

राम ॥ राम नाम लो, भाग जगाओ ॥

॥ राम नाम लो, भाग जगाओ ॥

राम

राम ४१६
॥ पदराग भेरू (प्रभाती) ॥ राम

वा बिध सबसुं न्यारी वो

वा बिध सबसुं न्यारी वो ॥

This method is unique

वा कुद्रत कळा न्यारी वो ॥ वां नेःअंछर बिध न्यारी वो ॥

जो पावे सो मोख पहुँचे ॥ ओर सकळ की खुवारी वो ॥टेर॥

This natural art is different from all other arts. By attaining this natural art, the soul attains liberation, and by indulging in the illusory arts created by Honkaal (formless death angle), the soul is devoured by the Honkaal. Due to this, there is a great loss of souls.

झूट झूट आधीनपणो रे ॥ झूट गरीबी होई ॥

झूट झूट सो सीळ जत्तरे ॥ या मे न मोख कोई ॥१॥

Remaining humble and to be egoless i.e subservience towards the Lord (Parmatma) does not lead to liberation (moksha). This is because subservience is not a natural virtue. Similarly, displaying humility, maintaining morality, and living an ascetic life are not natural virtues, and therefore do not lead to liberation. All these actions of dependence, displaying humility, morality, asceticism, and Maya (illusion) are false paths to liberation. A wise or meditative person may believe that they can attain liberation through subservience, displaying humility, morality, or asceticism, and that they do not need the natural virtue of natural art (kudrat kala) to attain liberation. However, this understanding is false.

जरणा समझ सरम सो झूटी ॥ झूटी सब चतुराई ॥

अंग नाँव सबही सुण झूटा ॥ ता मे मोख न काई ॥२॥

Being tollerant, understanding the limits of elders, having shame in indulging in low pleasures, being clever in doing all auspicious deeds, being clever in not doing any inauspicious deeds that will cause sorrow, etc., all these 64 auspicious qualities of Maya are false to attain salvation. There is no natural art in any of these qualities of Maya, so no one attains salvation from all these characteristics.

भेक बिध कूंची सब झूटी ॥ झूटा बन का जाणा ॥

झूट ब्रम्ह अेक कर जाण्यो ॥ झूटा सब मिल खाणा ॥३॥

Doing the guise of the six philosophies to become a monk, knowing the key to yoga, becoming an ascetic and going into the forest, knowing the one Brahma (Lord) in all and sitting together to eat food, even eating each other's leftovers, do not lead to liberation. Therefore, all these methods are false for attaining liberation.

मून चुपक क्रिया सब झूटी ॥ झूट दया दुःख भाई ॥

केणी सुणणी सब ही झूटी ॥ यामे मोख न काई ॥४॥

Merely remaining silent, practicing silence, and other such acts, displaying compassion upon seeing the suffering of creatures from elephants to ants, and speaking and hearing the knowledge of the Vedas and scriptures - all these are false paths to liberation. Liberation cannot be attained through these methods.

राम ॥ राम नाम लो, भाग जगाओ ॥

॥ राम नाम लो, भाग जगाओ ॥

राम

राम कथणी झूट अरथ सो झूटा ॥ मुख सूं के सो बाई ॥

राम

राम मस्ती लाय भ्रम तज बेठा ॥ से झूट जग मांई ॥५॥

राम

राम Reciting the Vedas, interpreting the scriptures, memorizing Vedic verses and
राम reciting them without looking at them, being intoxicated and abandoning the illusion
राम of fear of kaal (death angle) - all these signs are false in the world for attaining
राम moksha (liberation).

राम

राम

राम

राम

राम सुभ अंग झूट असुभ ही झूटा ॥ जाँ सूं मुक्ति न जावे ॥

राम

राम पूंथो गुरु प्रेम सो साचो ॥ घट मे नाँव जगावे ॥६॥

राम

राम Maya's (illusion) all good and bad qualities are false paths to attaining Sat-Swarup
राम Moksha (liberation in the form of truth). There is no true liberation in any of these
राम qualities. When a being finds a Sat-Swarup Guru (a true spiritual teacher) and
राम develops true love for them, then the 'Neh-Anchaar ' (the eternal sound) awakens
राम within them. Without this, no moksha (liberation) can be attained through any other
राम illusory means. Instead, one falls into the misery of the cycle of birth and death.

राम

राम

राम

राम

राम

राम

राम के सुखराम बस्त वा पायाँ ॥ पीछे कारण नाँही ॥

राम

राम भावे जिसा कोइ अंग व्हो जनमें ॥ सब आछा जुग मांही ॥७॥

राम

राम Satguru Sukhramji Maharaj says that once the True Name (Nij-Naam) manifests
राम within the body, there is no need for any external signs or symptoms. All the sixty-
राम four auspicious signs are naturally attained. Even if a saint has attained the art of
राम nature but his deeds are lowly, it does not hinder his attainment of moksha
राम (liberation). Due to the power of the Neh-anchaar (eternal sound), all the lowly
राम characterstics of a saint become elevated, both in the present and in the future.
राम This is what Satguru Sukhramji Maharaj said.

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम

राम