from Delhi.

Guruji came here in VS 1585 on request of his pupil Surji Devi and planted a Khejari tree which still exists. Guruji's foot prints are on a square stone.

On Amawas of Chetra Month a mela is held here.

Places of Importance to Bishnoi in addition to Asthdhams

1. Khejarli

This village is located about 25 km south of Jodhpur in Rajasthan. We visited Khejarli in 2008 CE as a part of our trip mentioned above.

Three hundred and sixty three (363) Bishnois sacrificed their lives in 1730 to save Khejari trees (*Prosopis Cineraria*). Village panchyat of nearby village Gudha Bishnoian approved the supreme sacrifice also called KHEJARLI SAKA. Bishnois took bath here before proceeding to sacrifice themselves. A memorial is constructed and 363 khejri trees are planted to remember the martyrs. Government of India and State Govt. of Rajasthan and Madhya Pradesh awards "Amrita Devi Bishnoi Award" for environment protection every year in the name of the first

Bishnoi martyr of Khejarli Saka who initiated the sacrifice with her 2 young daughters.

Every year a mela is held on the 10th of the Bhadwa (Bhadrapad) month.

2. **Pur** (in Bhilwara district of Rajasthan)

Part of Bhilwara City. Bishnoi temples are also there in nearby Dariba & Samela.

Guruji visited here and stayed for some days during the rule of the Mewar king Rana Raimal Sisodiya. His son Rana Sangram Singh respected the Bishnoi faith and many others adopted the faith.

3. **Nagina** (in Bijnor District of Utter Pradesh)

Guruji visited here and many Vaish/Baniya (business community) accepted Bishnoi Panth. All India Bishnoi mahasabha's first conference was held here and first office was located here which later on was relocated in Hissar and now in Mukam

4. **Lohawat** (in Phalodi tehsil of Jodhpur district of Rajasthan)

This is a very large Bishnoi vilage. Guruji met here Kunwar Maldev, prince of Jodhpur.

This is located at 23 km south-east of Phalodi on the Phalodi to jodhpur road. Phalodi is mid way on NH-15 (from Bikaner to Jaisalmer).

The Rotu Village

The story related to the Rotu village and the Jambhoji's visit here is beautifully sung by Vishnoi Gayanas. The story is also narrated in the book " A Blueprint for Environment – Conservation as Creed" by Air commodore R.S. Bishnoi.

Guru Jambhoji paid a visit to the Rotu village. It is said that a lady, named Uma Bhadu, lived in the village of Rotu and was a devotee of Guru Jambhoji. Uma Bhadu did not have any brother.

Sometime back Uma Bhadu got promise from Guru Jambhoji that whenever her daughter gets married Gurujji will attend the wedding and act as her brother. It was customary at that time and is so even today that the brother of the mother brings gifts at the wedding during a ceremony known as *bhaat*.

At the wedding celebration of Uma Bhadu's daughter, Guru Jambhoji arrived along with four more sadhus in a bullock driven chariot. On arrival, the bullocks were unharnessed and tied to a heavy wooden log. It is said and believed that in the morning this wooden log turned into a green khejri tree. The villagers were astonished to see this. They then asked Uma Bhadu to request Gurujji to grow many more khejri trees. Uma Bhadu took the request to Gurujji, who agreed to plant many more trees and make them grow. There were so many trees that it almost looked like a forest. Even today lots of trees are standing and they do look like a forest. A photograph taken from the top of the temple in Rotu is shown below. It does look like lots of trees in the middle of dry desert where the village is located.

Some people in the village, when they saw so many trees, got concerned that the trees will bring birds and the birds may ruin or eat away their meager crops that grow in this desert. They talked about their fears to Gurujji. Guru Jambhoji assured them that if they will take the grains (bird feed) and scatter them in the forest then the birds will not come to their fields. Thus their crops will not be eaten away or damaged by the birds. The village people started this practice and to their amazement they found that there were lots of birds that came to the trees but stayed in the forest and did not damage their crops. The villagers continue this practice even to this day. They proudly claim that their crops are never damaged by the birds. When we visited the village and the temple, the villagers asked us to make a donation to buy food for the birds. They narrated very

proudly that they continue with the tradition of scattering grain for the birds in the forest and that their crops are never eaten or damaged by the birds.

Ramarawas

Ramarawas is situated in the Piparcity tehsil of Jodhpur district. It is around 35 kilometers due north-east of Jodhpur. Eminent Bishnoi saint Veelhoji, towards the closing years of his life retired here for many years and left for heavenly abode here only on Chaitra Sudi Ekadashi in Vikram Sanwat 1673. Ramarawas houses the sepulchre of Veelhoji. It is sacred to Bishnois and they dub it as Ramarawas Dham. “ Veelhoji's disciple Gulabdas ji and distinguished poet Sahabram ji got constructed a humble temple dedicated to Veelhoji in V.S. 1911. This temple houses the statue of Veelhoji in tranced posture. “There stand two inscriptions, one details the temple and other highlights an account of exemption of taxes on cow grazing. A humble Sathari is also situated near the temple. Saint poet Govindram ji has composed some verses on the importance of Ramarawas Dham. Two important fairs, one on Chaitra Sudi Ekadashi and other on Amavasya of Bhadva are held at Ramarawas every year. These fairs are visited by Bishnois in umpteen number. Recently, the old temple has been replaced by grand temple which is made of Chhitar stone and marble.

Khejarli

A village where unarmed bishnoi women, children and men, who tried to save khejri trees, were massacred by the king's ‘brave’ men.

The story about the massacre is beautifully sung by Vishnoi *gayanas*. The story is also narrated in the book “A Blueprint for Environment – Conservation as Creed” by Air commodore R.S. Bishnoi.

In the year 1730 CE, Jodhpur (located in Rajasthan) was a

kingdom. It was then ruled by Maharaja Abhay Singh (son of Maharaja Ajit Singh). He wanted to construct a palace for himself in the city of Jodhpur. The construction required lime. The manufacture of lime from lime stone required fuel. Dry wood was commonly used as fuel at that time.

One court official named Girdhar Das was given the responsibility to procure fire wood. Bishnoi villages in the desert area were known to have lots of trees. Girdhar Das with his party of men armed with axes decided to go to the Khejarli village. It was day time in the rainy season. The men folks of the village had gone to their fields to work. Only women and children were at home in the village. The tree felling party stopped in front of Ramuji Bishnoi's (Khod gotra) home. There was a huge khejri tree in front of the home. While Ramu was away in the field his wife Amrita Devi and their three young daughters named Asu Bai, Ratni Bai and Bhagu Bai were at home. The party decided to go about their business of cutting this tree. The three young daughters saw this and told their mother, who was busy in the house with her daily household chores, as to what was going on. Amrita Devi came out and tried to explain to the men that in their Vishnoi religion tree cutting is prohibited and requested them not to cut the tree. The men cutting the tree told her that if she wanted them not to cut the tree then she must give them some money as bribe. Amrita Devi told the men that it will be insulting to her religion if she gave bribe to prevent cutting of the tree. She told the men that she would rather give her life than allow them to cut the tree. It is then she spoke the following words in Rajasthani language written on the bill board that one finds at the Khejerli memorial.

One finds this bill board in front of a tree that was planted in memory of Amrita Devi. It means that "it will be a blot on my faith if I give or take any bribe to stop felling the tree. Consider it that it is better to sacrifice my life by letting you cut my head

to save the tree". These were the words spoken by Amrita Devi before the men used their axe and beheaded her. It is to be noted that these words were spoken by a simple housewife and a mother. The three daughters – Asu, Ratni and Bhagu, when they saw this, came out and they offered their heads as well. The men beheaded them too. The king's men will not stop cutting the trees. They continued with their job. The news spread very quickly in the village. The people of the village decided to send messages to the nearby villages. People gathered and decided that for every tree being cut one person - man, woman or child will sacrifice his/her life. Initially old men would wrap themselves around the tree and try to stop cutting of the tree. It had no impact. The king's men continued beheading the men and cutting the trees. The young women and men came forward, but the killing of the people and cutting the trees continued. Then the children came forward but again the beheading and the cutting the trees continued. People came from many nearby Bishnoi villages and the cruel act of the wood gathering party continued. Seeing all this the head of the party Mr. Girdhar Das and some people in his party were shaken. They stopped the work and started to return to the city of Jodhpur. In the mean time a delegation of Bishnoi men took the news to the king. The king decided to come to the scene immediately on a horse back. He ordered to stop the operation of killing of the people and cutting of the trees. By that time 363 (three hundred and sixty three) men, women (young and old, married and unmarried) and children had sacrificed their lives to save the trees. The names of these persons with the details of their village, gotra etc are posted at the memorial. They came from 49 Bishnoi villages. Thus 363 persons became martyrs to save the trees. It shows the strong commitment the community had to the teachings of Guru Jambhoji to save the green trees and the ecology of the land.

The memorial also has some paintings, created by some

Bishnoi artists, which show the senseless and merciless act of slaughtering unarmed men, women and children who were simply trying to save the trees in their village.

Ongoing struggle of the Bishnoi Community to Save Wildlife, Trees and Ecology.

Bishnoi community historically has been able to get special rights from the kings and rulers for the protection of wild animals and green trees in their villages before independence as well as after the independence of India. Historically this kind of rights have been granted to them even by Muslim rulers. The community has traditionally preserved green trees and protected wild lives in their villages in Rajasthan, Punjab, Haryana and in olden days before partition even in some areas of what is now Pakistan. As a result, if one drives in Rajasthan one can easily recognize a Bishnoi village from a distance because the village will have lots of green trees and freely roaming wild animals in the middle of barren landscape. This sometimes has created problems with keen hunters and lumber seekers.

In modern democratic India one such incidence occurred in the late 1970s when Mrs. Indira Gandhi was the Prime Minister of India. Some Arabian Sheikh of Royal family went to the Sindh desert of Pakistan for hunting. To his disappointment he did not find any wild animal especially a large bird called bustard. Villagers in Pakistan told him that if he can go across the border to India he will find lots of animals to hunt. The Sheikh and his party got the permission from the Govt. of India to cross the border to come to India. This area happens to be Jaisalmer and had Bishnoi villages. The sheikh and his party set up a tent and started to prepare for hunting the next day. During this time the news got to the people of the villages (who were Bishnois) that the party has come to hunt. The Bishnoi villagers gathered whatever agricultural tools like machetes,

axes etc. they could get and surrounded the tent where the sheik and his party were staying. The villagers told the sheik that by morning they must leave the area and go away because they will not allow them to hunt. This became an international incident and the news reached the Prime minister of India. Mrs. Indra Gandhi intervened and sent the message to the Sheik that his party must immediately leave as hunting is not allowed in the area. They must do so immediately in order to avoid possibility of bloodshed. The sheikh and his party in their wisdom left the area and a catastrophe was avoided.

The latest incidence is the famous incidence of Salman Khan (a well known Indian film celebrity) in 1998. Salman Khan and his friends were involved in shooting some film around the city of Jodhpur. Salman Khan was blinded with his success and was full of ego and arrogant behavior. Salman Khan and his friends went out in the countryside to shoot some wild animals or chase for fun herds of gazelles. The group was so taken away by their egotistic arrogance that they did not care to know that the animals they were going to hunt were protected by law. The animals were graceful Indian antelope Chinkara and the rare Black Buck. On top of that, they were doing so just outside a Bishnoi village. On top of this, they brought their hunt and woke up the head cook of a famous hotel where they were staying to cook the meat of the hunted animal. It was their ego that took the group the next day again to hunt. They travelled in a jeep that had blood stains from the last hunt. This occurred right in the heart of a Bishnoi region. That was enough to bring the villagers to catch the persons hunting red handed. The film star and his friends were taken to the Police and they were kept there. The persons other than Salman Khan were let go the next day on bail. But Salman Khan was put in police hold-up cell for a week. This was a total shock to the ego of the "famous film star". They, including Salman Khan, were accused of killing threatened animals in the protected area of Rajasthan.

To cut the story short the case against Salman Khan is still being fought in the Supreme Court of India. The Bishnoi community is united and firm in their determination to bring justice. The case is delayed for so long because the film star is rich and the film industry is arguing the case that their business is in jeopardy if Salman Khan is put in jail for long. Let us all hope that the justice system of India will prevail and do the right thing to penalize Salman Khan for his criminal act. The Bishnoi community is united and determined to fight the case as far as needed. The community has realized after the Khejarli massacre that in free democratic India first peaceful means should be used to persuade the hunters and lumber seekers. If all peaceful methods fail the community must fight within legal frame work to bring justice.

In the Province of Punjab there have been direct confrontations with threats of violent fights between Bishnoi community and another community who wanted to hunt near a Bishnoi village. Fortunately, confrontations have not lead to any bloodshed.

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The list of sacrifices by Bishnois against hunting of wild life is so much long, that it will require a separate book.

APPENDIX A - Glossary

Hindu Calender months and Vikram Samvat (reference: Wikipedia encyclopedia available on the web.

No.	Name	Hindi	Days	Corresponding Gregorian months
1.	Baishakh	बैशाख	30 / 31 (30.950 exactly)	mid-April to mid-May
2	Jestha	जेष्ठ/जेठ	31 / 32 (31.429 exactly)	mid-May to mid-June
3	Ashadh	आषाढ/असार	31 / 32 (31.638 exactly)	mid-June to mid-July
4	Shrawan	श्रावण/साउन/सावन	31 / 32 (31.463 exactly)	mid-July to mid-August
5	Bhadra	भाद्र/भदौ/भादो	31 / 32 (31.012 exactly)	mid-August to mid-Sept.
6	Ashwin	आश्विन/असोज/ कुआर/क्वार	30 / 31 (30.428 exactly)	mid-Sept. to mid-October
7	Kartik	कार्तिक	29 / 30 (29.879 exactly)	mid-October to mid-Nov.
8	Mangsir	मार्ग/मंसिर/अगहन	29 / 30 (29.475 exactly)	mid-Nov. to mid-December
9	Poush	पौष/पुष/पूस	29 / 30 (29.310 exactly)	mid-Dec. to mid-January
10	Magh	माघ	29 / 30 (29.457 exactly)	mid-January to mid-February
11	Falgun	फाल्गुन/फागुन	29 / 30 (29.841 exactly)	mid-February to mid-March
12	Chaitra	चैत्र/चौत	30 / 31 (30.377 exactly)	mid-March to mid-April

The exact length of each month is the time taken by the Sun to move through a full zodiac sign.

Vikram Samvat (Hindi: विक्रम सम्बत्) (abbreviated as V.S. (or VS) or B.S. (or BS)); is the historical Hindu calendar in India. It uses lunar

months and solar sidereal year.

The Vikram Samvat started in 58/57 BCE in southern (*purnimanta*) and 57/56 BCE in northern (*amanta*) systems of Hindu calendar. The Shukla Paksha in both systems coincides, most festivals occur in the Shukla Paksha. The era is named after King Vikramaditya.

The Vikram Samvat calendar is 56.7 years ahead (in count) of the solar Gregorian calendar. For example, the year 2074 BS began in 2017 CE and will end in 2018 CE. The New Year begins with the first day of month Baishakh, which usually falls in April–May in the Gregorian calendar. The first day of the New Year is passionately celebrated in a historical carnival that takes place every year in Bhaktapur, called Bisket Jatra.

The Rana rulers of Nepal made Nepali Bikram samvat official calendar. In India, the reformulated Saka Calendar is officially used, although in the Hindi version of the Preamble of the Constitution of India, the date of adoption of the constitution, 26 November 1949, is presented in Vikram Samvat (Margsheersh Shukla Saptami Samvat 2006). There have been calls for the Vikram Samvat to replace Saka as India's official calendar.

Krishna Paksha

Krishna paksha refers to the dark lunar **fortnight** or waning moon in the Hindu calendar. Krishna Paksha is a period of 15 days, which begins on the (Full Moon) day (Purnima), culminating on (New Moon) day (Amavasya).