

“Complete Creation of Nature”

(A Conclusive Description of ‘Creation of Nature’ from
Sukshma Ved)

When God loving souls will read the following ‘Creation of Nature’ for the first time, they will feel that this is a baseless story. But on reading the evidence from all the holy scriptures, they will bite their forefingers in astonishment that where was this authentic nectar-like knowledge hidden until now? Please keep reading with patience and keep this sacred knowledge safe. It will be useful for your next hundred and one generations.

Holy souls! Kindly read the original knowledge of the creation of nature created by the SatyaNarayan (the Immortal God, that is, ‘SatPurush’).

1. Purna Brahm: - In this Creation of Nature, SatPurush – Master (Lord) of Satlok, Alakh Purush – Master (Lord) of Alakh Lok, Agam Purush – Master (Lord) of Agam Lok, and Anami Purush – Master (Lord) of Anami/Akah Lok is only one Purna Brahm, who is the Eternal (Immortal) God in reality; who by acquiring different forms lives in all of His four lok, and who is the controller of infinite brahmands.

2. ParBrahm: - He is the Master (Lord) of only seven *sankh* (700 quadrillion) brahmands. He is also known as Akshar Purush. But in reality he as well as his brahmands are not eternal.

3. Brahm: - He is the Master (Lord) of only twenty-one brahmands. He is known by Kshar Purush, Jyoti Nirajan, and Kaal etc names. He and all of his brahmands are perishable.

(The evidence of the abovementioned three Purushs (Gods) is also in Shrimad Bhagavat Gita Chapter 15 Verses 16-17.)

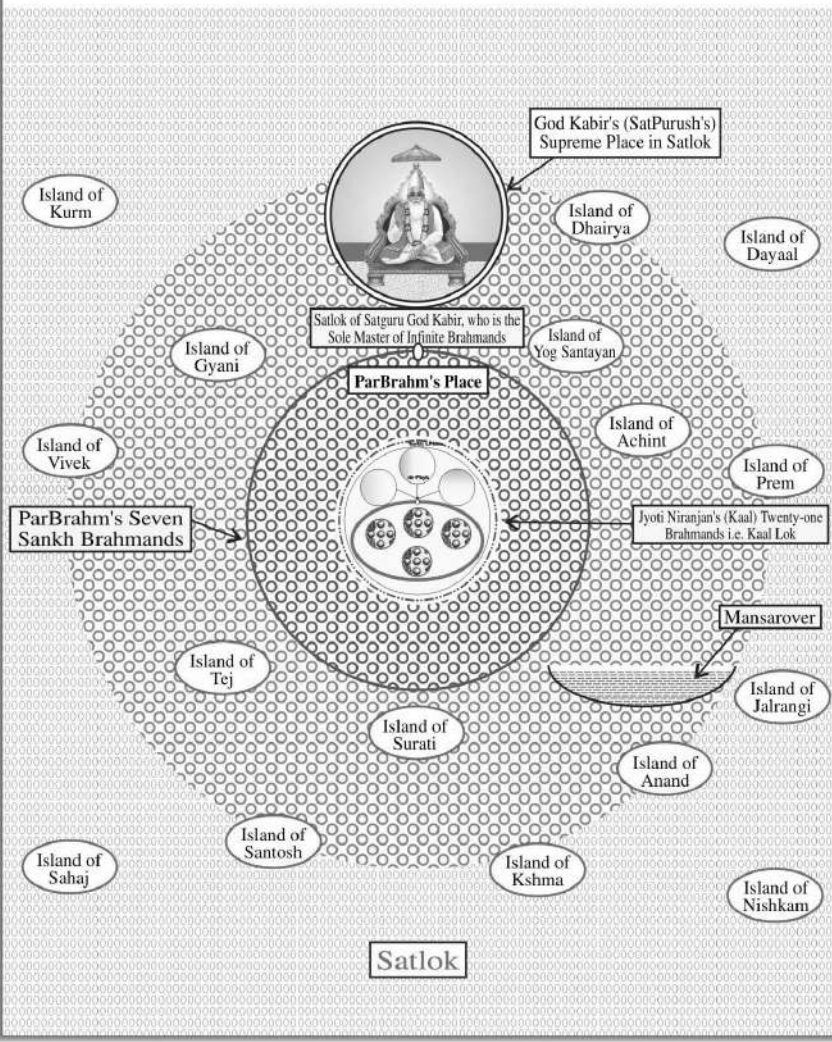
4. Brahma: - Brahma is the eldest son of this Brahm only. Vishnu is the middle son and Shiv is the last, the third son. These three sons of Brahm are the masters (Lord) of only one department (*guna*) each in one brahmand and are perishable. For vivid description, please read the ‘Creation of Nature’ mentioned below.

A Miniature Picture of SatPurush's (God Kabir's) Infinite Brahmands

Anami Lok : In this lok, God Kabir Ji lives in Anami Purush frome. He is alone here.

Agam Lok : In this lok also, God Kabir lives in Agam Purush Form.

Alakh Lok : In this lok also, God Kabir lives in Alakh Purush Form.



{KavirDev (Supreme God Kabir) has Himself given the knowledge of the nature created by Him in Sukshma Ved, that is, Kabirbaani (Kabir Speech), which is as follows.}

In the beginning, there was only one place 'Anami (Anamay) Lok', which is also known as Akah Lok. The Supreme God used to live alone in the Anami lok. The real name of that God is KavirDev, that is, God Kabir. All the souls were contained in the body of that Complete God. The title (of Position) of this very KavirDev is Anami Purush ('Purush' means God. God has created man in His own image/form. That is why, a man is also known as 'Purush'.) The brightness of one hair follicle of Anami Purush is more than the combined light of *sankh*¹ suns.

Important: - For instance, the name of the body of a country's Prime Minister is different, and the title of his position is 'Prime Minister'. Many times, the Prime Minister also keeps many departments with him. Then whichever department's documents he signs, at that time he writes the same title. Like, if he signs the documents of Home Ministry, then he writes himself as the Home Minister. There the power of the signature of the same person is less. Likewise, there is difference in the brightness of God Kabir (KavirDev) in different loks.

Similarly, the Almighty KavirDev (Supreme God Kabir) created three other lower Loks (places) [Agam Lok, Alakh Lok & Satlok] with *Shabd* (word). This very Almighty KavirDev (Supreme God Kabir) then appeared in Agam Lok and is also the Master of Agam lok and there His title (of the position) is Agam Purush, that is, Agam God. This Agam God's human-like visible body is very bright. The brightness of whose one hair follicle is more than the combined light of *kharab*² suns.

This Complete God KavirDev (Kabir Dev = Supreme God Kabir) appeared in Alakh Lok and He Himself is also the Master of Alakh Lok, and the title (of the position) 'Alakh Purush' also

¹ Sankh = One Hundred Padam = 10^{17}
(One Hundred Quadrillion)

² Kharab = One Hundred Arab = 10^{11}
(One Hundred Billion)

belongs to this Supreme God only. This God's human-like visible body is very effulgent, (*swarjyoti*) is self-illuminated. The brightness of his one hair follicle is more than the light of *arab*³ suns.

This very Supreme God appeared in Satlok and He only is also the Master of Satlok. Therefore, His title (of the position) is SatPurush (the Immortal/Eternal God). He is also known as Akaalmurti – Shabd Swaroopi Ram – Purna Brahm – Param Akshar Brahm etc. This SatPurush KavirDev's (God Kabir's) human-like visible body is very bright whose one hair follicle's brightness is more than the combined light of crore suns and moons.

This KavirDev (God Kabir), appearing in SatPurush form in Satlok and sitting there, first did other creation in Satlok.

With one *shabd* (word), He created sixteen *dweep*s (islands). Then with sixteen *shabds* (words), He gave rise to sixteen sons. He created one *Mansarover* (a very big lake in Satlok) and filled it with nectar. The names of the sixteen sons are: - (1) "Kurm", (2) "Gyani", (3) "Vivek", (4) "Tej", (5) "Sahaj", (6) "Santosh", (7) "Surati", (8) "Anand", (9) "Kshma", (10) "Nishkaam", (11) "Jalrangi", (12) "Achint", (13) "Prem", (14) "Dayaal", (15) "Dhairya", (16) "Yog Santayan" alias "Yogjit".

SatPurush KavirDev entrusted the responsibility of the rest of the creation of Satlok to His son, Achint, and granted power to him. Achint created Akshar Purush (ParBrahm) with word-power and asked him for help. Akshar Purush went to Mansarover⁴ to take bath. He started enjoying there and fell asleep. He did not come out for a long time. Then, on Achint's request, to wake Akshar Purush from sleep, KavirDev (Supreme God Kabir) took some nectar from that Mansarover and made an egg out of it. He inserted a soul into it and released that egg in the 'nectar' water of Mansarover. The rumble of the egg disturbed Akshar Purush's sleep. He looked at the egg in anger, due to which the egg broke into two halves. From it, came out Jyoti Niranjan (Kshar Purush)

³ Arab = One Billion = 10⁹

⁴ A very big lake

who later became known as 'Kaal'. His actual name is 'Kael'. Then, SatPurush (KavirDev) spoke through an ethervoice, "You may both come out and live in Achint's island. After getting the permission, both Akshar Purush and Kshar Purush (Kael) started living in Achint's island (children's foolishness was shown to them only, so that they should not crave for supremacy because nothing can be successful without the Almighty).

Then the Supreme God KavirDev Himself did all the creation. With His word-power, He created a Rajeshwari (Rashtri) Shakti⁵, with which He established all the brahmands⁶. This is also known as Parashakti / Paranandni. Supreme God then produced all the souls in human form like Himself from within Him by the power of His word.

He created the body of every soul similar to (God) Himself and its brightness is equivalent to that of sixteen suns and is in human-like form only. But the brightness of one hair follicle of God's body is more than that of crore suns.

After a long time, Kshar Purush (Jyoti Niranjan) thought that we three (Achint, Akshar Purush and Kshar Purush) are living in one island and others are living in their own separate islands. I will also acquire a separate island by meditation. Having planned this, he meditated by standing on one leg for 70 *yugas* (eras).

How were the Souls Caught in Kaal's Trap?

Important: - When Brahm (Jyoti Niranjan) was meditating, we all souls, who now live in Jyoti Niranjan's twenty-one brahmands, got attracted towards his meditation and started loving him from the core. We turned away from our happiness-giving God. As a result of which, we failed in our loyalty towards our Master. Even on being repeatedly warned by the Supreme God, we did not get distracted from Kshar Purush.

{This effect is present even today in the creation of Kaal. Like young children get attracted towards the fake acts of filmstars (actors

⁵ Name of Great Goddess other than Durga

⁶ An elliptical region in which many loks are situated

and actresses) and the role played by them for their living. They do not even stop on being restrained. If any actor or actress comes in a nearby city, then see how a huge crowd of those foolish youngsters gathers there just to have a glimpse of them; when they have nothing to do with them. Actors are earning their livelihood, and youngsters are getting ruined. No matter how much their parents may try to discourage them, but the children do not pay heed and keep going somewhere sometime secretly}.

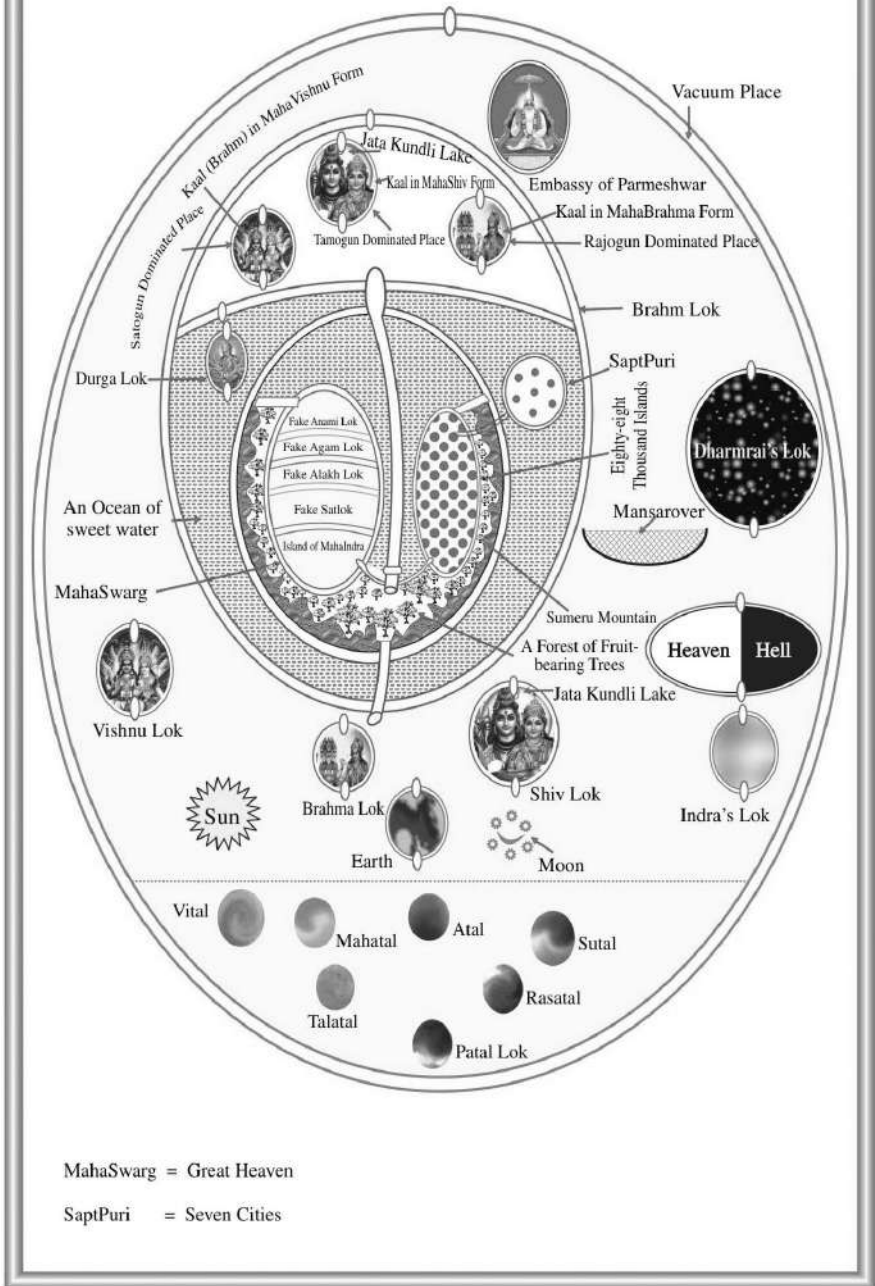
Purna Brahm KavirDev (God Kabir) asked Kshar Purush, “Tell me, what you want.” Kshar Purush said, “Father, this place is insufficient for me. Kindly grant me a separate *dweep* (island)”. *Hakka Kabir* (Sat Kabir) gave him 21 (twenty-one) brahmands. After some time, Jyoti Niranjana thought that some construction should be done in it. What is the use of vacant brahmands (plots)? Thinking this, he meditated for 70 yugas and requested Supreme God KavirDev (God Kabir) for some construction material. SatPurush⁷ gave him three qualities and five elements with which Brahm (Jyoti Niranjana) did some construction in his brahmands. Then he thought that there should also be some souls in these brahmands, as I feel lonesome. With this intention, he again meditated for 64 (sixty-four) yugas. On being asked by Supreme God Kavir Dev, he said that – ‘Give me some souls, I feel very lonely here.’ Then SatPurush Kaviragni (Supreme God Kabir) said, “Brahm, I can give you more brahmands in return for your *Tap* (meditation), but cannot give you My souls in return for any *Jap*⁸-*Tap*⁹. Yes, if any of the souls wants to go willingly with you, then one can go. On hearing Yuva Kavir’s (All-Capable Kabir) words, Jyoti Niranjana came to us. We all hans-souls were already attracted towards him. We surrounded him. Jyoti Niranjana said, “I have obtained 21 separate brahmands from Father. There, I have built several luring places. Will you come with me?” We all souls who are today suffering in these 21 brahmands said that we are ready, if Father permits. Then Kshar Purush went to Complete

⁷ Eternal God

⁸ Repetition of Mantra

⁹ To do intense meditation through hathyog (forcefully)

A Miniature Picture of One Brahmmand



God Mahan Kavir (All-Capable Kabir God) and told Him everything. Then Kaviragni (Supreme God Kabir) said that I will allow those who will give consent in front of me. Kshar Purush and Param Akshar Purush (*Kaviramitauja – Kavir Amit Auja*, that is, whose power is limitless, that Kabir) both came to all of us *hans-souls*. Sat KavirDev¹⁰ said that whichever soul wants to go with Brahm should give his consent by raising his hand. Nobody dared in front of Father. Nobody gave consent. There was pin drop silence for a long time. Thereafter, one soul dared and said, ‘Father, I want to go’. And then in imitation of him, all of us souls [who are now trapped in Kaal’s (Brahm’s) 21 brahmands] gave consent too. Supreme God Kabir told Jyoti Niranjana that – ‘You go to your place. I will send all those souls, who have given consent to go with you, to you.’ Jyoti Niranjana went to his 21 brahmands. Till then, these 21 brahmands were in Satlok only.

Later, Purna Brahm (Complete God) gave a girl’s appearance to the soul who gave the first consent, but did not create any female genitals. He inserted all the souls (who had consented to go with Jyoti Niranjana/Brahm) in that girl’s body and named her Ashtra (Aadi Maya / Prakriti Devi / Durga), and said that – ‘Daughter, I have granted you ‘word-power’ (*shabd shakti*). You may produce as many living beings as Brahm says.’

Purna Brahm KavirDev (God Kabir) sent Prakriti Devi to Kshar Purush through His son Sahaj Das. Sahaj Das told Jyoti Niranjana that – ‘Father has inserted all those souls who had consented to go with you in this sister’s body and has granted ‘word’ power to her. Prakriti will produce as many living beings as you want with her word (*shabd*).’ After saying this Sahaj Das returned to his island.

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Prakriti Devi¹¹. Durga said that – ‘Jyoti Niranjana, I have the power of word, granted by Father. I will produce as many living beings as you will say. Please do not start the custom of intercourse. You have also originated

¹⁰ Eternal God Kabir

¹¹ Other name of Durga

from the same Father's word, from an egg, and I have also originated from that same Supreme Father's word after that. You are my elder brother. This act between a brother and a sister will lead to a heinous sin. But Jyoti Niranjana ignored all appeals of Prakriti Devi and by his word-power made female genitals on her body with his nails and tried to rape her. Immediately, Durga, in order to save her honour, and finding no other way out, made a miniature form of her and via Jyoti Niranjana's opened mouth, entered into his stomach. From there, she requested Purna Brahm Kavir Dev to save her.

Instantly, KavirDev (Kavir Dev / God Kabir), acquiring the appearance of His own son Yog Santayan alias Jogjit, appeared there, took the girl out of Brahm's stomach and said that – 'Jyoti Niranjana, from now on you will be called 'Kaal'. You will have births and deaths and therefore, your name will be Kshar Purush¹². You will eat one-lakh human beings and produce a lakh and a quarter daily. Both of you, along with the 21 brahmands, are expelled from here. Immediately, 21 brahmands started moving from there like an aircraft. They passed Sahaj Das's dweep¹³ and stopped at a distance of 16 *sankh Kos* {one Kos is approximately 3 k.m.s; 1 sankh = one hundred quadrillion; so, 16 sankh kos = 4800 quadrillion k.m.s} from Satlok.

Special description: - Until now there has been a description of three powers.

1. Purna Brahm (Complete God) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swaroopi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmands (universes) and is immortal in reality.

2. ParBrahm, who is also known as Akshar Purush. He is not immortal in reality. He is the master of seven *sankh* (700 quadrillion) brahmands.

3. Brahm, who is known by Jyoti Niranjana, Kaal, Kael, Kshar Purush and Dharmrai etc names. He is the master of only twenty-

¹² Mortal God

¹³ Island

one brahmands. Further, a description of the creation of one brahmand of this Brahm (Kaal) will be given, in which you will read three more names – Brahma, Vishnu, and Shiv.

Difference between Brahm and Brahma – After creating three secret places in one brahmand’s highest place, Brahm (Kshar Purush) himself resides there in Brahma, Vishnu, and Shiv form, and with the cooperation of his wife Prakriti (Durga), gives rise to three sons. He keeps their names also as Brahma, Vishnu, and Shiv only. Brahma, who is the son of Brahm, is the minister (master) of Rajgun department in only three lok (Earth, Heaven, and Nether World) in one brahmand. He is called Trilokiye (of the three lok) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiye (Brahma of Brahm lok) Brahma. This Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

Evidence in Shri Vishnu Puran: - Part-4, Chapter 1 on Page 230-231 Shri Brahma ji said - The Unborn, All-containing, Ordainer Supreme God whose beginning, middle, end, form, nature and essence we are unable to know. (Verse 83)

Who by acquiring my form, creates the world; at the time of preservation who is in the form of Purush, and who in Rudra form swallows the world; he holds the entire universe with an endless form. (Verse 86)

Birth of Shri Brahma, Shri Vishnu and Shri Shiv

Kaal (Brahm) said to Prakriti (Durga) that – ‘Who can harm me now? I will do whatever I want.’ Prakriti again pleaded with him - ‘Have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word-power of the same Complete God (KavirDev), and later I was also born from the same Supreme God’s word. Secondly, I have come out of your stomach, so I am your daughter now and you are my father. It would be highly sinful to malign these pure relationships. I have the word-power granted by father. I will produce as many living beings as you will say with my word. Jyoti Niranjana ignored all appeals of Durga and said that I have already received the

punishment I deserved; I have been expelled from Satlok. Now I will do whatever I wish. Saying this, Kaal Purush (Kshar Purush) forcefully married Durga who then gave birth to three sons (Brahma ji – equipped with Rajogun, Vishnu ji – equipped with Satogun and Shiv Shankar ji – equipped with Tamogun).

Brahm keeps the three sons unconscious through Durga until they grow up. When they grow up, Brahm brings Shri Brahma ji back to consciousness on a lotus flower, Shri Vishnu ji on a snake bed (*Shesh Shaiya*) and Shri Shiv ji on a Kailash mountain, and then assembles them together. Thereafter, Prakriti (Durga) gets these three married off. Then they are appointed as ministers of one department each in three Loks [Heaven (*Swarglok*), Earth (*Prithvilok*) and Nether world (*Patal lok*)] in one brahmand. Like, Shri Brahma ji of Rajogun department, Shri Vishnu ji of Satogun department and Shri Shiv/Shankar ji of Tamogun department; and Brahm himself holds the position of Chief Minister in a concealed manner (MahaBrahma – MahaVishnu – MahaShiv).

In one Brahmand, Brahm has created one Brahmlok. In that, he has built three secret places. One is Rajogun-dominated place where this Brahm (Kaal) himself lives in MahaBrahma (chief minister) form and keeps his wife Durga in MahaSavitiri form. The son, who is born from their union in this place, automatically becomes Rajoguni. The second place has been built Satogun-dominated. There this Kshar Purush himself lives in MahaVishnu form and keeping his wife Durga in MahaLakshmi form gives birth to a son whom he names Vishnu. This child is endowed with Satogun. This Kaal has also built a third Tamogun-dominated place there. There he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son, who is born from their husband-wife behaviour, as Shiv and endow him with Tamogun. (For reference see Holy Shri Shiv Mahapuran, Vidhveshwar Sanhita, Page 24 – 26 in which apart from Brahma, Vishnu, Rudra and Maheshwar, there is Sadashiv; and Rudra Sahita, Chapter 6, 7 and 9, Page no. 100 to 105 and 110, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy Shrimad Devi Mahapuran, Third Skand,

Page no. 114 to 123, published from Gita Press Gorakhpur, translator - Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Brahm keeps these three in ignorance, and for his food, gets living beings produced by Shri Brahma, preserved by Shri Vishnu (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv [because Kaal Purush has to take out the grime from the immaterial/astral bodies (*Sukshm Shareer*¹⁴) of one-lakh human beings to eat it, because of the effect of the curse on him. For that there is a piece of rock (*tapatshila*) in the twenty-first brahmand, which automatically remains hot. He melts the grime on it and then eats it. Souls do not die but the pain is unbearable. Then, on the basis of their actions (*karmas*), he grants other bodies to the souls].

For example, there are three rooms in a house. If in one room, there are indecent pictures on the wall, then on entering that room, similar vulgar thoughts crop up in mind. In the second room, if there are pictures of sages, saints and devotees, then good thoughts keep emerging in the mind and one only remains engrossed in the thoughts of God. In the third room, if there are pictures of patriots and martyrs then similar passionate and zealous thoughts arise in mind. Similarly, Brahm (Kaal) with his wisdom has created the above-mentioned three places dominating in the three qualities (*gunas*).

“What are the Three *Gunas*? – With Evidence”

“The three *gunas* (qualities) are Rajgun-Brahma, Satgun-Vishnu, and Tamgun Shiv. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are mortal.”

Evidence: - Shri Shiv Mahapuran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, Page no. 24 to 26, Vidhveshwar Sanhita, and page no. 110, Chapter 9, Rudra Sanhita “In this way, Brahma, Vishnu, and Shiv, the three gods

¹⁴ This Sukshm Shareer (immaterial body) is under the material body and is made up of nine elements, in which the five elements of the material body are not present.

have qualities, but Shiv (Brahm-Kaal) is said to be beyond qualities.”

Second evidence: - Shrimad Devibhagavat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chimam Lal Goswami, Skand Third, Chapter 5, Page 123: - God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (*aavirbhaav*) and death (*tirobhaav*). We are not eternal (immortal). Only you are eternal, are the mother of the world (*jagat janani*), are Prakriti, and Goddess *Sanatani* (existing for time immemorial). God Shiv said: If god Brahma and god Vishnu have taken birth from you, then am I, Shankar, who was born after them and perform Tamoguni *leela* (divine play), not your son? Henceforth, you are my mother too. Your *gunas* are always present everywhere in this world’s creation, preservation, and destruction. Born of these three *gunas* (qualities), we, Brahma, Vishnu, and Shankar, remain devoted to work according to the regulations.

The above-mentioned description is from Shri Devimahapuran which is only translated in Hindi in which some of the facts have been concealed. Therefore, see this very evidence in Shri MadDevibhagavat Mahapuran Sabhashtikam Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, Hindi translation is written along with Sanskrit. Skand 3, Chapter 4, Page no. 10, Verse 42: -

Brahma Aham IshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana | (42)

Translation: - O Mother! Brahma, I, and Shiv take birth from your influence only; we are not eternal, that is, we are not immortal, then how can other Indra etc. gods be eternal. Only you are immortal, are Prakriti and Sanatani Devi (42).

Page no. 11-12 Chapter 5, Verse 8: - Yadi dayardramna na sadambike kathamhaM vihithH ch tamogunaH kamaljashch rajogunsambhavH suvihithH kimu satvguno HariH | (8)

Translation: - God Shankar said, “O Mother! If you are kind to us then why did you make me Tamogun, why did you make

Brahma, who has originated from lotus, Rajgun, and why did you make Vishnu, Satgun?”, meaning, why did you engage us in the evil deed of the birth and death of the living beings?

Verse 12: - Ramayse swapatiM purushM sada tav gatiM na hi vih vidam shive | (12)

Translation: - You are always doing sexual intercourse with your husband Purush, that is, Kaal God. Nobody knows your state.

Conclusion: It has been proved from the above-mentioned evidence that — Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shiv. These three are mortal. Durga’s husband is Brahm (Kaal). He does sexual intercourse with her.

“Brahm’s (Kaal) Vow to Remain Unmanifested”

Remaining Creation of Nature from Sukshh Ved.....

After the birth of the three sons, Brahm said to his wife Durga (Prakriti), “I pledge that in future, I will not appear before anyone in my real form. As a result of which, I will be considered unmanifested/invisible.” He said to Durga, “Do not disclose my secret to anyone. I will remain hidden.” Durga asked, “Will you not appear before your sons too?” Brahm said, “I will not appear before my sons and anyone else by any way of worship. This will be my permanent policy.” Durga said, “This policy of yours that you will remain hidden from your sons too is not good.” Then Kaal said, “Durga, I am helpless. I have been cursed to eat one-lakh human beings. If my sons (Brahma, Vishnu, and Mahesh) will become aware of this, then they will not perform the task of creation, preservation, and destruction. Therefore, this bad policy of mine will remain forever. When these three sons grow up a little, make them unconscious. Do not tell them about me; otherwise, I will punish you.” Fearful of this, Durga does not tell the truth.

Therefore, in Gita Chapter 7, Verse 24, it is said that these foolish people are unfamiliar with my bad policy that I never appear before anyone and remain hidden by my Yog Maya. Therefore, they consider the unmanifested me as having come in human form, that is, consider me Krishna.

(AbuddhyH) foolish people (mm) my (anuttamm) bad i.e. inferior (avyyam) eternal (param bhavam) main character (ajaanantH) not knowing (mam avyaktam) the unmanifested me (vyaktim) in human form (aapannam) having come (manyante) consider, that is, I am not Krishna. (Gita Chapter 7 Verse 24)

Translation: Foolish people, not knowing my bad i.e. inferior, eternal, main character, consider the unmanifested/invisible me as having come in human form i.e. I am not Krishna. (Gita Chapter 7 Verse 24)

In Gita Chapter 11 Verses 47 and 48, it is said that – this is my actual Kaal form. Nobody can see this, that is, attain Brahm by any method mentioned in the Vedas, or by *jap*¹⁵, *tap*¹⁶, or by any other activity.

When the three children became young, then mother Bhavani (Durga/Prakriti/Ashtangi) said, “You may churn the ocean”. (Jyoti Niranjan created four Vedas with his breaths and ordered them by secret speech to reside in the ocean.) When the ocean was churned for the first time, four Vedas came out and Brahma took them all. When the three children brought the Vedas to mother, she said that – Brahma may keep the four Vedas and read them.

Note: In reality, Purna Brahm (Complete God) had given five Vedas to Brahm i.e. Kaal. But Brahm manifested only four Vedas. He hid the fifth Ved, which Supreme God, by Himself appearing, has manifested through KavirgirbhiH, that is, Kavir Vaani (Kabir Vaani / /Kabir Speech) by means of proverbs and couplets.

On churning the ocean the second time, three girls came out. Mother distributed all the three. Prakriti (Durga) herself acquired three other forms (Savitri, Lakshmi and Parvati) and hid in the ocean. Then, she came out during the churning of the ocean. That same Prakriti acquired three forms and was given in the form of ‘Savitri’ to god Brahma, ‘Lakshmi’ to god Vishnu and ‘Parvati’ to god Shankar, as wives. The three couples did intercourse and gave birth to both gods and demons.

¹⁵ Repetition of naam

¹⁶ To do intense meditation through Hathyog (forcefully)

{When the ocean was churned the third time, Brahma got fourteen gems; Vishnu and other gods got ‘nectar’. Demons got alcohol and the righteous Shiva stored the ‘venom’ in his throat. All this happened a lot later.}

When Brahma started reading the Vedas, he found out that the Master (Purush) God of the lineage, the Creator of all the brahmands is someone else. Brahma told Vishnu and Shiv that Vedas describe some other God as the Creator, but Vedas also say that even they do not know the mystery. For that there is an indication to ask some Tatvdarshi Saint¹⁷. Brahma came to mother and narrated everything to her. Mother used to say – ‘There is no one else other than me. I am the sole doer. I am the Almighty’, but Brahma said that Vedas have been created by God, they cannot be untrue. Durga said that – ‘Your father has sworn that he will never appear before you.’ Then Brahma said, “Mother, I do not trust you now. I will surely find out that Purush (God).” Durga said, “What will you do if he does not appear before you?” Brahma said that – ‘I will not show you my face.’ On the other hand, Jyoti Niranjan has pledged that – ‘I will remain unmanifested; I will never appear before anyone, that is, I will never appear in form in my actual ‘Kaal’ form in the 21 brahmands.’

Gita, Chapter no. 7, Verse no. 24

Avyaktam, vyaktim, aapanm, manyante, mam, abuddhyaH,
Param, bhaavam, ajaanantH, mm, avyyam, anuttamm ||24||

Translation: (AbuddhyaH) foolish people (mm) my (anuttamm) bad/inferior (avyyam) permanent (param) prime (bhaavam) character (ajaanantH) being unaware of (avyaktam) unmanifested/invisible (mam) me, Kaal (vyaktim) in human-form as Krishna (aapanm) to have attained/come (manyante) consider.

Translation: Foolish people being unaware of my bad, permanent and prime character, consider the unmanifested/invisible me, Kaal, to have come in human-form as Krishna.

Gita Chapter no. 7 Verse no. 25

Na, aham, prakashH, sarvasya, yogmayasmavrtH,

¹⁷ God realised saint or a Saint having the true spiritual knowledge

MoodH, ayam, na, abhijanati, lokH, mam, ajam, avyyam ||25||

Translation: (Aham) I (yogmaya smavrtH) hidden by Yogmaya¹⁸ (sarvasya) everyone (PrakashH) appear before (na) do not, that is, remain invisible, that is, unmanifested, therefore (ajam) of not taking birth (avyyam) eternal character (ayam) this (moodH) ignorant (lokH) people of the world (mam) me (na) not (abhijanati) knows, that is, considers me Krishna.

Translation: I, hidden by Yogmaya, do not appear before everyone, that is, remain invisible, that is, unmanifested, therefore, this ignorant world does not know me and my eternal character of not taking birth, that is, considers me Krishna.

Because Brahm makes his numerous forms with his word-power; he is Durga's husband, therefore, he is saying in this verse that I do not take birth from Durga like Sri Krishna etc.

Brahma's Endeavour to Find His Father (Kaal/ Brahm)

Then Durga said to Brahma that – ‘Alakh Niranjan is your father, but he will not appear before you.’ Brahma said, “I will return only after seeing him.” Mother asked, “What will you do if you do not get to see him?” Brahma said, “I pledge that if I do not see father, then I will not come in front of you.” Saying this, Brahma anxiously left towards North where there is darkness everywhere. There, Brahma meditated for four yugas (ages), but did not achieve anything. Through an ethervoice Kaal said, “Durga, why has the creation not been done?” Durga (Bhavani) said that – ‘Your eldest son, Brahma has adamantly gone in search of you.’ Brahm (Kaal) said, “Call him back. I will not appear before him. The entire task of creation of living beings is impossible without Brahma.” Then Durga (Prakriti), with her word-power, created a girl called ‘Gayatri’ and ordered her to bring Brahma back. Gayatri went to Brahma but he was meditating and did not feel her presence. Then Aadi Kumari (Prakriti), by telepathy, told Gayatri to touch Brahma's feet and Gayatri did the same.

¹⁸ Power of bhakti

Brahma's meditation got disturbed and he furiously said, "Who is this sinner who has interrupted my meditation? I will curse you." Gayatri said, "It is not my fault. First, listen to me and then you may curse me. Mother has sent me to bring you back because living beings cannot be created without you." Brahma said, "How can I return? I have not seen father and will be ridiculed if I return like this. If you say in front of mother that Brahma has seen father (Jyoti Niranjan) and be my eyewitness then I will return with you." Gayatri said that – 'If you will have sex with me, then I will be your false witness.' Brahma thought that I could not see father and will feel ashamed in front of mother if I return like this. Seeing no other way out, he did sex with Gayatri.

Then Gayatri said, "Let us prepare one more witness." Brahma said, "That would be good." Gayatri created another girl named 'Puhapvati' by her word-power. Both, Brahma and Gayatri, asked Puhapvati to testify that Brahma saw his father. Puhapvati said, "Why should I give false statement? Yes, if Brahma does intercourse with me, then I can be his false witness." Gayatri persuaded Brahma by saying that there is no other way out. Brahma did sex with Puhapvati, and then the three came to Durga (Aadi Maya / Prakriti). The two women had kept the above-mentioned condition because they knew that if Brahma would disclose their false statements to mother, then mother would curse them. Therefore, they made him a culprit too.

(Here, Maharaj Garib Das Ji says – "Das Garib Yeh Chook Dhuron Dhur")

Mother's (Durga) Curse to Brahma

Mother Durga asked Brahma, "Did you see your father?" Brahma said, "Yes, I have seen father." Durga said, "Tell me any witness." Then Brahma said, "I saw him in front of these two." The Goddess asked those two girls, "Did he see Brahm in front of you?" The two said, "Yes, we have seen with our own eyes." Bhavani (Prakriti) became suspicious. She thought that Kaal told me that he would never appear before anyone, but these three are saying that they have seen him! Ashtangi meditated and asked

Kaal (Jyoti Niranjana) by telepathy, "What is this story?" Jyoti Niranjana said, "These three are lying." Then, mother told the three of them, "You are lying. An ethervoice (*aakashvaani*) has declared that you have not obtained any audience." On hearing this, Brahma said, "Mother, I had sworn to go in search of father (Brahm). But I did not see him (Brahm). I was ashamed of returning to you. Therefore, we lied." Then Mother (Durga) said, "Now I will curse you."

Curse on Brahma: You will not be worshipped in the world. Your descendents will be frauds. They will con people by their dishonest and untrue talks. They will appear to be doing religious ceremonies from outside, but will commit vices from inside. They will tell tales from the *Purans*¹⁹, but themselves will have no knowledge about the truth stated in the holy books. In spite of that they will become gurus to gain respect and money and will narrate *lokved*²⁰ (hearsay/baseless stories as opposed to the true scriptures) to their followers. They will bear hardships by worshipping and making others worship gods and goddesses and by criticising others. They will not guide the right path to their followers. They will mislead the world for donation. They will consider themselves to be the best, and will consider others to be inferior. When Brahma heard all this from mother, he fainted and fell on the ground. He regained consciousness after a long time.

Curse on Gayatri: You will become cow in Mritlok (Earth) and will have many bulls as your male partners.

Curse on Puhapvati: You will grow in swamp. Nobody will use your flowers for worshipping. You will have to bear this hell for your false testimony. Your name will be 'Kevra Ketki' (in Haryana, it is called 'Kusaundhi'). This grows in a marshyland).

After cursing the three of them in this way, Mother Bhavani (Durga) repented a lot. {Similarly, a human being first performs a wrong deed under the influence of mind (Kaal Niranjana), and

¹⁹ Eighteen Holy Books are Purans

²⁰ Hearsay story

when later realises under the influence of soul (part of SatPurush²¹), then repents. Like, parents (out of anger) beat their children up for a small mistake, but later repent a lot. This process occurs in all the human beings because of the influence of mind (Kaal Niranjan)}. Yes, here one thing is important that Niranjan (Kaal-Brahm) has also made his law that if any living being will hurt a weaker living being, then he will have to pay for it. When Aadi Bhavani (Prakriti / Durga / Ashtangi) cursed Brahma, Gayatri and Puhapvati, then Alakh Niranjan (Brahm - Kaal) said, “Oh, Bhavani (Prakriti/Durga/Ashtangi)! What you did was not right.” Now, I (Niranjan) curse you that you will have five husbands in Dwaparyug. (Draupadi was an incarnation of Aadi Maya only). Aadi Maya, on hearing this ethervoice, said that – ‘Jyoti Niranjan (Kaal), I am at your pity now, do whatever you wish.’

Vishnu’s Departure in Search of His Father (Kaal/ Brahm) and Being Blessed by His Mother Durga

After this, Mother Durga (Prakriti) asked Vishnu, “Son, you may also search for your father.” Vishnu, in search of his father (Kaal-Brahm), went to *Patal lok* (Nether world), where there was ‘Sheshnaag’. On seeing Vishnu entering into his jurisdiction, he sprayed his venom furiously on Vishnu. Vishnu’s skin colour turned black due to the effect of the venom, as if he was spray-painted. Vishnu thought that this snake should be taught a lesson. Jyoti Niranjan (Kaal) thought of pacifying Vishnu and through an ethervoice, ordered Vishnu – “You go back to your mother now and tell her the entire true account, and whatever distress Sheshnaag has caused you. You may take its revenge from him in Dwaparyug. In Dwaparyug, you (Vishnu) will incarnate as Krishna, and Sheshnaag will incarnate as a snake named Kalindri in Kalideh (a river).

Unch hoi ke neech sataave, taakar oel (revenge) mohi so paavae |
Jo jeev deyi peer puni kahoon, hum puni oel divaavein taahoon ||

²¹ True God or Eternal/Immortal God

Then, Vishnu came to his mother and told the truth that I did not see father. Mother Durga (Prakriti) became very pleased with this and said, “Son, you are truthful. Now I will introduce you to your father by my power and will dispel the doubt in your mind.”

Kabir, dekh putra tohi pita bhitaun, tore man ka dhokha mitaun |
 Man swaroop karta keh jaano, man te dooja aur na maano |
 Swarg patal daur man kera, man asthir man ahae anera |
 Nirankar man hi ko kahiye, man ki aas nish din rahiye |
 Dekh hoon palti sunya meh jyoti, jahan par jhilmil jhalar hoti ||

In this way, Mother Durga (Ashtangi/Prakriti) told Vishnu that *man* (mind) is the Doer of the world (which governs the world); this only is Jyoti Niranjan. The thousand lights that you see in meditation is his appearance. The sound of conch shells and bells etc. that you hear are Niranjan's only, and are ringing in Mahaswarg. Mother Durga (Ashtangi/Prakriti) said that – ‘Son, you are the king of all gods and I will fulfil all your wishes and tasks. You will be worshipped in the whole world because you have told me the truth.

It is a particular habit of all the living beings in Kaal's twenty-one brahmands that they try to pointlessly glorify themselves. Like, Durga is telling Vishnu that you will be worshipped in the world. I have shown your father to you. Durga misled Vishnu by only showing him the light. Shri Vishnu also started explaining this state of God to his followers that only God's light is visible. God is formless.

After this, Aadi Bhavani (Durga) went to Rudra (Mahesh) and said, “Mahesh, you may also search for your father. Both of your brothers did not get to see your father. I have given them whatever I had to. Now you may ask whatever you want.” Mahesh said, “O Mother! If both of my elder brothers did not get to see father, then it will be useless for me to try. Please give me such a blessing that I may become immortal (*mrityunjay* - win over death).” Mother said, “I cannot do this. Yes, I can tell you a method by which you will attain the longest life. The method is meditation (therefore, Mahadev mostly remains in meditation).”

In this way, Mother Durga (Ashtangi / Prakriti) distributed the departments to her three sons —

To god Brahma, the department of creating bodies of 84 lakh species of life in Kaal lok²², that is, the department of producing living beings by compelling everyone to reproduce offsprings under the effect of Rajogun²³.

To god Vishnu, the department of nurturing these living beings (according to their actions), and maintaining the state by developing love and affection.

To god Shiv Shankar (Mahadev), the department of destruction because their father Niranjan has to daily consume one-lakh human beings.

Here, a question will arise in mind that how creation, preservation and destruction occur by Brahma, Vishnu and Shankar. These three live in their own loks.

Like, these days to run the communication system, satellites are launched above in the sky, and they run the communication system on the Earth. Similarly, wherever these three gods live, the subtle (*sukshm*) waves of the *gunas* (qualities) radiating from their bodies automatically maintain an effect on every living being in the three loks.

The above-mentioned description is of Brahm's (Kaal) creation in one Brahmand. There are twenty-one such brahmands of Kshar Purush (Kaal).

But Kshar Purush (Brahm/Kaal) himself never appears before anyone in his visible, that is, actual bodily form. The three gods (Brahma, Vishnu, and Shiv) did not see Brahm (Kaal) despite doing worship to achieve him (Kaal) to the best of their ability based on the methods mentioned in the Vedas. Later, *Rishis* (sages) read the Vedas. In it, it is written that “*AgneH Tanur Asi*” (Holy Yajurved Chapter 1 Mantra 15) – ‘The Supreme God has a body.’ And in Holy Yajurved Chapter 5 Mantra 1, it is written that “*AgneH Tanur Asi Vishnve Tva Somasya Tanur Asi*”. In this mantra,

²² The twenty-one brahmands of Brahm (Kaal) is known as Kaal lok

²³ The effect of the feeling of having sex

Ved is stating twice that the Omnipresent and Preserver-of-all, **SatPurush**²⁴, has a body.

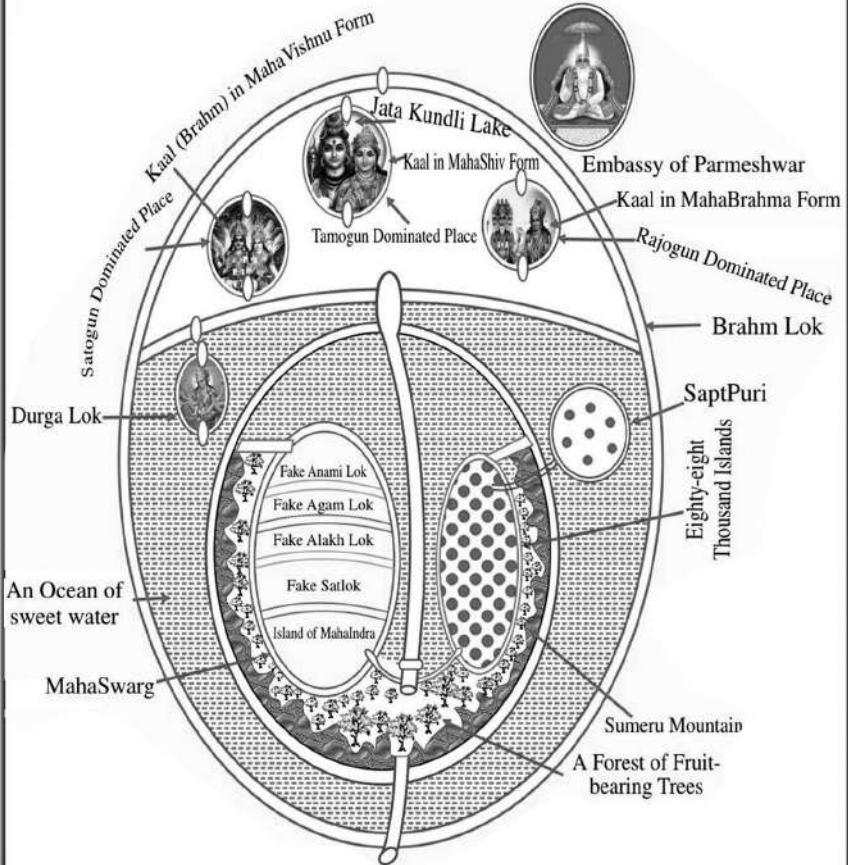
In Holy Yajurved Chapter 40 Mantra 8, it is said that – (*Kavir Manishi*) the God for whom every living being is yearning, He is Kavir i.e. Kabir. (*Asanaaviram*) His body is without blood vessels and (*Shukram Akaayam*) is devoid of a physical body made up of the five elements formed from seminal fluid. That Master of all is seated in the topmost Satlok. That Supreme God has a (*Swarjyoti*) self-illuminated body made of masses of lights, which is in word-form, that is, is eternal. He is the same KavirDev (Supreme God Kabir) (*Vyaddhata*) who is the creator of all the brahmands, (*SwayambhuH*) who appears Himself, that is, is self-existent (*Yatha tathya arthan*) in reality (*Shashvat*) is eternal (this is also evident in Gita Chapter 15 Verse 17). It means that the name of the body of Complete God is Kabir (*Kavir Dev*). The body of that Supreme God is made of the element of light. The body of God is very subtle and becomes visible to only that worshipper whose divine vision has opened. Similarly, the living being also has a subtle body which is covered by a layer, that is, body made up of the five elements which is formed from the seminal fluid (*shukram*) by the union of mother-father. Even after leaving the body, the subtle body remains with a living being. That body is only visible to a worshipper whose divine vision has opened. Understand the state of the Supreme God and a living being in this way.

In Vedas, there is a evidence of chanting (*Sumiran*) ‘Om’ mantra, which is only worship of Brahm. Considering the ‘Om’ mantra to be that of (Purna Brahm) Complete God, the sages tried to attain God by meditating (*hath yog*) for thousands of years, but they did not see God, just gained supernatural powers (*siddhis*). By playing with those *siddhis*-like toys, the sages remained in the cycle of life and death and wrote God as ‘formless’ in the books based on their own experiences.

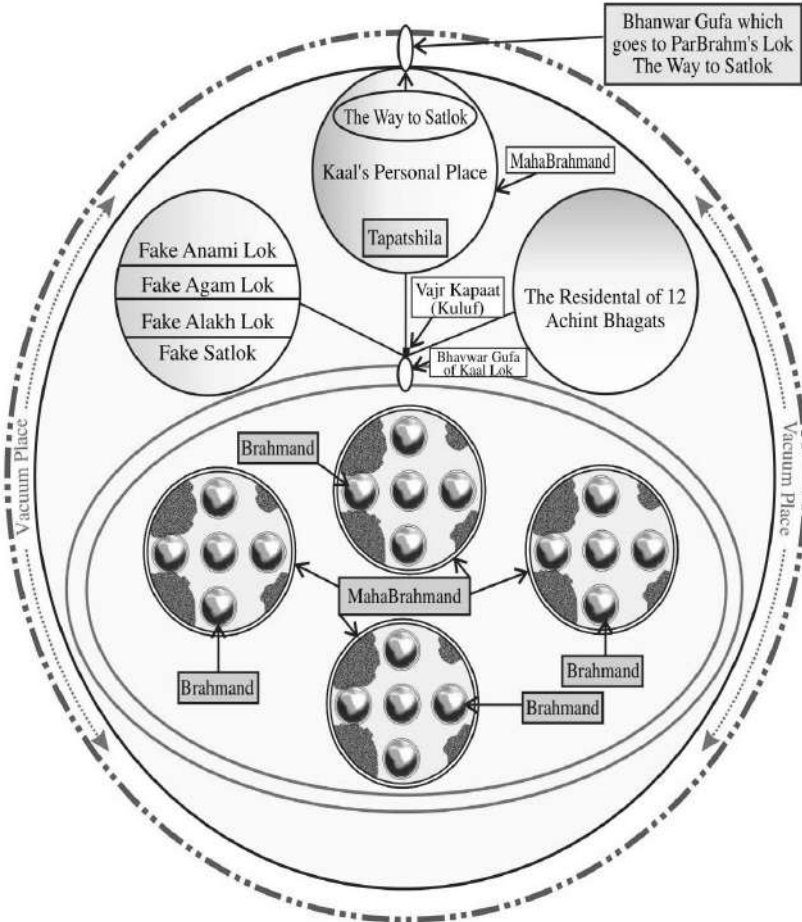
Brahm (Kaal) has pledged that – I will never appear before anyone in my real form. I will be considered ‘invisible’ (‘invisible’

²⁴ Eternal God

A Miniature Picture of Brahm lok



A Miniature Picture of Jyoti Niranjan (Kaal) Brahm's Lok (21 Brahmands)



- Gufa = Cave
- Tapatshila = A piece of rock which automatically remains hot, where Kaal cooks his meal of the immaterial bodies of one lakh human beings.
- Kuluf = Lock

means that somebody is in form but does not manifest personally in physical form. Like, in the daytime the sun disappears as the sky becomes cloudy. It is not visible, but in reality, it is present as it is behind the clouds; this state is called ‘invisible’/unmanifested). [For evidence see Gita Chapter 7 Verses 24-25; Chapter 11 Verses 48 and 32].

Brahm (Kaal), the narrator of the Holy Gita, by entering into Shri Krishan’s body like a ghost, is saying, “Arjun, I am an enlarged Kaal and have come here to eat everyone (Gita Chapter 11 Verse 32). This is my original appearance, which neither anybody could see before you, nor anyone would be able to see in future. This means that nobody can see this original form of mine by the method of *yagya-jap-tap*²⁵ and the ‘Om’ naam etc. mentioned in the Vedas (Gita Chapter 11 Verse 48). I am not Krishna; these foolish people are considering the invisible/unmanifested me to be visible/manifested (in human form) in the form of Krishna because they are unaware of my bad policy that I never appear before anyone in this original Kaal form of mine. I remain hidden by my Yogmaya (Gita Chapter 7 Verses 24-25). Please think: - Why is he himself calling his policy of remaining hidden as bad/inferior (*anuttam*)?”

If a father does not even appear before his sons, then there is a fault in him because of which he is hidden, and is also providing all the facilities to them. Kaal (Brahm) has to daily eat one lakh human beings because of the curse on him. He has created 84 lakh births/life forms (*yoni*) to settle the extra 25 percent born daily and to make them bear the punishment of their actions (*karmas*). If Brahm eats someone’s daughter, someone’s wife, someone’s son, and mother-father in front of everyone, then everybody will start hating him, and whenever the Supreme God Kaviragni (God Kabir) comes himself or sends any messenger of his, then all the human beings by following true way of worship (*Sat-Bhakti*) will get out of Kaal’s trap.

²⁵ Yagya means Sacrificial ceremony; Jap means Repetition of mantra; Tap means Austerity/meditation

Therefore, Brahm deceives everyone. He has also described the salvation obtained from his devotion as 'the worst' (*Anuttamam*) and his policy as 'bad' (*Anuttam*) in Holy Gita Chapter 7 Verses 18, 24 and 25.

In the Brahmlok in every brahmand, he has built a Mahaswarg (Great Heaven). In a Mahaswarg (Great Heaven), at one place he has created a fake Satlok, fake Alakh lok, fake Agamlok and fake Anami lok through Prakriti (Durga / Aadi Maya) to deceive the human beings. There is a hymn of God Kabir "Kar naino deedaar mahal mein pyaara hai". In it, there is a speech that "Kaaya bhed kiya nirvaara, yeh sab rachna pind manjhaara hai, Maya avigat jaal pasaara, so kaarigar bhaara hai, Aadi Maya kinhi chaturaai, jhuthi baaji pind dikhaai, avigat rachna rachi and maahi, vaaka pratibimb daara hai "

In a brahmand, there is creation of other loks as well; like Shri Brahma's lok, Shri Vishnu's lok and Shri Shiv's lok. Sitting here, the three gods become the master of and govern one department each in the three lower loks {(*Swarg lok*) Heaven which is Indra's lok, (*Prithvi lok*) Earth and (*Patal lok*) Nether world} and hold the responsibility of creating, preserving and destroying the living beings for the food of their father. The three gods also have birth and death. Then Kaal eats them too.

In this very brahmand {a brahmand is also known as '*and*' (egg-shaped) because a brahmand has an elliptical shape. It is also known as '*pind*'²⁶ because the creation of a brahmand can be seen in lotuses (*kamal*) in the body (*pind*) as in a television}, there is also a *Mansarovar*²⁷ and Dharmrai's (justice) lok. The Supreme God lives in a different form in a secret place in every brahmand like an embassy in every country. Nobody can go there. Those souls live there whose Satlok's *bhakti*²⁸ is still balance. When *Bhakti Yug*²⁹ comes, at that time, Supreme God Kabir sends His

²⁶ Body

²⁷ A very big lake

²⁸ Worship

²⁹ The time, when true bhakti is commenced by the Tatvdarshi Saint. Then that goes on properly for some years. That time is called Bhakti Yug.

representative Complete Saint Satguru. At that time, these pious souls are born as human beings on earth and they soon engage in (*Sat bhakti*) true way of worship and after taking initiation from Satguru, attain complete salvation. The personal *bhakti* earnings of the pious souls (*Hans-aatmas*³⁰) in that place do not get expended. All the facilities are provided from God's repository. Whereas, the *bhakti* earnings of Brahm's (Kaal) worshippers are utilized in the (*Swarg*) Heaven and (*Mahaswarg*) Great Heaven because in this Kaal lok (Brahm lok) and Parbrahm's lok, the living beings only get the result of their deeds.

Kshar Purush (Brahm) has divided his twenty brahmands into four Mahabrahmands. In one Mahabrahmand, he has grouped five brahmands and has secured them by encircling from all sides in an elliptical shape. He has then secured the four Mahabrahmands by encircling them in an elliptical shape. He has created the twenty-first brahmand in the space of one Mahabrahmand. On just entering the twenty-first brahmand, he has built three pathways. In the twenty-first brahmand also, on the left hand side, he has built fake Satlok, fake Alakh lok, fake Agam lok and fake Anami lok with the help of Aadi Maya (Durga), to deceive living beings. And on the right hand side, he keeps the twelve greatest Brahm worshippers. Then, in every *yug*³¹ Kaal (Brahm) sends them on Earth as his messengers (saint/satguru), who impart ways of worship and knowledge which are not in accordance with the Holy Scriptures, and who themselves become devotionless and also entangle their followers in Kaal's web. Then both that Guruji and his followers go to hell.

In the front, Kaal has put a lock (*kuluf*). That pathway goes to Kaal's (Brahm's) own lok where this Brahm (Kaal) lives in his actual human-like visible form. In this place, there is a griddle-

³⁰ The devotees who do

sadhna

/worship abandoning all the evil habits (consumption of meat, alcohol and tobacco etc) are called Hans-aatmas.

³¹ Four Yugas have been mentioned in the Holy Books, named 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug.

like piece of rock (which automatically remains hot) on which, he roasts the subtle bodies of one-lakh human beings and taking out grime (*mael*) from them, eats it. At that time, all the living beings suffer from excruciating pain and start screaming, and then after sometime become unconscious. The living beings do not die. Then after going to Dharmrai's³² lok, the living beings obtain different births based on their (*karmas*) deeds and the cycle of life and death goes on. Brahm opens the aforesaid lock in the front for fractions of a second only for those living beings who are his food. This lock opens automatically by the Satyanaam³³ and Saarnaam³⁴ of Purna Parmatma (Supreme God).

In this way Supreme God KavirDev (God Kabir) Himself explained the Kaal's trap to his own devotee Dharmdas.

The Establishment of ParBrahm's Seven Sankh Brahmands

Supreme God Kabir (KavirDev) has later mentioned that ParBrahm (Akshar Purush) committed a breach in his duty because he fell asleep in Mansarovar and when Supreme God (I, that is, God Kabir) left the egg in that lake, then ParBrahm (Akshar Purush) looked at it in anger. Because of these two offences, he along with seven sankh brahmands was also expelled from Satlok. The second reason was that ParBrahm (Akshar Purush) became restless after departure of his friend Brahm (Kshar Purush). He started missing Brahm, forgetting the Supreme Father KavirDev (Supreme God Kabir). ParBrahm thought that Kshar Purush (Brahm) must be enjoying a lot. He will rule independently, and I am left behind. The other souls, who along with ParBrahm are experiencing the punishment of birth and death in the seven *sankh* (700 quadrillion) brahmands, got lost in the thoughts of the departure of those souls, who are trapped in Brahm's (Kaal's) twenty-one brahmands, and forgot the

³² Justice

³³ Real naam which is according to the scriptures

³⁴ The combination of three mantras is known as Saarnaam.

Supreme God KavirDev who is the giver of all happiness. Even on being repeatedly advised by God Kavir Dev, their yearning did not lessen.

ParBrahm (Akshar Purush) thought it would be good if I also obtain a separate place. Thinking this, he started reciting Saarnaam with the aim of obtaining a kingdom. Similarly, the other souls (who are trapped in ParBrahm's seven *sankh* brahmands) thought that those souls who have gone with Brahm will make merry, and we are left behind. ParBrahm made an assumption that Kshar Purush must be elated after separating. Thinking this, he decided in his inner self to obtain a separate place. ParBrahm (Akshar Purush) did not do *Hath Yog* (meditation), but kept doing (*Sahaj Samadhi*) simple meditation with great passion only to obtain a separate kingdom. To obtain a separate place, he started roaming frantically and even gave up eating and drinking. Other souls got attracted towards his renunciation and started loving him. On being asked by Supreme God, ParBrahm asked for a separate place and also requested for some souls. Then KavirDev (God Kabir) said that I will send the souls who willingly want to go with you. Supreme God asked that whichever *Hans-aatma*³⁵ (soul) wants to go with ParBrahm, please give consent. After a long time one *Hans* (soul) gave consent and many other souls in imitation of that gave consent too. God made the soul, who gave consent first, a girl, and named her Ishwari Maya (Prakriti Surati). He put all other souls in that Ishwari Maya and sent her to Akshar Purush (ParBrahm) with Achint. (They got the punishment for failing in loyalty towards their Master.) For many yugas, both lived in seven *sankh* brahmands, but ParBrahm did not misbehave with her. ParBrahm married *Ishwari Maya*³⁶ with her consent. He then by his word-power made female genitals in her with his nails and reproduced offsprings on Ishwari Devi's approval. Therefore, in ParBrahm's Lok (seven *sankh* brahmands) living

³⁵ Evil-less / Flawless soul

³⁶ Name of a Goddess; wife of ParBrahm

beings do not have the suffering of *tapatshila*³⁷. Even the animals and birds over there have a better character than the gods of Brahm lok. The life span is also very long, but still there is birth-death, punishment according to *karmas* (deeds), and bread can only be earned by doing hard work. Heaven and hell are also built in a similar fashion. God granted seven *sankh* (700 quadrillion) brahmands to ParBrahm (Akshar Purush) in return for his wishful simple meditation (*Sahaj Samadhi*), and blocking the brahmands in a circle at a different place from Satlok, expelled Akshar Brahm and Ishwari Maya along with seven *sankh* brahmands.

Purna Brahm (SatPurush³⁸) is the Master (God) of the infinite (*asankh*) brahmands in Satlok, twenty-one brahmands of Brahm and ParBrahm's seven *sankh* brahmands. This means that Purna Brahm KavirDev (Supreme God Kabir) is the Master of the lineage.

Shri Brahma, Shri Vishnu and Shri Shiv have four arms each and have 16 *Kalaas* (arts/skills). Prakriti Devi (Durga) has eight arms and 64 *Kalaas* (arts/skills). Brahm (Kshar Purush) has one thousand arms, one thousand *Kalaas* and is God of twenty-one brahmands. ParBrahm (Akshar Purush) has ten thousand arms, has ten thousand *Kalaas* and is God of seven *sankh* (700 quadrillion) brahmands. Purna Brahm (Param Akshar Purush / SatPurush) has infinite *Kalaas*, and is the God of infinite brahmands along with Brahm's twenty-one brahmands and ParBrahm's seven *sankh* brahmands. All the Gods, after containing their arms can also keep only two arms and can also make all of their arms appear whenever they wish.

Supreme God also lives secretly in different forms by building different places in every brahmand of ParBrahm. For instance, just imagine as if a moving camera is fixed outside and a TV is kept inside. On the inside TV, all the outside views can be seen. Now, a second TV is placed outside and a stationary camera

³⁷ A self-burning piece of stone which automatically remains hot. On this, Kaal (Brahm) cooks his meal of one lakh human beings.

³⁸ Eternal God

inside. On the second TV outside, only the picture of the organiser sitting inside is visible and because of this all the workers remain alert. In a similar manner, Supreme God Kabir is controlling everyone sitting in His Satlok and He is also present in every brahmand. Like, the sun, even when far away, is maintaining its effect on other loks (places).

Evidence of Creation of Nature in Holy AtharvaVed

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.1

Brahm jagyanM prathmM purastaad vi seematH surucho ven aavH |
SaHbudhanyaH upma asya vishthaH satashch yonimsatashch vi vaH ||1||

Brahm – ja – gyanm - prathmm - purastaat - visimatH – suruchH – venH – aavH – saH – budhanyaH – upma – asya – vishthaH – satH – ch – yonim - asatH – ch – vi vaH |

Translation: (*Prathmm*) Primordial i.e. Eternal (*Brahm*) God (*ja*) manifesting/appearing (*gyanm*) by His wisdom (*purustaat*) on the summit i.e. Satlok etc (*suruchH*) by His own desire, with great passion, self-illuminated (*visimatH*) boundless i.e. different loks with vast boundaries, that (*venH*) weaver, weaving like a warp i.e. cloth (*aavH*) secured (*ch*) and (*saH*) that Purna Brahm only does all the creation (*asya*) therefore that same (*budhanyaH*) Original God (*yonim*) has created the original place Satyalok (*asya*) to this (*upma*) similar (*satH*) the loks of Akshar Purush i.e. ParBrahm; somewhat permanently (*ch*) and (*asatH*) the temporary loks etc of Kshar Purush (*vi vaH*) residing places separately (*vishthaH*) established.

Translation: The Primordial i.e. Eternal God, that weaver, by appearing on the summit, by His own desire, wisdom and with great passion, secured Satlok etc self-illuminated and boundless (Loks) worlds, that is, the different worlds with vast boundaries weaving like a warp/cloth. And that Supreme God only does all the creation. Therefore that same Original Master has created the original place Satyalok. Similar to this, He separately established the residing places, the somewhat permanent loks of Akshar Purush i.e. ParBrahm and the temporary loks of Kshar Purush.

Meaning: - The narrator of the Holy Vedas, Brahm (Kaal) is saying that the Eternal God on Himself appearing in Satlok from Anamay (Anami) lok, by His wisdom, weaving like a cloth, secured the upper loks, Satlok etc. as boundless, self-illuminated and eternal. And the same God has temporarily established the lower seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and also the smallest creation in them.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 2

IyaM pitrya rashtryetvagre prathmaay janushe bhuvneshthaH |
Tasma etaM suruchM hvarmhyaM dharmM shrinantu prathmaay
dhaasyave ||2||

Iyam - pitrya – rashtri – etu – agre - prathmaay – janushe –
bhuvneshthaH – tasma – etam - surucham - hvarmhyam - dharmm -
shrinantu – prathmaay – dhaasyave |

Translation: (*Iyam*) this same (*pitrya*) Universal Father God (*etu*) this (*agre*) supreme (*prathmaay*) the First Maya, Paranandni (*rashtri*) Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force (*janushe*) by giving rise to (*bhuvneshthaH*) established the Lok/world. (*Tasma*) that same Supreme God (*surucham*) with great passion, voluntarily (*etam*) this (*prathmaay*) by the Shakti of first creation, that is, by Parashakti (*hvarmhyam*) stopping the separation of one another, that is, attractive force (*shrinantu*) God ordered the gravitational force to prevail forever. With that never-ending (*dharmm*) character (*dhaasyave*) maintaining, has secured by weaving like a warp i.e. cloth.

Translation: This same Universal Father God, by giving rise to this supreme First Maya, Paranandni³⁹ (Rashtri), Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force, established the worlds (loks). That same Supreme God voluntarily with great passion, through this Shakti of the first creation, that is,

³⁹ The meaning of Maya is Shakti. First Maya, Rashtri, Rajeshwari, Parashakti, Paranandni, all these are qualitative names of one Goddess only, who is the queen (main wife) of the Purna Parmatma. SatPurush God Kabir only has granted the power of creating loks to her. Purna Parmatma God Kabir does not do sex with that Goddess. Only, because of being the Master of all, is known as her husband.

Parashakti, ordered the gravitational force, which stops the separation of one another, to prevail forever. He is holding in place with that never-ending character by weaving like warp i.e. cloth.

Meaning: - The Universal Supreme Father God with His word-power created Rashtri, that is, the First Maya Rajeshwari. And through that Parashakti only, He has established all the aforesaid universes (brahmands) with the never-ending quality of holding each other with an attractive force.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 3

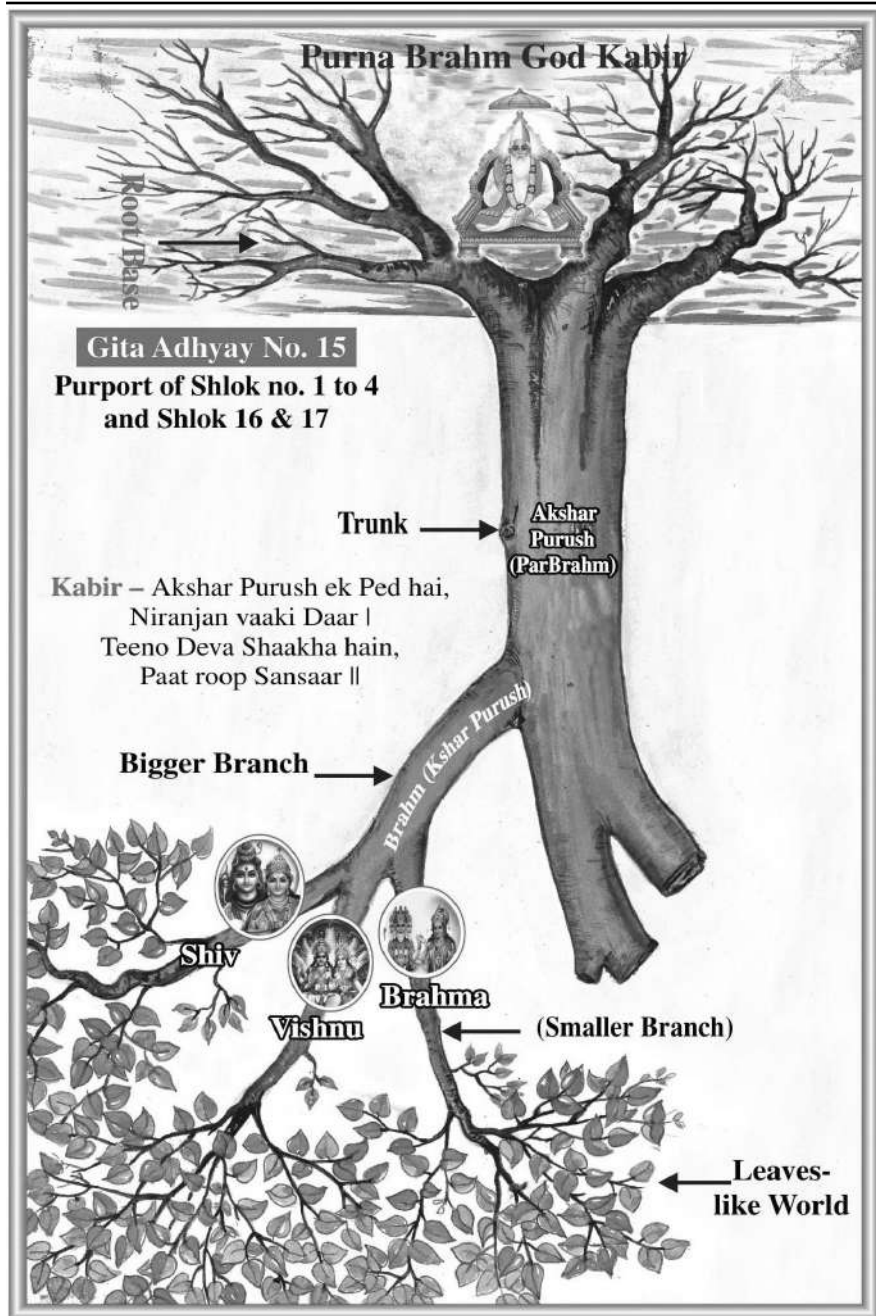
Pr yo jagye vidwanasya bandhurvishwa devanaM janima vivakti |

Brahm BrahmH ujjbhaar madhyatneechaeruchchaeH swadha abhi
pra tasthou ||3||

Pr – yaH – jagye – vidwanasya – bandhuH – vishwa – devanam
- janima – vivakti – BrahmH – BrahmH – ujjbhaar – madhyat -
nichaeH – uchchaeH – swadha – abhiH – prtasthou |

Translation: (Pr) first of all (devanam) of the gods and the brahmands (jagye) the knowledge of the origin (vidwanasya) of a curious devotee (yaH) who (bandhuH) the real companion i.e. Supreme God only, to His personal servant (janima) whatever has been created by Him (vivakti) Himself tells correctly in detail that (BrahmH) Supreme God (madhyat) from within Him i.e. by word-power (brahmH) Brahm / Kshar Purush i.e. Kaal (ujjbhaar) by giving rise to (vishwa) the whole world i.e. all the loks (uchchaeH) above Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brahm (swadha) by His acquirable (abhiH) attractive force (pr tasthou) properly established both of them.

Translation: Supreme God who is the real companion of a curious devotee, first of all, Himself correctly tells in detail the knowledge of the origin of the gods and the brahmands and whatever has been created by Him to His personal servant (disciple) that, Supreme God, giving rise to Brahm / Kshar Purush i.e. Kaal from within Him i.e. by His word-power, properly established the whole world i.e. all the loks, both the Satyalok etc above and all the brahmands of ParBrahm and Brahm below by His acquirable attractive force.



Picture of the Upside-down Hanging World-like Tree with Root Above and Branches Below

Meaning: - Supreme God Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal servant (disciple) that, the Supreme God gave rise to Brahm (Kshar Purush / Kaal) from within Him, that is, from His body by His word-power and has secured all the brahmands, the Satlok, Alakh lok, Agam lok, and Anami lok above and the ParBrahm's seven sankh brahmands and Brahm's 21 brahmands below with His acquirable attractive force.

Like, Supreme God Kabir (KavirDev) Himself told the knowledge of the nature created by Him to His personal servants/disciples i.e. friends, Shri Dharam Das, Respected Garib Das etc. The above-mentioned Ved Mantra is also supporting this.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 4

SaH hi divH sa prthivya ritstha mahi kshemM rodsi askbhaayat |

Mahaan mahi askbhaayad vi jaato dhyaM sadam paarthivM ch rajH ||4||

SaH – hi – divH – sa – prthivya – ritstha – mahi – kshemm - rodsi – askabhaayat - mahaan - mahi - askbhaayad - vijaatH – dhaam - sadam - paarthivm - ch – rajH |

Translation: (*SaH*) that same Almighty God (*hi*) undoubtedly (*divH*) the upper four divine worlds/loks like, Satyalok, Alakh lok, Agam lok, and Anami lok/Akah lok i.e. the loks equipped with divine qualities (*ritstha*) established in true form i.e. eternally (*sa*) similar to them (*prthivya*) all the lower loks of the Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal (*mahi*) with the element of Earth (*kshemm*) with safety (*askbhaayat*) set in place/established (*rodsi*) with the element of Sky and the element of Earth, the upper and lower brahmands {like, sky is a subtle element; the quality of sky is *shabd*/sound; Supreme God created the upper loks in form of *shabd*, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands of Brahm/Kshar Purush in a temporary form with the element of Earth} (*mahaan*) Supreme God (*paarthivm*) of the Earth (*vi*) different-different (*dhaam*) Loks (*ch*) and (*sadam*) the residential places (*mahi*) with the element of

Earth (*rajH*) small-small loks in every brahmand (*jaatH*) by creating (*askbhaayat*) fixed them.

Translation: That same Almighty God, undoubtedly, established all the four upper divine loks (worlds) like, Satyalok, Alakh lok, Agam lok and Anami/Akah lok, that is, the loks equipped with divine qualities, in a true form i.e. in an eternal form. Just like them, safely established all the lower loks of Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal with the element of Earth. Supreme God created both the upper and lower brahmands with the element of sky and earth respectively. {Like, sky is a subtle element; the quality of sky is *shabd*/sound. Supreme God created the upper loks in form of *shabd*, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands of Brahm/Kshar Purush in a temporary form with the element of Earth}. Supreme God by creating the different-different loks and residential places of the Earth with the element of Earth and the small-small loks in every brahmand fixed them.

Meaning: - Supreme God has created the upper four loks, Satlok, Alakh Lok, Agam Lok and Akah/Anami Lok as everlasting, that is, indestructible. The same God has also created and secured the lower loks of Brahm and ParBrahm and the other smaller loks as temporary.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra 5

SaH budhnyaadaashtr janushoabhyagrM brhaspatirdevta tasya samraat |

AharyachchhukrM jyotisho janishtath dhyumanto vi vasantu vipraH ||5||

SaH – budhanyaat - Aashtr – janusheH – abhi – agram - brhaspatiH – devta - tasya – samraat – ahH – yat - shukram - jyotishH – janisht – ath – dhyumantH – vi - vasantu – vipraH |

Translation: (*SaH*) that same (*budhanyaat*) from the Original Master (*abhi-agram*) on the very first place (*Aashtr*) Ashtangi/Maya/Durga i.e. Prakriti Devi (*janusheH*) originated; because the first place of the lower loks of ParBrahm and Brahm is Satlok; it is

also known as the Third Abode. (*Tasya*) Even the Master of this Durga is also this (*samraat*) King of the kings (*brhaspatiH*) the Greatest Lord and Jagatguru / Guru of the universe (*devta*) is Supreme God. (Yat) from whom (*ahH*) everyone got separated. (*Ath*) after this (*jyotishH*) from Jyoti-roop Niranjan i.e. Kaal (*shukram*) seminal fluid i.e. by the power of seed (*janisht*) arising from the stomach of Durga (*vipraH*) devout souls (*vi*) separately (*dhyumantH*) in the world of Men and Heaven world, by the order of Jyoti Niranjana, Durga said, “ (*vasantu*) live, i.e. they started living.

Translation: From that same Original Master, Ashtangi/ Maya/Durga i.e. Prakriti Devi originated in the very first place because the first place of the lower loks of ParBrahm and Brahm is Satlok; it is also known as the Third Abode. Even the Master of Durga is also this King of the kings, the Greatest Lord and the Guru of the Universe, Supreme God, from whom everybody got separated. After this, having born from the semen i.e. the power of seed of Jyoti Niranjana / Kaal through Durga’s womb, the devout souls started living separately in the world of men (Earth) and heaven. By the orders of Jyoti Niranjana, Durga said, “Live.”

Meaning: - The Supreme God gave rise to Aashtra i.e. Ashtangi (Prakriti Devi / Durga) in Satyalok, the first from below (lowermost) among the upper four loks. He only is the King of kings, Guru of the Universe and the Complete/Supreme God (SatPurush) from whom everybody got separated. After that, all the living beings, having born from Jyoti Niranjana’s (Kaal’s) seed (semen) through Durga’s (Aashtra) womb, started living in Heaven and Earth.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.6

NoonaM tadasya kaavyo hinoti maho devasya poorvyasya dhaam |
Esh jagye bahubhiH saakamittha poorve ardhe vishite sasan nu ||6||

Noonam - tat - asya – kaavyaH – mahH – devasya – poorvyasya
– dhaam – hinoti – poorve – vishite - esh – jagye – bahubhiH – saakam
- ittha – ardhe – sasan - nu |

Translation: (*Noonam*) undoubtedly (*tat*) that Supreme God i.e. Tat Brahm only (*asya*) this (*kaavyaH*) devout soul, who does

bhakti of Supreme God according to the ordinances, back (*mahH*) Almighty (*devasya*) of Supreme God (*poorvyasya*) former (*dhaam*) lok i.e. Satyalok (*hinoti*) sends.

(*Poorve*) former (*vishite*) specially desired for (*esh*) this Supreme God and (*jagy*) after knowing the knowledge of the creation of nature (*bahubhiH*) absolute bliss (*saakam*) with (*ardhe*) half (*sasan*) asleep (*ittha*) thus systematically (*nu*) prays with a true soul.

Translation: Undoubtedly, that Supreme God i.e. Tat Brahm only sends this devout soul, who does the bhakti of Supreme God according to the ordinances, back to the former lok i.e. Satyalok of the Supreme God.

After knowing about this former Supreme God, who is specially desired for, and the creation of nature, one, while half asleep in absolute bliss, thus systematically prays with a true soul.

Meaning:- That very Supreme God takes a devotee, who does true worship, to the same first place (Satlok) from where we all got separated. On attaining that real happiness-giving God there, he (devotee) being carried away by happiness prays with joy that – O God, the wanderers of infinite births have now found the real living place.

Its evidence is also present in Holy Rigved Mandal 10, Sukt 90 and Mantra 16.

In the same way, Supreme God KavirDev (God Kabir) Himself, granting true way of worship to Respected Garibdas ji, took him to Satlok. Then in his sacred speech Respected Garibdas ji Maharaj said: -

Garib, ajab nagar mein le gaye, hamkun Satguru aan |
Jhilke bimb agaadh gati, soote chaadar taan ||

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 7

YoatharvanM PitraM DevbhandhuM BrahspatiM namsaav ch
gachchhaat |

TvaM vishwesham janita yathaasaH KavirDevo na dabhaayat
swadhaavaan ||7||

YaH – atharvanm - Pitram - Devbandhum - Brahspatim - namsa – av – ch –gachchhaat - tvam - vishwesham - janita – yatha – saH – KavirdevH – na – dabhaayat - swadhaavaan |

Translation: (*YaH*) who (*atharvanm*) unchanging i.e. eternal (*Pitram*) Father of the Universe (*Dev bandhum*) the real companion of the devotees, that is, the basis of the soul (*Brahspatim*) Guru of the universe (*ch*) and (*namsa*) polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures (*av*) with safety (*gachchhaat*) who takes those who have gone to Satlok, to Satlok (*Vishwesham*) of all the brahmands (*Janita*) Creator-Jagdamba, that is, who is also endowed with the qualities of a mother (*Na dabhaayat*) who does not betray like Kaal (*Swadhavan*) who has the nature, that is, qualities of (*yatha*) as it is (*SaH*) He (*Tvam*) Himself (*KavirDevH*) is KavirDev, that is, in different language is also called Supreme God Kabir.

Translation: He, who is unchanging, that is, eternal; Father of the universe; the real companion of the devotees, that is, the basis of the soul; Guru of the universe, and who takes a polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands, Jagdamba, that is, who is also endowed with the qualities of a mother, who has the nature, that is, qualities of not betraying like Kaal, He is, as it is, Himself KavirDev, that is, in a different language He is also called Supreme God Kabir.

Meaning: - In this Mantra, it has also been made clear that the name of that God, who has done all the Creation, is KavirDev (Supreme God Kabir).

Supreme God who is unchanging, that is, is ‘eternal’ in reality, (it is also evident in Gita Chapter 15 Verses 16 and 17), the Guru of the universe (Jagat Guru), the basis of the soul; who takes those, who have gone to Satlok after becoming completely liberated, to Satlok, the Creator of all the brahmands, who does not betray like Kaal (Brahm), is, as it is, Himself KavirDev i.e. God Kabir.

This very Supreme God, because of creating all the brahmands and living beings by His word power, is also called (Janita) Mother

and (Pitram) Father and in reality, is (Bandhu) Brother also and He only (Dev) is the Supreme God. Therefore, only this Kavir Dev (God Kabir) has to be worshipped. “Tvamev Maata ch Pita Tvamev, Tvamev Bandhu ch Sakha Tvamev, Tvamev vidhya ch dravinM Tvamev, Tvamev sarvM mm Dev Dev” (You only are my Mother and Father; You only are my Brother and friend; You are my knowledge and wealth; You are my God of all gods.)

The magnificence of this very God has been described in detail in Holy Rigved Mandal no. 1, Sukt no. 24.

Evidence of Creation of Nature in Holy Rigved

Rigved Mandal 10 Sukt 90 Mantra 1

Sahasrsheersha PurushH sahasrakshH sahasrpaat |

Sa bhumiM vishwatM vritwatyatishthatdashangulam ||1||

Sahasrsheersha – PurushH – sahasrakshH – sahasrpaat - sa – bhumim - vishwatH – vritwa – atyatishthat - dashangulam |

Translation: (*PurushH*) Viraat-form Kaal God i.e. Kshar Purush (*sahasrsheersha*) who has thousand heads (*sahasrakshH*) who has thousand eyes (*sahasrpaat*) thousand feet (*sa*) that Kaal (*bhumim*) the twenty-one brahmands of the Earth (*vishwatH*) from all sides (*dashangulam*) with the ten fingers i.e. by fully controlling (*vritwa*) by encircling them (*atyatishthat*) is also situated above this, that is, lives separately in his Kaal Lok in the twenty-first brahmand.

Translation: The Viraat-form Kaal God, that is, Kshar Purush, who has thousand heads, thousand eyes, thousand feet, that Kaal encircling the twenty-one brahmands of the Earth from all sides with the ten fingers, that is, fully controlling them, is also situated above this, that is, lives separately in his separate Kaal Lok in the twenty-first brahmand.

Meaning: - In this Mantra, there is description of Viraat (Kaal/ Brahm). [In Gita, Chapter 10-11 also, there is a similar description of this Kaal/Brahm. In Chapter 11 Verse 46, Arjun is saying that O Sahasrbaahu, that is, One with thousand arms, you may appear in your Chaturbhuj form (four-armed form).]

One who has thousand heads, feet, thousand eyes and ears etc., that Viraat-form (huge) Kaal God, keeping all those who are under him in his full control, that is, blocking the 20 brahmands by encircling them, is himself sitting above them (separately) in the 21st brahmand.

Rigved Mandal 10 Sukt 90 Mantra 2

Purush evedM sarvM yadbhootM yachch bhaavyam |

Utaamrtatvasyashaano yadannenaatirohti ||2||

Purush – ev – idam - sarvam - yat - bhootam - yat - ch - bhaavyam
- ut – amrtatvasya – ishaanH – yat - annen – atirohti |

Translation: (*Ev*) similarly, he who is somewhat (*Purush*) God, he is Akshar Purush i.e. ParBrahm (*ch*) and (*idam*) he (*yat*) who (*bhootam*) has taken birth (*yat*) who (*bhaavyam*) will be born in the future (*sarvam*) all (*yat*) by effort i.e. hardwork (*annen*) through food grain (*atirohti*) develops. This Akshar Purush also (*ut*) doubtful (*amrtatvasya*) of salvation (*ishaanH*) is master; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Translation: Similarly he, who is somewhat God, is Akshar Purush i.e. ParBrahm. And he who has taken birth or who will be born in the future, all develop through foodgrain by effort i.e. hardwork. Even this Akshar Purush is a doubtful master of salvation; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Meaning: - In this Mantra, there is description of ParBrahm (Akshar Purush) who is equipped with some of the qualities of God. But by worshipping him also, one cannot achieve complete salvation. Therefore, he is called a doubtful giver of salvation. He is said to have some qualities of God because, like Kaal, he does not eat after roasting on *tapatshila*. But in this ParBrahm's Lok (world) also, living beings have to work hard and are paid according to their actions (*karmas*), and the bodies of the living beings develop with food grain only. Although, the time period of birth and death is more than that of Kaal's (Kshar Purush's) Lok, but reproduction, destruction and the sufferings in the lives of 84 lakh species of life are inevitable.

Rigved Mandal 10 Sukt 90 Mantra 3

Etavansya mahimaato jyaayaanshch PurushH |

Paadoasya vishwa bhootani tripaadasyaamrtM divi ||3||

Etavan - asya – mahima – atH – jyaayaan - ch – PurushH – paadH – asya – vishwa – bhootani – tri – paad - asya – amrtam - divi |

Translation: (*Asya*) this Akshar Purush i.e. ParBrahm has (*etavan*) only this much (*mahima*) supremacy (*ch*) and (*PurushH*) that Param Akshar Brahm i.e. Purna Brahm / Complete God (*atH*) than him (*jyaayaan*) is greater (*vishwa*) all (*bhootani*) Kshar Purush, Akshar Purush and all the living beings in their lok and in Satyalok (*asya*) of this Complete God / Param Akshar Purush (*paadH*) are one foot i.e. are just a small part of Him (*asya*) this Complete God's (*tri*) three (*divi*) divine loks like, Satyalok – Alakh lok – Agam lok (*amrtam*) eternal (*paad*) are the other foot, that is, whosoever has originated in all the brahmans is a part or organ of SatyaPurush / Complete God only.

Translation: This Akshar Purush i.e. ParBrahm has this much supremacy. And that Param Akshar Brahm i.e. Purna Brahm / Complete God is greater than him. All, Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok, are one foot of this Complete God Param Akshar Purush, that is, are just a small part of Him. This Complete God's three divine loks like, Satyalok – Alakh lok – Agam lok, are His other eternal foot, that is, whosoever has originated in all the brahmans is a part or organ of SatyaPurush / Complete God only.

Meaning: - Akshar Purush (ParBrahm) mentioned in the Mantra 2 above has only this much grandeur, and that Complete God Kavir Dev is even greater than him, that is, is Almighty, and all the brahmans are positioned only at a small part of His.

In this Mantra, there is description of three loks because the fourth Anami (Anamay) lok dates back before all other creation. There is description of these three Gods (Kshar Purush, Akshar Purush and other than these two, Param Akshar Purush) in Shrimadbhagavat Gita Chapter 15 Verses 16-17.

{Respected Garib Das ji gives the same evidence in his speech: -

Garib, jaake ardh room par sakal pasaara êaisa Puram Brahm hamaara ||

Garib anant koti brahmand ka, ek rati nahin bhaar |

Satguru Purush Kabir hain, kul ke sirjan haar ||

Respected Dadu Sahib ji is giving the same evidence: -

Jin moku nij naam diya, soi Satguru hamaar |

Dadu doosra koi nahin, Kabir Sirjanhaar ||

Respected Nanak Sahib ji gives its evidence: -

Yak arj guftam pesh to dar koon Kartaar |

Hakka Kabir karim Tu beaeb Parvardigaar ||

(Shri Guru Granth Sahib; Page no. 721, Mehla 1, Raag Tilang)

The meaning of ‘*Koon Kartaar*’ is ‘the Creator of all’, that is, **Shabd Swaropi**⁴⁰ God who does creation by the power of word/shabd. ‘*Hakka Kabir*’ means ‘Sat (Eternal) Kabir’, ‘*karim*’ means ‘kind’, ‘*Parvardigaar*’ means ‘God’}.

Rigved Mandal 10 Sukt 90 Mantra 4

Tripaadoordhv udaitPurushH paadoasyehaabhavtpunH |

Tato vishv navykraamatsaashnaanashne abhi ||4||

Tri – paad – oordhvH – udait - PurushH – paadH - asya –ih - abhavat
- punH – tatH - vishvana - vyakraamat - saH - ashnaanashne abhi |

Translation: (*PurushH*) this Param Akshar Brahm i.e. Eternal God (*oordhvH*) above (*tri*) three loks {Satyalok – Alakh lok – Agam lok}-like (*paad*) foot i.e. the upper part (*udait*) appears i.e. is seated. (*asya*) this very Complete God’s / Purna Brahm’s (*paadH*) one foot i.e. one part, in the form of the Universe, (*punar*) then (*ih*) here (*abhavat*) appears (*tatH*) therefore (*saH*) that Eternal Complete God (*ashanaanashne*) even eater-Kaal i.e. Kshar Purush and non-eater ParBrahm i.e. Akshar Purush (*abhi*) above (*vishva*) everywhere (*vyakraamat*) is pervasive; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

⁴⁰ Having the word power

Translation: This Param Akshar Brahm i.e. Eternal God appears i.e. is seated in the three loks-(Satyalok – Alakh lok – Agam lok)-like foot above i.e. in the upper part. This very Complete God's one foot i.e. one part, in the form of the Universe, then appears here. Therefore that Eternal/Immortal Complete God is pervading everywhere even above the eater Kaal i.e. Kshar Purush and the non-eater ParBrahm i.e. Akshar Purush; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

Meaning: - This God, the Creator of the entire Nature, Himself appears in three different forms i.e. is Himself seated in the three places (Satlok, Alakh lok, Agam lok) in the upper part of His creation. Here, Anami lok has not been mentioned because there is no creation there, and the Anami (Anamay/Akah) lok existed before the rest of the creation. Then, it is said that, after separation from that God's Satlok, the lower Brahm and ParBrahm's loks arise, and that Complete God is also present everywhere above the eater Brahm i.e. Kaal (because Brahm-Kaal / Viraat eats one-lakh human beings daily because of the curse on him) and the non-eater ParBrahm i.e. Akshar Purush (ParBrahm does not eat human beings, but birth-death and punishment according to their actions, remain the same in his loks); which means, this Complete God's supremacy is over everyone. Complete God Kabir only is the Master of the lineage who has extended His power over everyone. Like, the sun affects everyone by spreading its light. Similarly, the Complete God has extended the range (capacity) of His power over all the brahmands⁴¹ to control them. Like, the tower of a mobile phone even when present in one area, extends its power, that is, the range (capacity) of the mobile in all the four directions. Likewise, Complete God has extended His invisible power everywhere, by which Complete God controls all the brahmands while sitting at one place.

Respected Garib Das ji Maharaj is giving its evidence: - (Amritvaani Raag Kalyan)

Teen charan Chintamani saheb, shesh badan par chhaaye |

⁴¹ An elliptical region in which many *loks* are situated

Maata, pita, kul na bandhu, naa kinhe janani jaaye ||

Rigved Mandal 10 Sukta 90 Mantra 5

Tasmaadviraatajaayat viraaajo adhi PurushH |

Sa jaato atyarichyat pashchaadabhoomimatho purH ||5||

Tasmaat - viraat - ajaayat – viraaajH – adhi – PurushH – sa – jaatH – atyarichyat – pashchaat - bhoomim - athH – purH |

Translation: (*Tasmaat*) thereafter, from the word-power of that Complete God SatyaPurush (*viraat*) Viraat, that is, Brahm who is also known as Kshar Purush and Kaal (*ajaayat*) originated (*pashchaat*) after this (*viraaajH*) than Viraat Purush i.e. Kaal God (*adhi*) greater (*PurushH*) Purna Brahm / Complete God (*bhoomim*) the loks of the Earth, loks of Kaal-Brahm and ParBrahm (*atyarichyat*) properly created (*athH*) then (*purH*) other small loks (*sa*) that Purna Brahm only (*jaatH*) created i.e. established.

Translation: Thereafter, Viraat, that is, Brahm, who is also known as Kshar Purush and Kaal, originated from the word-power of that Complete God. After this, the Complete God, who is greater than Viraat Purush i.e. Kaal God, properly created the loks of the Earth; loks of Kaal-Brahm and ParBrahm. Then that (Purna Brahm) Complete God only created other small loks i.e. established them.

Meaning: - After the creation of the three loks (Agam lok, Alakh lok, and Satlok) mentioned in the aforesaid Mantra 4, the Complete God gave rise to Jyoti Niranjan (Brahm), that is, from that Almighty God Purna Brahm KavirDev (God Kabir) only, Viraat, that is, Brahm (Kaal) was born. This very evidence is given in Gita Chapter 3 Verse 15 that Brahm originated from the Akshar God i.e. Eternal God. This very evidence is also given in Atharvaved Kaand 4 Anuvaak 1 Sukt 3 that Brahm originated from Purn Brahm / Complete God and that same Purna Brahm created all the small and big worlds (*bhoomim*) like Earth etc. That Purna Brahm is greater than this Viraat God i.e. Brahm; which means, He is also his (Brahm's) Master.

Rigved Mandal 10 Sukta 90 Mantra 15

SaptaasyaasanparidhayastriH sapt samidhH krtaH |

Deva yadhyagyaM tanvaana abadhnanPurushM pashum ||15||

Sapt – asya – aasan - paridhayH – trisapt – samidhH – krtaH – deva
– yat – yagyam – tanvaanaH – abadhnan - Purusham – pashum |

Translation: (*Sapt*) seven sankh brahmands of ParBrahm and (*trisapt*) the twenty-one brahmands of Kaal/Brahm (*samidhH*) tortured by the fire of the sufferings of the punishment of sinful deeds (*krtaH*) which does (*paridhayH*) in the circular boundary (*aasan*) is present (*yat*) who (*Purusham*) of the Complete God (*yagyam*) offers religious service according to the ordinances i.e. worships (*pashum*) bound in the trap of Kaal to the bondage of actions like a sacrificial animal (*deva*) devout souls (*tanvaanaH*) from the web of the bondage of sinful actions created, that is, spread by Kaal (*abadhnan*) liberates, that is, is the liberator of the bondage - Bandichhor.

Translation: The seven sankh brahmands of ParBrahm and the twenty-one brahmands of Kaal/Brahm are present in the circular boundary, which tortures one in the fire of the sufferings of the punishment of sinful deeds. He who offers religious service to i.e. worships the Complete God according to the ordinances, Complete God liberates those devout souls, bound like a sacrificial animal to the bondage of actions in the trap of Kaal, from the trap of the bondage of actions created i.e. spread by Kaal; meaning He is the liberator from the bondage, that is, He is Bandichhor.

Meaning: - The Complete God tells the true way of worship to the living beings, who are bound in the circular boundary of the seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and who are burning in the fire of their sinful actions, and makes them do the correct way of worship. On the basis of which, He liberates His devotee souls, who like a sacrificial animal suffer from the agony of *tapatshila*⁴² and births-deaths (for Kaal's food), by breaking the trap of the bondage of actions, and therefore, is the liberator i.e. Bandichhor.

⁴² A piece of rock in the shape of a griddle which automatically remains hot, on which Kaal (Brahm) roasts the immaterial bodies of one lakh human beings

Its evidence is also given in Holy Yajurved Chapter 5 Mantra 32 that Kaviranghaariasi: (Kavir) Supreme God Kabir (Asi) is (Ari) the enemy of (Angh) sins, which means that God Kabir is the destroyer of all sins. Bambhaariasi: (Bambhaari) the enemy of bondage i.e. the liberator, Bandichhor (Asi) is Supreme God Kabir.

Rigved Mandal 10 Sukta 90 Mantra 16

Yagyen yagyamayajant devaastaani dharmaani prthmaanyaasan |
Te ha naakaM mahimaanH sachant yatr poorve saadhyaH santi devaH ||16||

Yagyen – yagyam - a – yajant – devaH – taani – dharmaani – prthmaani
– aasan - te – ha – naakam - mahimaanH – sachant – yatr – poorve –
saadhyaH – santi – devaH |

Translation: Who (*devaH*) flawless god-like devout souls (*ayagyam*) instead of the incomplete wrong religious worship (*yagyen*) on the basis of the religious act of true worship (*yajant*) worship (*taani*) they (*dharmaani*) enriched with the religious power (*prthmaani*) are main i.e. superior (*aasan*) are (*te ha*) they only in reality (*mahimaanH*) equipped with the great power of bhakti (*saadhyaH*) successful devout souls (*naakam*) the complete happiness-giving Supreme God (*sachant*) on the basis of bhakti i.e. the earnings of true bhakti, attain. They go there (*yatr*) where (*poorve*) of the earlier creation (*devaH*) sinless god-like devout souls (*santi*) live.

Translation: Those flawless god-like devout souls, who instead of the incomplete wrong religious worship, worship on the basis of the religious act of true bhakti, they, enriched with the religious power, are main i.e. superior. They i.e. the successful devotees, in reality, by being equipped with the great power of bhakti, attain the complete happiness-giving Supreme God on the basis of the bhakti i.e. the earnings of the true bhakti. They go there where the sinless god-like devout souls of the earlier creation live.

Meaning: - Those flawless (who have given up consumption of meat, alcohol, tobacco and are free from other vices) god-like devout

souls who abandoning the way of worship against the injunctions of the scriptures, do scripture-based (sadhna) religious practice, they becoming rich with the earnings of bhakti and free from the debt of Kaal, because of the earnings of their true bhakti, attain that All-Happiness-Giving God i.e. they go to Satlok where the sinless god-like *hans* souls of the first creation live.

Like, some souls came here after being caught in Kaal's (Brahm's) trap; some came with ParBrahm in seven sankh brahmands. But even then infinite souls, whose faith in the Complete God remained unchanged and who did not fail in their loyalty towards their Master, remained there in Satlok. Therefore, here even the Vedas have proved this description to be true. This evidence is also given in Gita Chapter 8 Verses 8 to 10 that a devotee who does true worship of Complete God according to the injunctions of the scriptures, he by the power of the earnings of bhakti attains that Complete God i.e. goes to Him. This proves that there are three Gods – Brahm, ParBrahm and Purna Brahm. These are also known by synonyms like (1) Brahm – Ish – Kshar Purush, (2) ParBrahm – Ishwar – Akshar Purush – Akshar Brahm (3) Purna Brahm – Param Akshar Brahm – Parmeshwar – SatPurush and Param Akshar Purush.

It is also evident in RigVed Mandal 9 Sukta 96 Mantra 17 to 20 that the Supreme God KavirDev (God Kabir) appears by acquiring the form of a child and delivers His pure knowledge i.e. *Tatvgyan* to His followers through (*KavirgirbhiH*) Kabir Vaani by telling it aloud. That KavirDev (Supreme God Kabir) is seated in human form in the third *Ritdhaam* (Satlok) of Purna Brahm⁴³ (Param Akshar Purush), which is different from Brahm's (Kshar Purush's) abode and ParBrahm's (Akshar Purush's) abode. The fourth lok from Satlok is Anami lok, in that also this same KavirDev (Supreme God Kabir) is seated in visible human-like form as Anami Purush.

⁴³ Supreme God / Complete God

Evidence of Creation of Nature in Holy Shrimad Devi Mahapuran

“Mother-Father of Brahma, Vishnu and Shiv”

(Birth of Brahma, Vishnu and Shiv from the union of Durga
and Brahm)

Holy ShrimadDevi Mahapuran, Third Skand Chapter 1 to 3
(published from Gitapress Gorakhpur, translator Shri Hanuman
Prasad Poddar and Chiman Lal Goswami, from Page no. 114
onwards)

From Page no 114 to 118, it is mentioned, “Many consider the Acharya Bhavani⁴⁴ to be the fulfiller of all wishes. She is known as Prakriti and has an inseparable relationship with Brahm; like, a wife is also known as ‘the other half’, which means that Durga is Brahm’s (Kaal’s) wife. On being asked about the subject of the creation of nature in one brahmand by King Parikshit, Shri Vyas ji said that – ‘I had asked Shri Narad ji that – ‘Oh, Devrishi (godly sage)! How was this brahmand created?’ In answer to this question of mine, Shri Narad ji said that I had asked my father, Shri Brahma ji that - Oh, father! Have you created this brahmand or Shri Vishnu ji is the creator or Shiv ji has created it? Please tell me the truth. Then my revered father told me that - Son Narad, I found myself sitting on a lotus flower. I did not know from where I appeared on this fathomless water? I kept exploring the earth for one thousand years but did not find any end to that water. Then an ethervoice said, “Do meditation”. I meditated for one thousand years. Then an ethervoice ordered to do creation. Just then, two demons, named Madhu and Kaitabh, came there. Fearing them, I descended holding the stalk of the lotus flower. There, God Vishnu was lying unconscious on a snake bed (*shesh shaiya*). A woman came out of his body (Durga who had occupied his body as a ghost). She became visible in the sky adorned with jewellery. Then God Vishnu became conscious. Now, there were two of us, Vishnu ji and I. Just then, God Shankar also came there.

⁴⁴ Durga

78 Evidence of Creation of Nature in Holy Shrimad Devi Mahapuram
Goddess made us sit in an aircraft and took us to Brahmlok. There we saw another Brahma, Vishnu and Shiv. Then we saw a goddess. On seeing her, Vishnu ji discerningly gave the following description: (Brahm Kaal provided insight to God Vishnu; he recalled the memories of his childhood, and then told the story of his childhood).

On page no. 119-120, God Vishnu said to Shri Brahma and Shri Shiv that she is the mother of us, three. She only is the Mother of the universe (*Jagat Janni*) Goddess Prakriti. I had seen this goddess when I was a small child and she was rocking me in a cradle.

In the Third Skand, on page no. 123; Shri Vishnu ji praising Shri Durga ji said — You are a pure figure. This whole world is arising from you only. I (Vishnu), Brahma and Shankar, we all exist by your grace. We take birth (*aavirbhaav*) and die (*tirobhaav*); that is, we three gods are mortal. Only you are eternal. You are the Mother of the Universe, Goddess Prakriti.

God Shankar said — Goddess, if the greatly fortunate Vishnu has taken birth from you, then Brahma who was born after him, must also be your son only, and then am I, Shankar, who does Tamoguni *leela*, not your child, that is, you only are my mother too.

Please think: - It is clear from the above-mentioned description that Shri Brahma, Shri Vishnu and Shri Shiv are mortal. They are not *Mrityunjai* (changeless-eternal) or the greatest gods. They are Durga's (Prakriti) sons and Brahm (Kaal-SadaShiv) is their father.

In Third Skand, on page no. 125; on being asked by Brahma ji that – ‘O Mother! Are you the Brahm who has been mentioned in Vedas or is it someone else?’ Here, in its answer Durga is saying that - I and Brahm are one only. Then in this very Skand, Chapter 6 on page no. 129, she is saying that now to accomplish my task, you all sit in the aircraft and go quickly. When in presence of any difficult situation you will remember me, then I will appear before you. Gods! You must always keep remembering Brahm and me (Durga). If you will keep remembering us both, then there is no doubt why your tasks will not be accomplished. It is self evident

from the aforesaid description that Durga (Prakriti) and Brahm (Kaal) only are the mother and father of the three gods. And Brahma, Vishnu and Shiv are mortal and are not Almighty.

Durga (Goddess Prakriti) married off the three gods (Shri Brahma, Shri Vishnu and Shri Shiv). In the Third Skand, on Page no 128-129.

Gita Chapter 7 Verse 12

Ye, ch, ev, satvikaH, bhavaH, rajsaH, tamsaH, ch, ye,
MatH, ev, iti, taan, viddhi, na, tu, aham, teshu, te, myi ||12||

Translation: (*Ch*) and (*ev*) also (*ye*) that (*satvikaH*) preservation from Satvgun Vishnu (*bhavaH*) characteristic and (*ye*) that (*rajsaH*) creation from Rajogun Brahma (*ch*) and (*tamsaH*) destruction from Tamogun Shiv (*taan*) all those, you (*matH, ev*) happening from me alone in a well-planned manner and according to the rules (*iti*) thus (*viddhi*) consider (*tu*) but, in reality (*teshu*) in them (*aham*) I and (*te*) they (*myi*) in me (*na*) are not.

Translation: And also the characteristics of preservation from Satvgun Vishnu and that of creation from Rajogun Brahma and destruction from Tamogun Shiv, consider all of them to be happening from me alone in a well-planned manner and according to the rules; but, in reality, neither am I in them, nor are they in me.

Evidence of Creation of Nature in Holy Shiv Mahapuran (Birth of Vishnu, Brahma and Shiv from Kaal-Brahm and Durga)

In its evidence in Holy Shri Shiv Puran, published from Gita Press Gorakhpur, translator Shri Hanuman Prasad Poddar, Chapter 6 Rudra Sanhita on page no. 100, it is said that – ParBrahm, who is without a bodily form, God SadaShiv is his bodily form only. A Shakti came out of his body. That Shakti became known as Ambika, Prakriti (Durga), Tridev Janni/Mother of the three (the mother who gives birth to Shri Brahma, Shri Vishnu and Shri Shiv), who has eight arms. He, who is SadaShiv, is also called Shiv, Shambhu and Maheshwar. (On page no. 101) He smears ash on all of his body parts. That Kaal-form Brahm built an

area named Shivlok. Then they both behaved like husband-wife; as a result of which, a son was born. They kept his name Vishnu (on page no. 102).

Then in Rudra Sanhita Chapter no. 7, on page no. 103, Brahma said that – Even I was born from the union, that is, by the act of husband-wife of God SadaShiv (Brahm-Kaal) and Prakriti (Durga). Then I was made unconscious.

Then in Rudra Sanhita, Chapter no. 9, on page no. 110, it has been said that – In this way Brahma, Vishnu and Rudra, these three Gods have *gunas* (qualities), but Shiv (Kaal-Brahm) is considered to be beyond the *gunas*.

Here four have been proved; that is, Brahma, Vishnu and Shiv have originated from SadaShiv (Kaal-Brahm) and Prakriti (Durga) only. The mother of the three gods (Shri Brahma, Shri Vishnu and Shri Shiv ji) is Shri Durga and father is Shri Jyoti Niranjan (Brahm). These three gods only are Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv.

Evidence of Creation of Nature in Shrimadbhagavat Gita

Its evidence is also given in Holy Gita Chapter 14 Verses 3 to 5. Brahm (Kaal) is saying that Prakriti (Durga) is my wife and I, Brahm (Kaal), am her husband. The three *gunas* (qualities) [Rajgun–Brahma, Satgun-Vishnu, and Tamgun–Shiv] along with all the living beings have originated from the union of us two. I (Brahm) am the father of all the living beings and Prakriti (Durga) is their mother. I place the seed in her womb from which all beings are produced. The three *gunas* (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) originated from Prakriti bind the living being to a body based on its deeds.

This evidence is also present in Chapter 15 Verses 1-4 and 16, 17.

Gita Chapter no. 15 Verse no. 1

Oordhvmoalam, adhHshaakham, ashvttham, praahuH, avyyam,

Chhandaasi, yasya, parnaani, yaH, tam, ved, saH, vedvit ||1||

Translation: (*Oordhvamoolam*) with the roots above in the form of the Complete God Aadi Purush Parmeshwar⁴⁵ (*adhHshaakham*) the branches below in the form of the the three gunas, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv (*avyyam*) eternal (*ashvttam*) is extensive Peepal tree (*yasya*) whose (*chhandaasi*) like Vedas have verses, similarly, the world-like tree has smaller divisions, twigs and (*parnaani*) leaves (*praahuH*) are said to be (*tam*) that tree of world (*yaH*) who (*ved*) knows along with all the parts (*saH*) he (*vedvit*) is completely knowledgeable, that is, is Tatvdarshi.

Translation: With the roots above in the form of the Complete God/First Supreme God and the branches below in the form of the three gunas, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv, it is an eternal and extensive Peepal tree, whose smaller divisions are said to be twigs and leaves. One, who knows that tree of world in detail along with all the parts, is completely knowledgeable, that is, is Tatvdarshi.

Gita Chapter 15 Verse 2

AdhH, ch, oordhvam, prsrtaH, tasya, shaakhaH, gunprvrddhaH,
VishayprvaalaH, adhH, ch, moolani, anusanttani,
karmanubandheeni, manushyaloke ||2||

Translation: (*Tasya*) that tree's (*adhH*) below (*ch*) and (*oordhvam*) above (*gunprvrddhaH*) in the form of the three gunas, Brahma-Rajgun, Vishnu-Satgun, Shiv-Tamgun (*prsrtaH*) extended (*vishayprvaalaH*) defects-lust, anger, attachment, greed, arrogance in the form of shoots (*shaakhaH*) branches – Brahm, Vishnu, Shiv (*karmanubandheeni*) of binding the soul to actions (*moolani*) are the root cause (*ch*) and (*manushyaloke*) in the world of men, that is, on Earth (*adhH*) below – in Hell, 84 lakh births, (*oordhvam*) above – in heaven etc (*anusanttani*) have been arranged.

Translation: That tree's three gunas- (Brahma-Rajgun, Vishnu-Satgun and Shiv-Tamgun)–like defects (lust, anger, attachment, greed, arrogance) in the form of shoots and branches – Brahma, Vishnu and Shiv, extended below and above, are the root cause of

⁴⁵ The First Supreme God

binding the soul to actions⁴⁶, and have been arranged in the world of men, that is, on Earth, below – in hell, 84 lakh births and above in heaven etc.

Gita Chapter 15 Verse 3

Na, roopam, asya, ih, tatha, uplabhyate, na, antH, na, ch, aadiH, na, ch, Samprtishtha, ashvattham, enam, suvirudmoolam, asangshastren, drden, chhitva ||3||

Translation: (*Asya*) this creation (*na*) neither (*aadiH*) beginning (*ch*) and (*na*) nor (*antH*) end (*na*) nor (*tatha*) such (*roopam*) form (*uplabhyate*) is perceived / found (*ch*) and (*ih*) here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information (*na*) not (*samprtishtha*) because even I do not know the proper state of the creation of all the brahmands (*enam*) this (*suvirudmoolam*) having a properly stabilized state (*ashvattham*) the knowledge of the world-like tree with a strong form (*asangshastren*) is equipped with complete knowledge (*drden*) by knowing through the firm Sukshm Ved i.e. *Tatvgyan* (*chhitva*) by slashing, that is, considering the bhakti of Niranjana to be short-lived, one should search beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for Purna Brahm.

Translation: This Creation has neither a beginning nor an end and it is also not perceived like its real form. And here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information because even I do not know about the proper state of the creation of all brahmands. By knowing, that is, by slashing the knowledge of this world-like tree, which has a properly stabilized state and a strong form, through the complete knowledge of firm Sukshm Ved i.e. *Tatvgyan*, which means by knowing that the bhakti of Niranjana is short-lived, one should search, beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for the Purna Brahm i.e. the Complete God.

Gita Chapter 15 Verse 4

TatH, padam, tat, parimargitvyam, yasmin, gataaH, na, nivartanti,
bhooyH,

⁴⁶ *Karm*– deeds; the principle – As you do, so you will get.

Tam, ev, ch, aadhyam, purusham, prpadhye, yatH, prvrttiH, prsrta, puraani ||4||

Translation: When one finds the Tatvdarshi saint (*tatH*) after that (*tat*) of that God (*padam*) place i.e. Satlok (*parimargitvyam*) should properly search (*yasmin*) in which/where (*gataaH*) having gone, devotees (*bhooyaH*) again (*na, nivartanti*) do not return to the world (*ch*) and (*yatH*) God–Param Akshar Brahm, from whom (*puraani*) ancient (*prvrttiH*) creation–nature (*prsrta*) has originated (*tam*) ignorant (*Aadhyam*) Aadi Yam, that is, I, Kaal Niranjana (*Purusham*) of Complete God (*ev*) only (*prpadhyate*) I am in the refuge, and worship Him alone.

Translation: When one finds the Tatvdarshi saint, after that one should properly search for the place i.e. Satlok of that God. Having gone where, devotees do not return to the world, and the God–Param Akshar Brahm, from whom the ancient nature has originated, Ignorant Aadi Yam, that is, I, Kaal Niranjana also am in the refuge of that Complete God only, and worship Him alone.

Gita Chapter 15 Verse 16

Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch, KsharH, sarvani, bhootani, kootasthH, aksharH, uchyate ||16||

Translation: (*Loke*) in this world (*dwau*) two types of (*KsharH*) mortal (*ch*) and (*AksharH*) immortal (*purushau*) Gods (*ev*) likewise (*imau*) in the loks of these two Gods (*sarvani*) all (*bhootani*) the bodies of the living beings (*ksharH*) mortal (*ch*) and (*kootasthH*) the soul (*aksharH*) immortal (*uchyate*) is said to be.

Translation: In this world, there are two types of Gods, Kshar (Mortal) and Akshar (Immortal). Likewise, in the loks of these two Gods, the bodies of all the living beings are said to be mortal and the soul, immortal.

Gita Chapter 15 Verse 17

UttamH, PurushH, tu, anyaH, Parmatma, iti, udahrtH, YaH, loktryam, aavishya, bibharti, avyyaH, iishwarH ||17||

Translation: (*UttamH*) Supreme (*PurushH*) God (*tu*) however (*anyaH*) is someone else other than the two aforesaid Gods “Kshar Purush and Akshar Purush” (*iti*) in reality this (*Parmatma*) God

(*udahrtH*) is called (*yaH*) who (*loktryam*) into the three loks (*aavishya*) entering (*bibharti*) maintains / sustains everyone and (*avyyaH*) eternal (*iishwarH*) is Ishwar (is greatest among the gods i.e. is the Almighty God).

Translation: The Supreme God is, however, someone else other than the two aforesaid Gods “Kshar Purush and Akshar Purush”. In reality, He is called God/Parmatma, who by entering into the three loks, nurtures and protects everyone, and is Eternal God (the greatest among the gods i.e. is the Almighty God).

Meaning: God, the giver of the knowledge of Gita, has only told this much that - consider this world to be an upside-down tree. The root above (base) is Complete God. Know the branches etc below as the other parts. A saint, who distinctly knows the description of every part of this world-like tree, is a Tatvdarshi Saint about whom there is a mention in Gita Chapter 4 Verse no. 34. In Gita Chapter 15 Verses 2 and 3, only this much has been mentioned that the three *gunas* are in the form of branches. Here in this discussion, that is, in Gita, I (the giver of the knowledge of Gita) cannot give you the full information because I do not know about the beginning and the end of the creation of this world. For that, it is said in Gita Chapter 4 Verse no. 34 that, gain knowledge about that Complete God from a Tatvdarshi Saint. In this Gita Chapter 15 Verse 1, the identity of that Tatvdarshi Saint has been mentioned that he will give knowledge about every part of the world-like tree. Only ask him. In Gita Chapter 15 Verse 4, it is said that after finding that Tatvdarshi Saint, one should search for that Param Pad Parmeshwar (Supreme God with Supreme State), that is, one should worship according to the directions of that Tatvdarshi Saint, by which one attains complete salvation (eternal salvation). It has been clarified in Gita Chapter 15 Verse 16, 17 that, there are three Gods; one is Kshar Purush (Brahm), second is Akshar Purush (ParBrahm), and third is Param Akshar Purush (Purna Brahm). Kshar Purush and Akshar Purush are actually not immortal. That Immortal God is someone else other than these two. He only by entering into the three worlds (*loks*) sustains and nurtures everyone.

It has been proved in the above-mentioned Shrimadbhagavat Gita Chapter 15 Verses 1 to 4 and 16, 17 that the root of this inverted world-like tree is Param Akshar Brahm i.e. Purna Brahm from whom the whole tree gets nourishment. The part of the tree seen just above the ground is called ‘trunk’ and consider this to be ‘Akshar Brahm’ i.e. ParBrahm. From that trunk, several bigger branches arise. Consider one of the bigger branches to be Brahm i.e. Kshar Purush. And from that bigger branch, arise other three smaller branches; consider them to be Brahma, Vishnu and Shiv. Beyond the branches, are the leaves and consider them to be the living beings of this world.

In the aforementioned Gita Chapter 15 Verses 16 and 17, it is clear that Kshar Purush (Brahm) and Akshar Purush (ParBrahm) and the material bodies of all the living beings in their worlds (loks) are mortal and their souls are immortal; which means that the aforesaid Gods and the living beings under them are mortal. Even though, Akshar Purush (ParBrahm) has been called as immortal, but, in reality, the Eternal God is someone else other than these two. He, on entering into the three worlds, nurtures and sustains everyone. In the above description, a distinct description of three Gods has been given.

Evidence of Creation of Nature in Holy Bible and Holy Quran Sharif

Its evidence is also present in Holy Bible and Holy Quran Sharif.

In Quran Sharif, there is also knowledge of Holy Bible; therefore, these two scriptures have together proved who the Creator of universe is, what is He like, and what is His real name?

Holy Bible (Genesis, on page no. 2, Chapter 1:20 & 2:5)

Sixth Day: - Creatures and Man:

After creating the other creatures, 26. Then God said, “Let us make man in our own image, in our likeness, who will rule over all the creatures. 27. Then, God created man in His own image, in His own image God created him; He created human beings as male and female.

86 Evidence of Creation of Nature in Holy Bible and Holy Quran Sharif

29. God has given human beings, every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it, as food. (He has not allowed them to eat meat.)

Seventh day: - Day of Rest.

God created the entire nature in six days and took rest on the seventh day.

Holy Bible has proved that God has a man-like visible body, who created the entire nature in six days and then took rest.

Holy Quran Sharif (Surat Furqani 25, Aayat no. 52, 58, 59)

Aayat 52:- Fala tutiyal- kafiran va jahidahum bihi jihaadan **Kabira** (Kabiran) ||52||

This means that Hazrat Muhammad's Khuda (God) is saying that O Prophet! Do not listen to the *kafir* (disbelievers, who instead of worshipping one God, worship other gods—goddesses and idols etc) because those people do not consider Kabir to be the Complete God. Remain firm on the basis of this knowledge of Quran given by me that, Kabir only is the Supreme God, and struggle (Do Not Fight), that is, i.e. remain firm for Allah Kabir.

Aayat 58: - Va tavakkal alal- harulliji la yamutu va sabbih bihmdihhi va kafa bihi bijunoobi ibadihi **Khabira** (Kabira) ||58||

It means that whom Prophet Muhammad regards as his God, that Allah (God) is referring to some other Complete God that – O Prophet! Have faith in that God Kabir, who met you in the form of a Jinda Mahatma⁴⁷. He is never going to die, that is, He is eternal in reality.

And celebrate His sacred glory with praise; that Kabir Allah (God Kabir/ KavirDev) is worthy of being worshipped and is the destroyer of all the sins of His worshippers.

Aayat 59: - Allji khalakassmaavaati valarj va ma bainhuma fi sittati ayyaamin summastwa alalarshi arrhmanu fsal bihi **Khabiran** (Kabiran) ||59||

Its meaning is that the God (Allah), who is narrating Quran Sharif, is telling Prophet Muhammad that – He is the same God

⁴⁷ A Muslim saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head

Kabir, who created the entire nature, whatever is between the Earth and the Sky, in six days, and on the seventh day, sat on the throne in His Satlok above. Ask a (*Baakhabar* – one who is fully acquainted with Him) Tatvdarshi Saint for the information about Him.

To know about the real knowledge of that Complete God and how one can attain Him, ask a Tatvdarshi Saint (*Baakhabar*); I do not know.

The Holy Scriptures of both the above-mentioned religions (Christianity and Islam) have also jointly proved that the Creator of the entire nature, the Destroyer of all sins, the Almighty, Eternal God is in visible human-like form and resides in Satlok. His name is Kabir, and is also called ‘Allahu Akbiru’.

Respected Dharam Das asked worshippable God Kabir that – O Almighty! To date, no one ever gave this *Tatvgyan* (true spiritual knowledge). Even the connoisseurs of the Vedas did not tell anything. It proves that the four Holy Vedas and the four Holy Kateb (Quran Sharif etc) are fallacious. Complete God said: -

Kabir, bed kateb jhoothe nahin bhaai, jhoothe hain jo samjhe nahin |

It means that the four Vedas (Rigved – Atharvaved – Yajurved – Samved) and the four Holy Kateb (Quran Sharif – Zaboor – Taurat – Injil) are not wrong. But those who could not comprehend them are ignorant.

Evidence of Creation of Nature in Worshippable Supreme God Kabir’s (Kavir Dev) Sacred Speech

Important: - The following sacred speech was delivered by the most worshippable Supreme God Kabir (KavirDev) between year 1403 {when Venerable KavirDev (Supreme God Kabir) turned five in His divine body} and year 1518 {when KavirDev (Supreme God Kabir) went to Satlok with His body from Maghar place}, approximately 600 years ago, to His personal servant (Das–devotee) Respected Dharamdas ji, and Dhani Dharmdas ji had written it. But the ignorant gurus (quacks) of the holy Hindus and holy Muslims of that time said, “This Weaver (*Dhaanak*) Kabir is a liar. The names of the mother and father of Shri Brahma ji, Shri Vishnu ji and Shri

Shiv ji are not given in any of the Holy Books. These three gods are immortal; they do not have birth and death. Neither is there any evidence of God Kabir in Holy Vedas and Holy Quran Sharif etc and it is written that God is formless. We read it daily.” The innocent souls believed those cunning gurus, thinking that they must be definitely telling the truth, because this weaver Kabir is illiterate and our gurus are literate.

Today the same truth is coming to light and the Holy Books of all the religions are its proof. This proves that the Complete/Supreme God, the Creator of the entire nature, the Master of the lineage and the Omniscient God is KavirDev (Supreme God Kabir) only, who appeared on a lotus flower in a pond in Kashi (Banaras). He wore a lesser bright human-like body over His real effulgent body and lived for 120 years, and after giving the authentic (real–Tatv) knowledge about the nature created by Him, went to Satlok with His body.

Dear Readers, please read the following sacred speech, delivered by Supreme God Kabir.

Dharmdas yeh jag bauraan | koi na jaane pad nirvana ||
Yahi kaaran main katha pasaara | jagse kahiyo Ram niyaara ||
Yahi gyan jag jeev sunaao | sab jeevon ka bharam nashaao ||
Ab main tumse kahon chitaai | treydevan ki utpatti bhaai ||
Kuchh sankshep kahon guhraai | sab sanshay tumhre mit jaai ||
Bharam gaye jag ved puraana | Aadi Ram ka bhed na jaana ||
Ram Ram sab jagat bakhaane | Aadi Ram koi birla jaane ||
Gyaani sune so hirdae lagaai | murkh sune so gamya na paai ||
Maa Ashtangi pita Niranjan | ve jam daarun vanshan anjan ||
Pahile kinh Niranjan raai | peechhe se Maya upjaai ||
Maya roop dekh ati shobha | Dev Niranjan tan man lobha ||
Kaamdev Dharmrai sataaye | Devi ko turatahi dhar khaaye ||
Pet se Devi kari pukaara | Sahab mera karo ubaara ||
Ter suni tab hum tahaan aaye | Ashtangi ko band chhudaaye ||
Satlok mein kinha durachaari | Kaal Niranjan dinha nikaari ||
Maya samet diya bhagaai | solanh sankh kos doori par aai ||

Ashtangi aur Kaal ab doi | mand karam se gaye bigoi ||
 Dharmrai ko hikmat kinha | nakh rekha se bhag kar linha ||
 Dharmrai kinhaan bhog vilaasa | Maya ko rahi tab aasa ||
 Teen putr Ashtangi jaaye | Brahma Vishnu Shiv naam dharaaye ||
 Teen Dev vistaar chalaaye | in mein yeh jag dhokha khaaye ||
 Purush gamya kaise ko pave | Kaal Niranjan jag bharnaavae ||
 Teen lok apne sut dinha | sunn Niranjan baasa linha ||
 Alakh Niranjan sunn thikaana | Brahma Vishnu Shiv bhed na jaana ||
 Teen Dev so unko dhaavein | Niranjan ka ve paar na paavein ||
 Alakh Niranjan bada batpaara | teen lok jiv kinha ahaara ||
 Brahma Vishnu Shiv nahin bachaaye | sakal khaaye pun dhoor udaaye ||
 Tinke sut hain teeno deva | aandhar jeev karat hain sewa ||
 Akaal Purush kaahu nahin chinha | Kaal paaye sabahi gah linha ||
 Brahm Kaal sakal jag jaane | Aadi Brahm ko na pahichaane ||
 Teeno Dev aur autaara | taako bhaje sakal sansaara ||
 Teeno gun ka yeh vistaara | Dharmdas main kahon pukaara ||
 Gun teeno ki bhakti mein, bhool paro sansaar |
 Kahae Kabir nij naam bin, kaise utrain paar ||

In the aforesaid sacred speech, Supreme God Kabir is saying to His personal disciple, Shri Dharmdas that – Dharmdas, this whole world is perplexed because of lack of the Tatvgyan (true spiritual knowledge). No one is aware of the true path of complete salvation or has the complete knowledge of the creation of nature. Therefore, I will tell narrate the true story of the nature created by me. The wise men will understand quickly. But those, who will not accept it even after seeing all the evidence, are ignorant and are influenced by Kaal’s force; they are not worthy of doing bhakti (devotion). Now I will tell you how did the three gods (Brahma, Vishnu and Shiv) originate? Their mother is Ashtangi (Durga) and father is Jyoti Niranjan (Brahm-Kaal). First, Brahm was born from an egg. Then, Durga was created. Kaal (Brahm) got attracted to Durga’s looks, and misbehaved with her. Durga (Prakrit) then took refuge in his stomach. I went there where Jyoti Niranjan Kaal was present. I took out Bhavani (Durga) from Brahm’s

stomach, and sent them 16 sankh⁴⁸ Kos⁴⁹ away along with the 21 brahmands. Jyoti Niranjan did intercourse with Prakriti Devi (Durga). From their union, the three *gunas* [Shri Brahma, Shri Vishnu and Shri Shiv] were born. All the living beings are held in Kaal's trap because of worshipping these three *Gunas* only (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). How can they achieve complete salvation unless they get the real Mantra?

Important: Dear Readers, please think that the unknowledgeable saints described the state of Shri Brahma, Shri Vishnu and Shri Shiv as immortal. The entire Hindu society to date kept considering these three gods to be changeless, immortal and free from birth-death; whereas, these three are mortal. Their father is Kaal-form Brahm and mother is Durga (Prakriti/Ashtangi) as you have read in the previous evidence. This knowledge is also present in our scriptures, but the unknowledgeable gurus, sages and saints of the Hindu society do not have knowledge. A teacher, who is not even acquainted with the syllabus, is not right (is not learned); he is the enemy of the future of the students. Similarly, the gurus (spiritual leaders) who uptil now did not even know who the mother and father of Shri Brahma, Shri Vishnu and Shri Shiv are, those gurus, sages, and saints are unknowledgeable. Because of which, by narrating knowledge opposite to the scriptures (*lokved* i.e. baseless stories), they filled the entire devotee community with ignorance. By making them do worship opposite to the injunctions of the scriptures, kept them devoid of the real benefit (complete salvation) of the Supreme God and ruined everyone's human birth because this only is evident in Shrimadbhagavat Gita Chapter 16 Verses 23, 24 that he, who abandoning the injunctions of the scriptures, follows arbitrary way of worship, does not obtain any benefit. Since 1403 only, Supreme God Kabir had started telling the knowledge of all the scriptures in His sacred speech (Kavir Vaani/Speech). But those unknowledgeable gurus did not let this knowledge reach the devotee society. It is becoming clear at the present time.

⁴⁸ Sankh = One hundred Padam = 10^{17} (One Hundred Quadrillion)

⁴⁹ A measure of distance; one Kos = 3 k.m.

This proves that Supreme God KavirDev (God Kabir) had Himself come in the form of a Tatvdarshi Saint (Satguru).

Evidence of Creation of Nature in Respected Garibdas Sahib's Sacred Speech

Aadi Ramaini (Sad Granth, Page no. 690 to 692)

Aadi ramaini adli saara | ja din hote dhundhukaara ||1||
 SatPurush kinha prakaasha | ham hote takhat Kabir khawaasa ||2||
 Man mohini sirji Maya | SatPurush ek khyaal banaaya ||3||
 Dharmrai sirje darbaani | chausath jugtap sewa thaani ||4||
 Purush prithvi jaaku dinhi | raaj karo deva aadhini ||5||
 Brahmand ikees raaj tumh dinha | man ki ichchha sab jug linha ||6||
 Maya mool roop ek chhaaja | mohi liye jinhu dharmraja ||7||
 Dharm ka man chanchal chit dhaarya | man Maya ka roop bichaara ||8||
 Chanchal cheri chapal chiraaga | ya ke parse sarbas jaaga ||9||
 Dharmrai kiya man ka bhaagi | vishya vaasna sang se jaagi ||10||
 Aadi Purush adli anraagi | Dharmrai diya dil se tyaagi ||11||
 Purush lok se diya dhahi | agam deep chali aaye bhaai ||12||
 Sahaj das jis deep rehnta | kaaran kaun kaun kul pantha ||13||
 Dharmrai bole darbaani | suno Sahaj das brahmgyaani ||14||
 Chausath jug hum sewa kinhi | Purush prithvi hum kun dinhi ||15||
 Chanchal roop bhya man baura | manmohini thagiya bhaunra ||16||
 SatPurush ke na man bhaaye | Purush lok se hum chali aaye ||17||
 Agar deep sunat badbhaagi | Sahaj das meto man paagi ||18||
 Bole Sahajdas dil daani | hum to chaakar Sat Sahdaani ||19||
 SatPurush se araj gujaarun | jab tumhara bivaan utaarun ||20||
 Sahaj das ko kiya piyaana | Satyalok liya pravaana ||21||
 SatPurush Sahib Sarbangi | avigat adli achal abhangi ||22||
 Dharmrai tumhra darbani | agam deep chali gaye praani ||23||
 Kaun hukam kari awaaja | kahan pathaavau us dharmraja ||24||
 Bhai awaaj adli ik saacha | vishya lok ja tinyu baacha ||25||
 Sahaj vimaan chale adhikaai | chhin mein agar deep chali aai ||26||
 Humto araj kari anraagi | tumh vishya lok jaavo badbhaagi ||27||

92 Evidence of Creation of Nature in Respected Garibdas Sahib's Sacred Speech

Dharmrai ke chale vimaana | maansarover aaye praana ||28||
Maansarover rahan na paaye | darae Kabira thaana laaye ||29||
Banknaal ki vishmi baati | tahaan Kabira roki ghaati ||30||
In paanchon mili jagat bandhaana | lakh chauraasi jeev sataana ||31||
Brahma Vishnu Maheshwar Maya | Dharmrai ka raaj pathaaya ||32||
Yauh khokha pur jhoothi baaji | bhisti baikunth dgaasi saaji ||33||
Krtim jeev bhulaane bhaai | nij ghar ki to khabri na paai ||34||
Sawa laakh upjein nit hansa | ek laakh vinshein nit ansa ||35||
Upti khapti parlay feri | harsh shok jaura jam jeri ||36||
Paanchon Tatv hain parlay maanhi | satvagun rajgun tamgun jhaanyi ||37||
Aathon ang mili hai Maya | pind brahmand sakal bharmaya ||38||
Ya mein surati shabd ki dori | pind brahmand lagi hai khori ||39||
Shwaasa paaras man gah raakho | kholhi kapaat amiras chaakho ||40||
Sunaau hans shabd sun daasa | agam deep hai ag hai baasa ||41||
Bhawsaagar jam dand jamaana | dharmrai ka hai talbaana ||42||
Paancho oopar pad ki nagri | baat bihangam banki dagri ||43||
Humra dharmrai so daava | bhawsaagar mein jeev bharmaya ||44||
Hum to kahain agam ki baani | jahaan avigat adli aap binaani ||45||
Bandi chhor hamaara naamam | ajar amar hai asthir thaamam ||46||
Jugan jugan hum kehte aaye | jam jaura se hans chhutaaye ||47||
Jo koi maane shabd hamaara | bhavsagar nahin bharmein dhaara ||48||
Ya mein surati shabd ka lekha | tan andar man kaho kinhi dekha ||49||
Das Garib agam ki baani | khoja hansa shabd sehdaani ||50||

The meaning of the aforesaid sacred speech is that Respected Garib Das ji is saying that earlier there was only darkness here, and Supreme God Kabir was sitting on a throne in Satlok. We were His servants there. God gave rise to Jyoti Niranjana. Then He gave him 21 brahmands in return for his meditation. After that, He created Maya (Prakriti). Jyoti Niranjana (Brahm) got attracted towards young Durga's (Prakriti) looks, and tried to rape her. Brahm got its punishment. He was expelled from Satlok and was also cursed that he would eat one-lakh human beings and produce a lakh and a quarter daily.

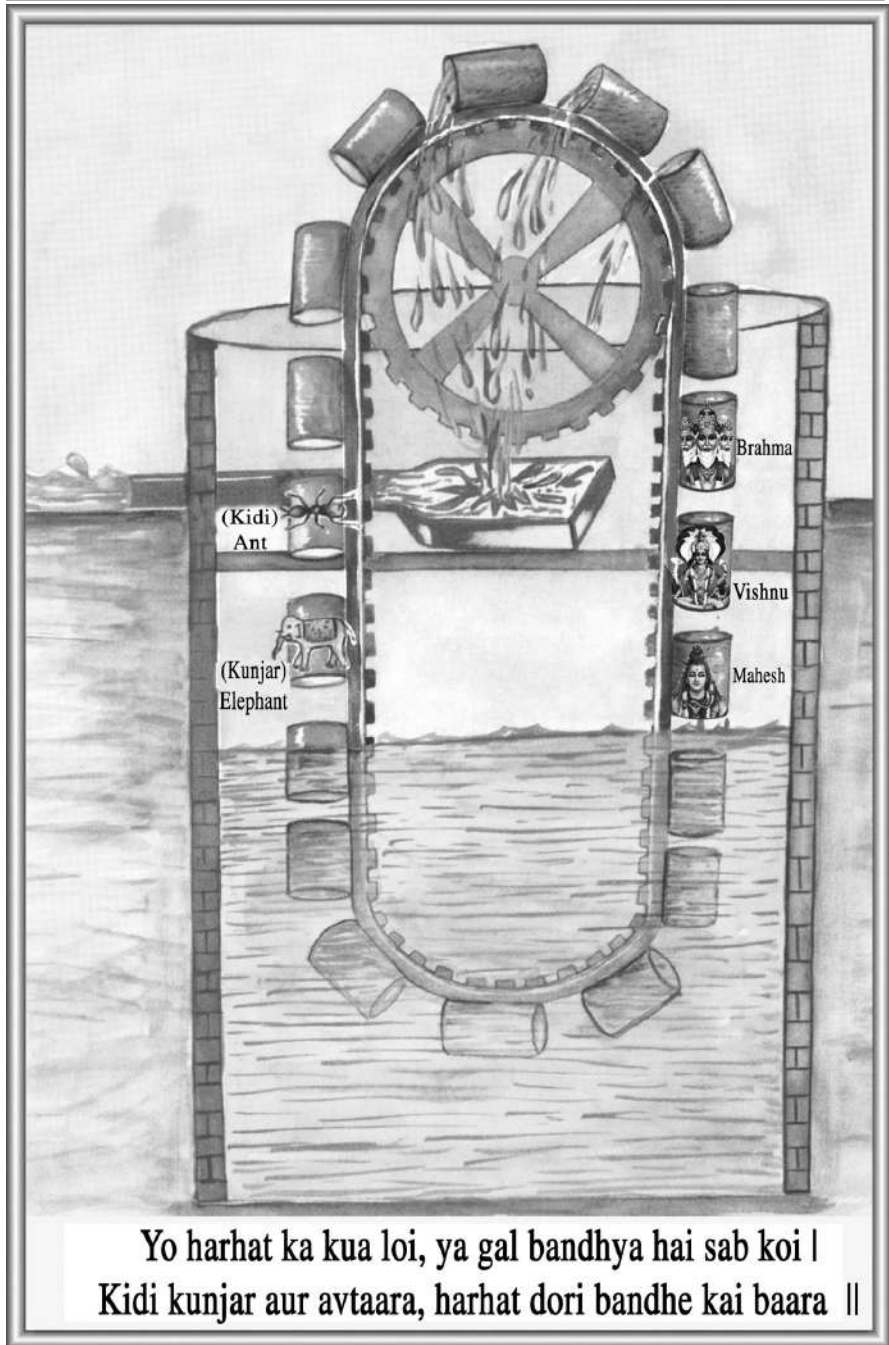
Here, all the living beings are suffering from the agony of birth and death. If anyone will obtain the real Mantra (true naam jaap mantra) of the Supreme God from us, then we will liberate him from Kaal's bondage. Our name is 'Bandichhor' (Liberator from prison). Respected Garibdas ji is saying on the behalf of his Guru and God Kabir that – Obtain the true Mantra, that is, Satyanaam and Saarshabd; you will achieve complete salvation. Otherwise, snared by the sweet talks of fake saints and priests, you will remain held in Kaal's trap by doing worship against the scriptures. And then will bear hardships one after another.

Speech of Garibdas Ji Maharaj

(Excerpt from Sat Granth Sahib, Page no. 690)

Maya Aadi Niranjan bhaai, apne jaaye aape khaai |
 Brahma Vishnu Maheshwar chela, Om SohM ka hai khela ||
 Sikhar sunn mein Dharm anyaayi, jin shakti daayan mehal pathaai |
 Laakh graas nit uth dooti, Maya Aadi takhat ki kooti ||
 Sawa laakh ghadiye nit bhaande, hansa utpati parlay daande |
 Ye teeno chela batpaari, sirje purusha sirji naari ||
 Khokhapur mein jeev bhulaaye, swapna bahist vaikunth banaaye |
 Yo harhat ka kua loi, ya gal bandhya hai sab koi ||
 Kidi kunjar aur avtaara, harhat dori bandhe kai baara |
 Arab aleel indra hai bhaai, harhat dori bandhe sab aai ||
 Shesh Mahesh ganeshwar taahi, harhat dori bandhe sab aahi |
 Shukradik brahmadik deva, harhat dori bandhe sab khewa ||
 Kotik karta firta dekhyaa, harhat dori kahoon sun lekha |
 Chaturbhuj bhagwan kahaavain, harhat dori bandhe sab aavain ||
 Yo hai khokhapur ka kua, ya mein pada so nishchay muwa |

The three gods (Rajgun–Brahma, Satgun–Vishnu, Tamgun–Shiv) under the influence of Jyoti Niranjan (Kaal), by glorifying themselves, make the living beings wander in heaven, hell and in this world (in the 84 lakh births of various living beings). Jyoti Niranjan produces living beings through his Maya like a female snake and then kills them just as a female snake eats its offsprings. A female snake makes a coil with its tail around its eggs and then hits the eggs with its hood. A female snake has many eggs. While



Yo harhat ka kua loi, ya gal bandhya hai sab koi |
Kidi kunjar aur avtaara, harhat dori bandhe kai baara ||

Wheel of Birth-Death in Kaal-Lok

hitting with its hood, many eggs break, and the offsprings come out of the broken eggs. If any offspring gets out of the snake's coil, then that offspring is saved; otherwise, the female snake does not spare it inside the coil. The female snake eats all the offsprings within its coil.

Maya kaali nagini, apne jaaye khaat |

Kundali mein chhode nahin, sau baton ki baat ||

Kaal's trap is like this. Even if we do bhakti upto Niranjan after taking *naam* (initiation) from a Complete Saint, we cannot get out of his coil (twenty-one brahmands). Even Brahma, Vishnu, Mahesh and Aadi Maya Sheranwali, themselves are in Niranjan's coil (trap). These poor souls come as incarnations and keep revolving in the cycle of birth and death. Just think, Dhruv, Prahlad and Sukhdev Rishi chanted 'SohM' Mantra, but even they did not get liberated. Because in Vishnu Puran, Part One, Chapter 12, Verse 93, on Page 51, it is written that Dhruv got liberated only for one *Kalp*, that is, only for one thousand Chaturyug. Therefore, all these remained in Kaal lok only. Even the devotees, who chant 'Om Bhagwate VasudevayH NamH' mantra, are doing bhakti upto Shri Krishna only, and they too cannot save themselves from the cycle of 84 lakh births of various living beings. The speeches of the Most Worshippable God Kabir and Respected Garib Das ji Maharaj give a clear evidence of this.

Anant koti avtar hain, Maya ke Govind |

Karta ho ho avtare, bahur pade jag fandh ||

A living being can become liberated only by the worship of SatPurush Kabir. Until a living being returns to Satlok, he will keep performing actions in Kaal Lok (world) in this very way, and after spending his earnings of Naam and meritorious acts like charity etc in heaven-like restaurants, on the basis of his actions will again keep revolving in Kaal Lok to suffer in the bodies of 84 lakh types of living beings. Crores of Govinds (Brahma, Vishnu and Shiv) have died after being born from Maya (Durga). They had come as incarnations of God. Then binding in the bondage of actions, bearing the results of their deeds, they went into the 84 lakh births of various living beings. Like, God Vishnu was cursed by Devrishi

Narad. Vishnu then took birth as Ramchandra in Ayodhya and killed Baali in that lifetime. To bear the punishment of that deed, Krishna was born (another incarnation of Vishnu only). Then the soul of Baali became a hunter and took his revenge from Shri Krishna. He hit Shri Krishna in his foot with a venomous arrow and killed Krishna.

Maharaj Garibdas ji Sahib says in his speech: -

Brahma Vishnu Maheshwar Maya, aur Dharmrai kahiye |
In paancho mil parpanch banaaya, vaani humri lahiye ||
In paancho mil jeev atkaaye, jugan-jugan hum aan chhutaaye |
Bandichhor hamaara naamam, ajar amar hai asthir thaamam ||
Peer paigambar kutub auliya, sur nar munijan gyaani |
Yeta ko to raah na paaya, jam ke bandhe praani ||
Dharmrai ki dhooma-dhaami, jam par jang chalaan |
Jora ko to jaan na doonga, baandh adal ghar lyaan ||
Kaal Akaal dohun ko mosun, Mahakaal sir mundun |
Main to takht hazoori hukmi, chor khoj koon dhoondhu ||
Moola Maya mag mein baithi, hansa chun-chun khaayi |
Jyoti swaroppi bhya Niranjan, main hi karta bhaai ||
Sahas athaasi deep munishwar, bandhe moola dori |
Etyan mein jam ka talbaana, chaliye Purush kishori ||
Moola ka to maatha daagun, sat ki mohar karoonga |
Purush deep koon hans chalaan, daraa na rokan doonga ||
Hum to Bandichhor kahaavan, dharmrai hai chakvae |
Satlok ki sakal sunaava, vaani hamri akhvae ||
Nau lakh pattan oopar khelun, saahdarey koon rokoon |
Dwaadas koti katak sab kaatoon, hans pathaan mokhu ||
Choudah bhuvan gaman hai mera, jal thal mein sarbangi |
Khaalik khalak khalak mein khaalik, avigat achal abhangi ||
Agar aleel chakra hai mera, jit se hum chal aaye |
Paancho par parwaana mera, bandhi chhutaavan dhaaye ||
Jahaan omkaar Niranjan naahi, Brahma Vishnu Ved nahi jaahin |
Jahaan karta nahin jaan bhagwaana, kaaya Maya pind nahin praana ||
Paanch tatv teeno gun naahi, jora Kaal deep nahin jaahin |

Amar karoon Satlok pathaon, taatain Bandichhor kahaon ॥

Respected Garibdas ji describing the glory of Supreme God Kabir (KavirDev) is saying that our God Kavir (KavirDev) is ‘Bandi Chhor’ (the Liberator from prison). The meaning of Bandi Chhor is, one who rescues from Kaal’s jail. All the living beings in the twenty-one brahmands of Kaal-Brahm are the captives of Kaal because of their sins. Supreme (Kavirdev) God Kabir destroys all the sins. Neither can Brahm obliterate the sins, nor ParBrahm, nor Brahma, Vishnu and Shiv. They can only give the results of one’s actions. Therefore, it is written in Yajurved Chapter 5 Mantra 32: ‘*Kaviranghaariasi*’, KavirDev (God Kabir) is the enemy of sins; ‘*Bhambhaariasi*’, is the enemy of bondage, that is, He is Bandi Chhor (the Liberator from prison).

SatPurush KavirDev (God Kabir) is above all these five (Brahma, Vishnu, Shiv, Maya and Dharmrai) and is the Master of Satlok. All the rest of the gods, ParBrahm, Brahm, and Brahma, Vishnu, Shiv and Aadi Maya are mortal gods. All these and their *loks* (worlds) will finish in *Mahapralay* (the Great Destruction). Their age is several thousand times more than that of an ordinary living being. But the time, which has been predetermined, will definitely come to an end one day.

Respected Garib Das ji Maharaj says:

Shiv Brahma ka raaj, Indra ginti kahaan |
 chaar mukti vaikunth samajh, yeta lhya ॥
 Sankh jugan ki juni, umra bad dhaariya |
 ja janani kurbaan, su kaagaj paariya ॥
 Yeti umr buland maraega ant re |
 Satguru lage na kaan, na bhente sant re ॥

Even if one has a long life of *sankh yugas* (quadrillions of years), it will definitely end one day. If we will take (*naam-updesh*) initiation from SatPurush God Kabir’s (KavirDev) representative Complete Saint (Guru), who gives mantra of three words (in which one is Om, and Tat & Sat are coded) and who himself has the permission to give initiation from a Complete Saint, and then if we will make the earnings of *naam*, then we can become the deserving

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(hans) souls of Satlok. A long life is useless without true way of worship because there is nothing but misery in Niranjana's lok.

Kabir, jeevna to thoda hi bhala, jae Sat sumran hoye |
Laakh varsh ka jeevna, lekhe dharey na koye ||

God Kabir Himself gives His (Purna Brahm's) information that above these gods, there is God SatPurush (True God) who has infinite arms, who lives in Satlok (Sachkhand, Satdhaam) and all the loks, [Brahm's (Kaal) 21 brahmands and the loks of Brahma, Vishnu, Shiv, and Shakti and the seven sankh brahmands of Parbrahm and all the other brahmands] come under Him. One can go to Satlok with Satnaam and Saarnaam's jaap and these can be obtained from a Complete Guru. A soul, which goes to Sachkhand (Satlok), is never reborn. SatPurush (Purna Brahm) God Kabir (KavirDev) is Himself present in other loks by different names. Like, He is sitting in Alakh lok as Alakh Purush; in Agam lok as Agam Purush and in Anami/Akah lok as Anami Purush. These are titles of His positions, but the real name of that Supreme God is Kavir Dev (in different language, He is also called Kabir Sahib, i.e. God Kabir).

Evidence of Creation of Nature in Respected Nanak Sahib's Sacred Speech

Shri Nanak Sahib's sacred speech, Mehla 1, Raag Bilaavali, Ansh 1 (Guru Granth Sahib, Page no. 839)

Aape sachu keeaa kar Jodi | andaj fodi jodi vichhod ||
Dharti aakaash keeye baisan kau thaau |
raati dinantu keeye bhau-bhaau ||
Jin keeye kari vekhanhaara || (3)
Tritiaa Brahma-Bisnu-Mahesa | Devi Dev upaaye vesa || (4)
Paoon paani agni bisraaoo | taahi Niranjana saacho naaoo ||
Tisu mahi manuaa rahiaa liv laai |
pranvati Nanaku Kaalu na khaai || (10)

The meaning of the aforesaid speech is that the True God (SatPurush) has Himself created the entire nature with His own hands. He Himself created the egg, then broke it, and Jyoti Niranjana came out of it. That same Supreme God created the five

elements, earth, sky, air, water etc. for all the living beings to reside in. He Himself is the witness of the nature created by Him. Nobody else can give the correct information. After Niranjana, who came out of the broken egg, the three, Shri Brahma, Shri Vishnu and Shri Shiv, were born. Thereafter, other gods and goddesses and infinite living beings were born. Later, six *Shastra* (scriptures) and 18 *Purans* were formed based on the biographies of other gods and experiences of other sages. Shri Guru Nanak Dev is saying that Kaal does not eat that living being who solely worships the Supreme God by His true *naam* (Satyanaam) and (*pranvati*) abides by the rules laid by the Guru.

Raag Maaru (Ansh) Sacred Speech, Mehla 1 (Shri Guru Granth Sahib, Page no.1037)

Sunhu Brahma, Bisnu, Mahesu upaaye | sune varte jug sabaaye ||
 Isu pad bichaare so janu pura | tis miliye bharmu chukaaida || (3)
 Saam vedu, rugu- jujaru-atharbanu | brahme mukh maaiaa hai traigun ||
 Taa kee keemat kahi na sakae | ko tiu bole jiu bulaaida || (9)

The essence of the aforesaid sacred speech is that the Saint, who will narrate the whole story of nature's creation and who will tell that who came out of the two-halved egg and then created the Brahm lok in the vacuum space i.e. gave rise to Brahma, Vishnu and Shiv in a secret place, and who is that God who made Brahm (Kaal) narrate the four Vedas (Holy Rigved, Yajurved, Samved and Atharvaved) and that the Supreme God makes every living being say whatever He wishes, if you find a saint who fully tells about all this knowledge, then go to him. Only he, who clears all your doubts, is a Complete Saint i.e. is *Tatvdarshi*.

Shri Guru Granth Sahib, page no. 929, sacred speech of Shri Nanak Sahib, Raag Ramkali, Mehla 1, Dakhni Omkaar

Omkaari Brahma utpati | omkaaru kias jini chit | omkaari sael jug
 bhaye | omkaari bed nirmaye | omkaari sabdi udhre | omkaari gurumukhi
 tare | onam akhar sunhu bichaaru | onam akhru tribhuvan saaru |

In the aforesaid sacred speech, Shri Nanak Sahib is saying that Brahma was born from Omkaar i.e. Jyoti Niranjana (Kaal). After relaxing for many yugas, Omkaar (Brahm) produced Vedas,

100 Evidence of Creation of Nature in Respected Nanak Sahib's Sacred Speech which were obtained by Brahma. Only 'Om' mantra is the actual mantra for the devotion of the three lokas. One is salvaged by reciting this 'Om' word after taking initiation from a Complete Saint, that is, by acquiring a Guru.

Important: Shri Nanak Sahib has given occult description of the three mantras (Om + Tat + Sat) at several places. Only a Complete Saint (Tatvdarshi Saint) can understand it, and the method of recitation of the three mantras is explained only to a disciple.

(Page no. 1038)

Uttam Satiguru purush niraale, sabdi ratey hari ras matvaale |
Ridhi, budhi, sidhi, giaan guru te paaiye, poore bhaag milaaida || (15)
Satiguru te paaye bichaara, sun samaadhi sache gharbaara |
Nanak nirmal naadu sabad dhuni, sachu ramae naami samaaida (17)

The meaning of the aforesaid sacred speech is that the Saguru who imparts the real knowledge is unique. He only chants *Naam* mantra and does not preach any *Hathyog*⁵⁰ sadhna. Even if you want wealth, position, wisdom or the power of *bhakti*, then also, only a Complete Saint can fully provide the knowledge of the path of *bhakti*. Such a Complete Saint is found with great fortune. Only that Complete Saint will tell that God has already created our real home (Satlok) in the (*Sunn*) vacuum place above. In that place, a sound of the real Saarnaam is going on. One can achieve that blissful state, which means, can reside in that real happiness-giving place by the Saarshabd of the Eternal God, and not by any other *naams* and incomplete gurus.

Aanshik sacred speech, Mehla 1 (Shri Guru Granth Sahib, page no. 359-360)

Siv nagri mahi aasni baesau Kalap tyaagi vaadM | (1)
Sindi sabad sada dhuni sohae ahinisi poorae naadM | (2)
Hari kirti reh raasi hamaari guru mukh panth ateetaM | (3)
Sagli joti hamaari samiaa nana varan anekaM |
Keh Nanak suni Bharthari jogi Paarbrahm liv ekaM | (4)

⁵⁰ Meditation by forcefully sitting in one place

The essence of the above-mentioned sacred speech is that Shri Nanak Sahib is saying, “Oh, Bharthari Yogi, your sadhna is upto God Shiv, and because of that you have acquired a place in Shiv *Nagri* (Shiv’s Lok/world). The ‘Singi’ *shabd* etc. which is going on in your body is of these lotuses’ only, and is being audible in the body from every god’s lok like in a television.

I (Nanak) engross myself with undivided mind only in one God PaarBrahm, that is, the Supreme God, who is beyond everyone and is someone else.

I do not show off externally (like, smearing ash on the whole body, holding a wand in hand). I consider all the living beings to be the children of one Supreme God (SatPurush). Everyone is functional by His power only. My *mudra* (pose) is to chant true *Naam* after acquiring it from a Complete Guru, and my *baana* (attire) is forgiveness. I am a worshipper of the Supreme God and the path of Bhakti of Complete Satguru is different from yours.”

Amrit Vaani, Raag Aasa, Mehla 1 (Shri Guru Granth Sahib, Page no. 420) ||Aasa Mehla1 ||

jini naamu visaariaa doojae bharmi bhulaai, moolu chhodi daali lagey kiasa paavhi chhai ||1|| Saahibu mera eku hai avru nahin bhaai | kirpa te sukhu paaiaa saache parthaai ||3 || Guru ki sewa so kare jisu aapi karaaye | Nanak siru de chhutiye dargeh pati paaye ||8 ||18 ||

The meaning of the above-mentioned sacred speech is that Shri Nanak Sahib is saying that those who forgetting the real naam of the Supreme God, are wandering in the recitation of naams (mantras) of the other gods, they, as if, instead of the root (Supreme God) are watering (worshipping) the branches (the three *Gunas*, Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv). No happiness can be achieved by that way of worship, which means that if the plant will dry out, then you will not be able to sit in its shade. The essence is that doing baseless worship is a useless endeavour. There is no benefit out of it. Its evidence is also given in Holy Gita Chapter 16 Verses 23-24.

To achieve that Supreme God, one has to leave one’s arbitrary way of worship; surrender to the Complete Gurudev and chant the

102 Evidence of Creation of Nature in Respected Nanak Sahib's Sacred Speech true *Naam*/Mantra. Only then, complete salvation is possible. Otherwise, one will go to hell after death.

(Shri Guru Granth Sahib, Page no.843-844)

॥ Bilawalu Mehla 1 ॥ main man chaahu ghanā saachi vigaasi Ram | mohi
premi pīre prabhu abinaasi Ram ॥ avigato Hari naathu naathah tisae
bhaavae so theeye | kirpaalu sada daiaalu daata jiaa andari tu jeeye |
main aadhaarū tera tu khamu mera main taanu takiaa terao êsaachi
soocha sada Nanak gursabdi jhagru nibero ॥4 ॥2॥

In the aforesaid sacred speech Shri Nanak Sahib is saying that the Eternal Supreme God is the Naath of all the naaths, that is, He is the God of all the gods (He is the Lord/Master of all gods, Shri Brahma, Shri Vishnu, Shri Shiv, Brahm and ParBrahm). I have imbibed the true *naam*/mantra (Sachcha Naam) in my heart. O Supreme God! You are the basis of everyone's life. You are my Master and I am dependent on you. You only came in the form of Satguru and by giving the decisive knowledge of true bhakti, settled the whole row, that is, resolved all the doubts.

(Shri Guru Granth Sahib, Page no. 721, Raag Tilang, Mehla 1)

Yak arj guftam pesh to dar koon kartaar |
Hakka Kabir karim tu beaeb Parvardigaar |
Nanak bugoyad jan tura tere chaakra paakhaak |

It has been clarified in the aforesaid sacred speech that O (Hakka Kabir) Sat Kabir, You are (*Koon Kartar*) Shabd-Swaroopi God who does creation by the power of word, that is, You are the Creator of the entire nature; You only are (*beaeb*) flawless (*Parwardigaar*) Nuturer-of-all and (*Karim*) the kind God. I am a servant of Your servants.

(Shri Guru Granth Sahib, Page no. 24, Raag Siri, Mehla 1)

Tera ek naam taare sansaar, main eho aas eho aadhaar ê
Nanak neech kahe bichaar, yeh dhaanak roop raha Kartar êê

It has been proved in the aforesaid sacred speech that the weaver (*Dhaanak*) in Kashi is the Creator (*Kartar*) of the entire lineage. With total submission, Shri Nanak Sahib is saying that I

am telling the truth that this Dhaanak i.e. Weaver Kabir only is Complete/Supreme God (SatPurush).

Important: - How the nature was created has been proved from the indicative knowledge of the above-mentioned pieces of evidence. Now we should attain the Supreme God. This is only possible by taking (*naam/mantra*) initiation from a Complete Saint.

A Baseless Story of Creation of Nature by Other Saints

What is the knowledge imparted by the other saints about the Creation of Nature? Please read below the view points of the saints of Radhaswami Sect and the saints of Dhan-Dhan Satguru Sect regarding the Creation of Nature.

Holy book “Jeevan Charitra Param Sant Baba Jaimal Singh Ji Maharaj”, Page no. 102-103, “Srishti ki Rachna (Creation of Nature)”, Sawan Kripal Publication, Delhi:

“Pehle SatPurush nirakaar tha, fir izhaar (aakaar) mein aya to oopar ke teen nirmal mandal (Satlok, Alakhlok, Agamlok) ban gaya tatha prakash tatha mandalon ka naad (dhuni) ban gaya.”

“In the beginning, SatPurush was formless, then when He manifested (appeared in form), He became the three pure regions (Satlok, Alakhlok, Agamlok) above and became light and the sound of regions.”

Holy book “Saarvachan (Nasar)”, Publisher - Radhaswami Satsang Sabha, Dyalbaag, Agra, “Srishti Ki Rachna (Creation of Nature)”, Page no. 8:-

“Pratham dhundhukaar tha. Usmein Purush sunn samaadh mein the. Jab kuchh rachna nahin huyi thi. Fir jab mauj huyi tab shabd prakat huya aur usse sab rachna huyi, pehle Satlok aur fir Satpurush ki kala se teen lok aur sab vistaar huya.”

“In the beginning, there was darkness. Purush was in silent meditation in it. At that time, there was no creation. Then when He wished, then Shabd appeared and everything was created from it. First of all, Satlok and then with SatPurush’s skill, three loks (places) and everything else developed.”

This knowledge is like once a young man went for an interview for a job. The employer asked, “Have you read ‘Mahabharat’?” The young man said, “It is on my finger tips”. The employer asked, “Tell me the names of the five Pandavs.” The young man replied, “One was Bheem, one was his elder brother, one was younger to him, there was one more and one’s name, I have forgotten.” The knowledge of the above-mentioned nature’s creation is like this.

Some conclusions from the books of the saints, who tell the glory of SatPurush and Satlok and who give five *naams* (Omkaar – Jyoti Niranjan – Raranka – SohM – Satyanaam) and who give three *naams* (Akaal Murti – SatPurush – Shabd Swaroopi Ram): -

In Santmat Prakash, Part 3, on page 76, it is written, “Sachkhand or Satnaam is the fourth lok (place).” Here ‘Satnaam’ is called a ‘Place’. Then on page no. 79 of this holy book, it is written that “One Ram is ‘Dashrat’s Son’, second Ram is ‘*Man*⁵¹’, third Ram is ‘Brahm’, fourth Ram is ‘Satnaam’, and this is the real Ram.”

Then in holy book “Santmat Prakash”, Part 1, on page 17, it is written, “That is Satlok, that only is known as Satnaam.” In holy book “Saar Vachan Nasar Yaani Vartik”, on page no. 3, it is written that “Now one should consider that Radhaswami is the highest place, which the saints have described as Satlok and Sachkhand and Saarshabd and Satshabd and Satnaam and SatPurush”. The aforesaid description is also mentioned as it is in holy book “Saar Vachan (Nasar)”, published from Agra, on page no. 4.

Holy book ‘Sachkhand Ki Sadak’, page no. 226; “The country of saints is Sachkhand or Satlok, it is also known as Satnaam – Satshabd – Saarshabd.”

Important: - The aforesaid explanation is like if someone has neither seen a city in his life, nor a car; neither he has seen petrol, nor is aware of a driver that who is called a driver. And that person says to other friends that I go to the city, and enjoy sitting in a car. And if the friends ask, “How does a car look like, what is petrol, what is a driver, and how does a city look like? That guruji answers

⁵¹ Mind

that whether call it a city or a car, it is one and the same thing; city is also a car, petrol is also car only, driver is also the car, and street is also called the car.

Let us ponder: - SatPurush is the Complete/Supreme God; Satnaam is the naam/mantra of those two mantras in which one is 'Om' and the other is 'Tat', which is coded. And after this is Saarnaam, which is given to the worshipper by a Complete Guru. These Satnaam and Saarnaam are both mantras for recitation. Satlok is that place where SatPurush lives. Now, the pious souls should themselves decide what is true and what is false.