

राम ॥ राम नाम लो, भाग जगाओ ॥

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॥ पदराग बिलावल ॥

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ओ तेरे क्या न्यांव है

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Oh Lord, what kind of justice is this?

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ओ तेरे क्या न्यांव हे ॥ सुण लीज्यो सांई ॥

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नुगरा नर राज स करे ॥ जन भिखण जाई ॥टेर॥

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Oh Lord, you are the creator of the universe and the origin of all living beings. You are the one who nourishes all, yet how is your justice so unfair? The one who you have created and protected in the womb, the one who does not worship you, the one who commits the lowest of deeds from the bottom of the gutter, he enjoys all the pleasures like a king or an emperor. And the one who is pious, the one who truly worships you, he suffers all the sorrows from the lightest to the heaviest. He does not even get enough to eat to fill his stomach. He has to beg for alms to fill his stomach. Oh Lord, how is your justice so unfair?

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जन दुखियाँ तो हि भला ॥ मेरी भगत कमावे ॥

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अमरा पुर ले जाव सूं ॥ जुग जुग सुख पावे ॥१॥

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The Lord said, "My saint is unhappy and suffering, but even then, it is good. He is earning devotion to go to the land of great happiness. I will take him to Amarpur the immortal realm, where he will enjoy eternal great happiness for ages and ages."

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जन कूं माया राज द्युं ॥ तो सबही मुज माने ॥

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नरक कुंड खाली रहे ॥ जुगमें कुण जामे ॥२॥

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If I give Maya (here maya means worldly pleasures) to my saints, then even these wicked, lowly, and sense-indulgent beings will worship me for wealth and Maya. But I have impartially judged and created the eternal world for the saints from the beginning, and the hellish pit and the eighty-four-lakh species (great suffering) for these wicked, lowly, and sense-indulgent beings. If I were to take these lowly beings to the eternal world as well, then who would I put in the hellish pit and the eighty-four-lakh species that I have impartially created in the world? Therefore, the hell that I have created will remain empty. Similarly, who will be born in the eighty-four-lakh species?

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In this way, the Lord answered the questioning saint. This answer fully resolved the doubt of the questioning saint. This answer was not given for all beings, because the Lord wants to take all beings to the supreme abode. This answer should be the solution to the questioner's context and should not raise doubts about devotion.

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राम देऊं तोई लेवे नहीं ॥ मेरा जन माया ॥

राम जा सुख जाण्या पीव का ॥ जा ने ओर न भाया ॥३॥

राम Even if I want to give wealth and material possessions to my saints, they

राम do not want to accept them. They would rather remain hungry than to

राम accept anything that would hinder their devotion, create obstacles, or

राम destroy their nature of devotion. Just as a woman who has known the

राम true happiness of her husband has no interest in jewelry, clothes, going

राम for outing, etc., like other women, and does not find joy in them, even if

राम the husband tries to bring interest in these things in his wife, she does

राम not find interest in them. In the same way, no matter how much I give

राम worldly pleasures to my devotees, they do not find joy in the pleasures of

राम worldly attachments and vices.

राम माया भगती अकटी ॥ भेळी नहि रे हे ॥

राम इण कारण सुखराम के ॥ जन कूं दुख देहे ॥४॥

राम The devotee does not feel like enjoying even a bit of the pleasures of

राम wealth and possessions from Maya in the face of the joy of the pleasures

राम of the Supreme Lord. On the contrary, the pleasures of wealth and

राम possessions from Maya seem insignificant and worthless, and there is a

राम sense of weariness in enjoying these pleasures.

राम The devotee is content with whatever the Lord keeps him in, whether in

राम the pleasures of Maya or in sorrow. Joy continues to arise within him.

राम Therefore, this devotee does not make even the slightest effort to

राम acquire Maya, but does not hesitate to make any effort, no matter how

राम great, for devotion.

राम By the nature of the saint, both devotion and wealth and possessions,

राम which are opposite things, do not reside together in the homes of saints.

राम Saints continue to experience the joys of devotion and the sorrows of

राम Maya, and these sorrows are felt by the world, but these sorrows are not

राम felt even a bit by the saint. On the contrary, the saint feels that he is very

राम happy, says Satguru Sukhramji Maharaj.

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