

The Supreme Truth
God



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The Supreme Truth God

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Preface

Dear Readers,
Pranam ji !

This short Book in your hands is compiled & written by Kumari BABLI with Grace of God. Satguru Shri Sarkar Sahib has helped her to recognize the Supeme Truth 'God' and Shri Rajan Swami has given inspiration to write the basic fundamentals of Shri Nijanand Darshan in short way.

This book is written in Talkative language no literary words of English are used. There may be mistakes which may kindly be excused.

Introduction

This book is about '**The Supreme Truth God**'. Every human being wants to know about God. Who is God? What is God? What is its **Swaroop**? Where he lives? How can we meet God or see God? Whether God will come on this earth?

God is Love & Love is God. **The Supreme Truth God** is ONE **Raj ji**. He lives with his beloved Shyamaji and Divine **Souls** in Paramdham. In Paramdham in the centre there is a Palace called **Rang Mahal**. All around the Rang Mahal is the 25 Places for entertainment that is called **Twenty Five Pakshas** of Paramdham. In Rang Mahal there is a place called **Mool Milawa** where God sits on a Golden Throne. **Satguru** help us to meet the God by Meditation and tells us about the God in this **Universe**.

In this book **Shri Nijanand Sampradaya Padhati** is written, which reflects Tartam knowledge from the view point of the Hindu Scriptures.

Three different powers enter the body named as **Krishna**. The power of Supreme Truth God enter the Krishna body for eleven years and fifty two days in Brij as **First Krishna**. After that the Gauloki Power enters Krishna in this Universe as **Second Krishna**. **Thirdly** only the power of Lord Vishnu worked in Krishna body.

In all the scriptures it is predicted that the God will come in this Kalyug. So the **God has come** with Supreme Wisdom.

The Supreme Truth God

The Supreme Truth God is only One. God which relates to one community is not a God. If we are Hindus, Muslims, Christians, Sikhs e.t.c., that is by body not by soul. God is for all. In its true sense, the God is addressed such as Parbrahmn, Puran Brahmn, Uttam Purusha, Prannath, Aksharateet, Sachidanand, Allah or Khuda.

The God is truth and will never die. This world will vanish and all the substances whether having a form or with-out form are perishable. We all will die one day. There is no God in this world. The God has made this world. We are all made by God. God is Truth, Sat (सत्) but this world is untruth. The God is alive (चेतन) but this world is unalive. In this world we are all unhappy, full of sorrow, where there is God there is happiness-Bliss-Anand hi Anand. Without any religious book we can not define God. The definition of God is (सच्चिदानन्द) Sat+Chit+Anand= Satchidanand. God is as pure consciousness (Chid-Ghan-swaroop) that is lovingly called Shri Raj ji which literally means the Lord of Lords and the King of Kings.

We have a form, we have a face, legs, hands, body all. The God has been called as Shudh Sakar, having a beautiful form full of noor-hi-noor. The God is not in this universe. This universe is called Kalmaya. Above this universe is Yogmaya and above Yogmaya the universe is called Paramdham. Yogmaya and

Paramdham never vanish. Supreme place is composed of Light and lustre. Even the birds and animals- Sun and moon are composed of noor hi noor. In the centre of Paramdham there is a palace called Rang Mahal, where Puran Brahm Parmatma lives. God sits on the Golden throne (Singhasan) with his beloved Shyama ji. The divine dress has been fitted on Lord's body, long white shinning kurta called Jama and orange chudidar pyjama called Ejar. And Shyama ji is dressed in a reddish orange beautiful saree. We cannot see the God because the God's place is too bright full of noor, it is difficult for us to bear that light.

Once the Moses pagamber went and stood upon the rock and spoke loudly..... O God-Where are you? I want to see you. From the sky the voice came-Moses look at me. Some dazzling light was focussed on Moses eyes. It was difficult to see the direction from where it was coming. Moses fainted, Gods light and lustre was too bright to bear. We can only see the God by meditation which is called chitvani (चितवनी).

All the religious books say-God is only one, only the difference of language just like the Hindi speaking people says I want आम, English man says I want mango, Gujarati says I want kerī (केरी). Language is different but the thing they want is the same.

In the same way the Hindu says,
एको ब्रह्म द्वितीयो नास्ति ।
means The God is one.

Christian says Supreme Truth God is only one.

Muslims say- कुल हूँ अल्ला अहद
means- The God is one.

Sikhs say- नानक एको सुमरिए ।
means: Worship one, God is one.

All the religious books pin point towards the same truth. There are three universe (Brahmand).

- 1- Kshar Brahmand.
- 2- Akshar Brahmnand
- 3- Aksharateet- Uttam Pursha the Supreme Truth God.

The perishable universe of Kalmaya in which, we all are living is Kshar Pursha. Beyond Kalmaya is the eternal universe of Akshar Brahmn, Yogmaya, the imperishable power. He is the truth form of the Aksharateet Brahmn, the Supreme Lord. In a moment Akshar Brahmn can create and destroy several universe. And above this universe is the Paramdham of Aksharateet. Sachidanand Supreme Brahmn where He lives with his beloved Shyama ji and twelve thousand divine souls.

In Geeta chapter fifteen it is written that-

द्वाविमौ पुरुषो लोके, क्षरश्चअक्षर एवं च ।
उत्तम पुरुषस्तवन्य परमात्मेत्युदाहृत ॥

There are two Purshas Kshar Pursha means perishable and Akshar Pursha is imperishable and the third Pursha is Uttam Pursha Aksharateet which is only the God.

In Quran same statement is there.

ला इलाह इलिल्लाह, मुहम्मदुर्रसूलुल्लहि

ला means Kshar Pursha will vanish इलाह means Akshar Pursha will remain and अल्लाह means Aksharateet the Supreme Truth God.

The meaning is same but the language is different.

Sikhs also believe in one God. Their book says:

क्षर से परे अक्षर से पारा, वाहि पुरुष का करो विचारा ।

परम पुरुष का हूं मैं दासा, देखन आया जगत तमाशा ॥

Here also Kshar, Akshar and Par Pursha has the same meaning.

Now Christians who believe in Bible. Bible also tell about three Purshas.

1. God
2. Creator

3. Supreme Truth God.

1. God is for Kshar- perishable.

G- Generator- Brahma generates the world. He gives birth to Jivas.

O- Operator- Vishnu operates giving food and clothes to all Jivas.

D- Destructor- Shiva ji destroys the Jivas when he wants. In Deluge-Maha pralaya Kshar will vanish in a moment.

2. Creator is for Akshar Pursha-Yogmaya and it is imperishable.

3. Supreme Truth God is Aksharateet in Paramdham which is full of noor hi noor.

In Hindu scriptures it is written that there are 14 realms- means- 14 loks. In Quran it is written that there are 14 Tabak. Where we are living is called mriytyu loka in Hindu books and in Quran it is called Nasoot. Six loks are upper from bhū or mirtyu loka and seven loks are below where we live. Last is the Paatal. In Quran Paatal is called Tahat-ul-sara. The 14th loka is Vaikunth-Satloka where Brahmā-Vishnu-Mahesh live.

In Quran Vaikunth is called Malkoot. Akshardham is the sat part of Aksharateet and in Quran it is called Jabroot. Paramdham is called as Lahoot.

The Greatest is Love **God is Love & Love is God**

The Bible speaks of Love. It says “ God is Love and Love is God. Whoever lives in love lives in God and God lives in him.” Here it confirms what we learned from the holy Kuljam Swaroop that Ishak is the true form of the Supreme Lord and, those living in that love for the Supreme God are no one else but the Brahmn Srishti souls. The Lord has descended on this earth to awaken His souls. He came, not because we loved Him, but that He loved us because of our direct relationship with Him.

In the light of the Divine wisdom we can learn about different categories of love, which is often called by the term Ishak.

The following are the four categories of Ishak.

1. **Ishak-E-Hirsi-** Love with physical world concerning material and sexual enjoyments e.t.c.
2. **Ishak- E-Nafsi-** Love with eyes and Heart, as was done by Hir and Ranjha, Sashi and Punnu.
3. **Ishak-E- Hakikat-** Unparalleled Love with single-minded devotion offered to God, as was practiced by Mira Bai, Raskhan, Surdaas e.t.c.
4. **Ishak-E-Marfat-** This is also an unparalleled love with single mindedness. However, only the Supreme Lord Aksharateet can express this Love

towards His Blissful components- the Brahm Srishti souls.

The flow of Ishak-E-Marfat is perfectly mutual like an ocean and its waves, the Sun and its rays. All the Divine sports of Supreme Heaven Paramdham are nothing else but the cause and effect of Ishak-E-Marfat.

Even after completely understanding the Supreme Tartam wisdom, both Jiva Srishti and Ishwari Srishti souls are unable to practice Ishak due to their relationship with Kshar Purusha and Akshar Brahm respectively.

We call our God by loving name such as Shri Raj ji or shri Raj Shyama ji. The word “Raj” means the one who is self luminent, the one Ultimate Reality, the King of Kings and the Lord of Lords. Sundersath ji’s must understand the very special nature of their relationship with Shri Raj ji.

Supreme Truth God may be the God or Prabhu for the entire world but for soul (Atma). He is her Dhani- her spiritual Husband.

God may be the King of Kings and Lord of Lords for the world but to soul-He is simply her sweet Heart, soul is nearest and dearest soul is a blissful part of Shri Raj ji. Soul relationship with Raj ji is like wife not motherly, fatherly, friendly or servantly.

In the Bible, it is written- the Lady (soul) is waiting for her beloved, the Lord.

She gets herself ready for Him, make herself beautiful, removes all impurities, she knows that He will come one day and receive her in His arms pick her up from this world.

The soul is a bride Unless she meets her bride groom, the Supreme Lord, her stay in the world is useless, wasted- incomplete. Her life will be complete she will be totally full-filled when she meets her Lord and experience His grace.

God is Love and Love is God. The souls in human form are expressions of His love (Ishak). Such souls are always soaked in the ocean of His divine Love (Ishak) and Love their Lord like a virtuous us and pure wife (Pati-Vrata dharma).

A path that takes billions of years can be crossed in a moment with love. Once the soul develops love, her inner eyes open. Once this love develops in our heart, self-realisation occurs very quickly. What ever is touched by this love becomes eternal “Panth hovey kot kalap, prem pohonchavey miney palak”.

With love, first you realise God and your true home (Paramdham) then immediately you will experience eternal total bliss.

The souls want two things in life. Oh Shri Raj Please come to me-let me see you and talk to you. That is all Ishak. Please fulfill my desires, let me stay forever at your Lotus feet.

Satguru

This world is like a dream- maze created by maya. Our Atmas (souls) have descended to this world from Paramdham to see this beautiful play of Maya but we have forgotten all about the Paramdham where we live with Shri Raj Shyama ji in happiness. Our house Rang Mahal- our Mool- Milawa where our par-atmas, our real bodies are seated in front of lotus feet of Shri Raj Shyama ji.

Now how can the forgotten souls know about the real house. They will know every thing by Satguru. With out Satguru we will not be able to meet the God and we can not achieve the goal.

There are so many Gurus. There is a big difference between a Guru and a Sat-Guru.

**Guru Kanchan guru paras, guru chandan parman.
Tum Sat-Guru dipak bhaye, Kiyjo jo aap saman.**

In other words, there are three types of Gurus.

1. one Guru is like a mirror (Kanchan). This Guru tells and helps us in removing our negative qualities by examining our behaviors. By mirror every thing is clear, where in the face is black lines e.t.c. We can know where we are wrong, and we can improve.

2. Second Guru is like a “Parasmani” which can transform the worst corroded (rust) metal into gold simply by its contact. This Guru removes us from darkness, purifies us through knowledge and love. He helps us to realize the true value of our human life.

3. Third guru is like “Chandan” the sandalwood that spreads its fragrance in the surrounding area. This Guru also spreads the fragrance of love and peace where ever he goes.

Satguru has got different Qualities. A Sat-guru, is the one who makes those coming in his contact the same as himself. He is like a candle lamp, from which many other unlighted candle lamps can be lit up and all of them with equal brightness. None can differentiate who is Sat-Guru and who is Sunder Sath.

Kanchan, Paras, or chandan type Gurus cannot make others exactly same like themselves. Satguru will give all his knowledge he has to others and makes them exactly like himself.

We need a Satguru who knows the true meaning of this world. He should be able to answer all our questions, clarify all our doubts. We need God’s Grace to find such a preacher. The world is full of liars, cheaters. In this kalyug how can we find a true teacher.

1. God is pure Love, pure truth, pure Bliss. A Guru who is in contact

with God has the same qualities, the Satguru him-self should have a huge very large love for God and should be able to give the same love to all of us. He loves all but hates none. He is not selfish and he does the work for the benefit of the world. Once we find such a teacher, then it is not difficult to find God.

2. True Satguru can give us true knowledge all about the Supreme Brahmn. Satguru talks of unity of religions. Satguru studies and understands all the religious books and loves all equally. All religious books say the same truth. The Supreme Truth is one. God is for all. Satguru should be able to tell that all the books are saying same.

3. True Satguru will explain about this perishable universe Kalmaya and will tell about the above universe Yogmaya imperishable and above that is the universe Paramdham never vanish full of noor hi noor.

4. True Satguru will tell us about the Maya- Mohini Shakti, very powerful which prevents man from seeing the truth.

Satguru can open our eyes. The human life is very precious. We got this birth going through 84 lakhs births in different species.

The human form is a gift from God. Do not misuse it. Do not waste this golden chance. Man's basic needs are minimal. Just three square meals a day, few clothes and a roof over his head. But the man's desires are limitless and he

does any thing to fulfil them. The mohini shakti is very powerful, that is why the jivas are unable to know about the Supreme Truth God. Only in human life we can know about the creation of this world and Supreme Truth God. And with true Satguru's Grace, one can relieve from cycle of birth- death and rebirth.

5. Satguru helps us to recognize the Supreme Truth-God, his Swaroop, has been called Shudh Sakar, having a beautiful form- His dress, His Singaar. And will tell about his abode-dham where God lives with his beloved Shyama ji and divine souls. He will tell us all about the Leela he plays with Shyama ji and souls.

6. Satguru wants to make us pure and clean and obtain true bliss. He does not want us to be miserable at all. He wants to give us “Tartam Gyan” the knowledge of the self.

Like soap, this will wash away this layer of Maya that is covering us like dirt, when the heart becomes pure then only we can meet the Lord and get His bliss.

7. Satguru will show us the error of our ways. Sometimes, he may even scold us, speak to us in harsh language.

The same thing happens when you clean a very dirty garment. You have to rub it hard, wash it repeatedly, even beat it. You have to put it in extremely hot water with strong bleaching chemicals. Similarly, when our soul is totally covered with sins, the Guru has to use strong means to cleanse our mind so that

the pure nature of the soul shines through.

8. Do not attach to the body of Satguru. We should worship his knowledge, his spirituality. One who looks Satguru as his human body and gets attached to it will remain here. But one who sees his soul, will attain His bliss-Anand hi Anand.

9. Satguru will take us away from this false world to the true blissful state. He will attach us to the Supreme Lord in such a way that the bonds will never break.

10. True Satguru is one who always stays away from the worldly miracles and follows the path of seeking eternal Bliss.

Let us devote ourselves to Satguru. Let us follow his advice. Let us spread his message far and wide because that is true service to the Satguru.

The Souls

If we see this world, this world is full of human beings. Some are children, some are young, some are old, here and there birds and animals all are seen. All these bodies are made by 5 elements called 5 Tatva. And in these bodies there is a living spirit called soul. The bodies are destroyed but the souls go under the cycle of birth, death and rebirth. The soul gets human body after going through 84 lakhs births in different species. The souls go under the cycle of birth, death and rebirth are called Jivas.

Brahmn Srishti-atmas-souls are descended into this world from Paramdham and penetrated into Jivas, combine with them and forget all about their real abode.

In the same way Iswari Srishti souls penetrated into Jivas.

Thus, three categories of souls are explained in various religious books.

Now, see three categories of souls are explained in Atharva Veda in Hindus. These are named as

- 1. Jiva Srishti**
- 2. Ishwari Srishti and**
- 3. Brahmn Srishti (Atmas)**

Jivas are linked with Vakuntha-Nirakar. Ishwari Srishti are linked with Yogmaya and Brahmnn Srishti are linked with Supreme Truth God- Paramdham.

The Holy Quran describes these souls as

- 1. Aam**
- 2. Khaas and**
- 3. Khasal Khas**

The Holy Bible also speaks of three categories.

- 1. People of flesh.**
- 2. People of water and**
- 3. People of Spirit**

Saint Kabir in the same way has described them as

- 1. Jiva**
- 2. Hans and**
- 3. Param Hansa.**

A Jiva, being linked with Kshar Parusha (Adi-Narayana) is regarded as false because when this world is destroyed in mahapralaya the jivas are also finally finished.

On the other hand Atmas-Brahmn Srishti, being linked with the eternal

Supreme Brahma, is regarded as true soul.

Kuljam Swaroop links jiva, the living spirit with perishable Kshar Pursha where as atmas are linked to eternal Supreme Brahma Aksharateet.

According to Srimad Bhagvad Gita, Jiva is particle of the Kshar Purusha while Jiva needs liberation from the bondage of birth and rebirth. Atmas being the part of Parmatma are freed from all worldly bondage.

Jiva can not exit the cycle of birth and rebirth. According to Shri Prannath ji even practising the best possible karmas or practising any of the nine ways of worship, will not enable the jivas to cross the boundries of Vaikunth. This is possible only through the help of Divine Tartam Knowledge. And by God's grace they will be librated from the cycle of birth and death. Atmas descended in the Jivas already born and when Atmas are fully awakened then they go to Gumat ji Muktipith in Panna Ji the Holy world Shrine of Lord Prannath. They wait for all other atmas until the time of Final Dissolution called MahaPralaya.

Ishwari Srishtis, by the nature of their origin from the imperishable Akshar Brahmnn, are eternal but, their abode will not be in Supreme Lord's Paramdham. Their abode will be in the eternal domain of Yogmaya.

These Srishties are known by their actions and nature.

The Jiva Srishti is involved in worldly affairs and consider Tartam as a Mantra. Just by reciting it or just by reading the Kuljam Swaroop without really understanding it.

The Ishwari Srishti souls will consider Tartam as a complete source of Spiritual Knowledge.

They will learn every thing about Kshar, Akshar and Aksharateet Paramdham. They will return in Akshar Brahm'n's Yogmaya.

The Brahm'n Srishti souls will consider Tartam as a total source of Nijanand as the ocean of bliss. They will attain the eternal happiness, bliss, Anand hi Anand and will return to Aksharateet Paramdham.

Atma is related to ParBrahm'n like Sun and its rays, or like ocean and its waves. The life-spirit that is present in every living being is called Jiva. Where as, atmas, when they visit this world, they choose the company of the specific Jivas to experience this worldly drama. Jiva and atmas are the two birds seated on one tree called a human body. One is engaged in Karmas while the other atma acts simply as to witness- says Manduk upanishad.

The Three Universe (Kshar, Akshar and Aksharateet)

The Supreme Truth God is only one but the people do not know about Him. They worship God just to get small favours. They ask for material goods-wealth, joy, success e.t.c from Him or they go to different Priests and Sadhus and ask for their blessings so that they may fulfil their wants- requirements, acquire this or that.

There are so many Gods in this universe. Surya- the God of Sun. Varun- the God of water. Brahma- the generator, Vishnu- the operator and Shiva- the destroyer. We see Laxmi- the Goddess of wealth, Sarasvati- Goddess of knowledge, Kali- Goddess of destroyer of demons. People worship Ganesh, Durga Mata, Ram, Hunuman, there are so many Gods. People do not know about one God, what so ever they know they do. **To know about the Supreme Truth God we should know first about the three universes, three srishties. The three universe are Kalmaya, Yogmaya and Paramdham.**

This universe is called Kalmaya Kshar Pursha and this universe is perishable. This universe is like a dream and Above this universe is called Yogmaya and this is imperishable called Akshar Purusha. Above that the universe of Paramdham- Aksharateet- that never vanishes- composed of noor hi noor.

Now the question comes how this universe in which we are living is created. Akshar Pursha-the imperishable power. He is the Truth form of the Aksharateet Brahma, The Supreme Lord. In a moment Akshar Brahma can create and destroy several universes.

Think there is no universe. First of all Adi Narayana appeared in this universe just like we dream and we see the Negative form. Just like one King dreams and he sees negative king in the dream. The Adi Narayana originates from the Su-Mangla Shakti situated in Sablik Brahmnn in Yogmaya. The surat or the creative spirit of Akshar Brahmnn penetrated into the Adi Narayana which is the dream form of Akshar Brahmnn (Avyakrit Brahmnn's mind) the creator of this universe. This process of creation is done through Mool Prakriti and Chidanand Laheri.

Adi Narayana said- I am one- want to be many. With this feeling Brahma, Vishnu, Mehesh appear and all jivas- creatures- are constantly created and involved in cycle of birth, death, rebirth. The maya (Moha Tatwa) not only covers this universe but even goes beyond all 14 worlds. All 14 worlds are surrounded by 8 envelops called (अष्टावरण) 5 elements (5 तत्त्व) Tatwas earth, water, fire, air and ether plus three cosmic Aspects- mind, intellect and ego. This world is called (मृत्युलोक) mrityu Lok and other 7 below and 6 above this world. The world is created of five elements (तत्त्व) earth, water, air, fire and space and three gunas- Sat, Raj and Tam. Millions of Jivas are then created to live in these worlds. When

the dream finishes, then the deluge (महाप्रलय) comes, the end of the worlds occurs, all these five elements three gunas, 14 worlds are destroyed in a moment. All the jiva's chetan power goes into Adi Narayan and Adi Narayana Surat return to Sumangla Shakti situated in Sablik Brahm in Yogmaya and the worlds are vanished.

In the Suksham (सूक्ष्म) of Sablik there is Chidanand Lahari Pursha who desires to create and destroy the universe. But the Sthul (स्थूल) of Sublik has the power to create and destroy the universe.

Maya has succeeded in keeping us in this stage of deep sleep (ignorance) for thousands of years. This state of ignorance deep sleep is called Nirakar or shunya, where the jiva cannot see the Supreme Lord.

Above this universe is the world called Yogmaya Akshar Pursha. This universe is divided into four parts. The four aspects of Akshar Brahm's inner senses (Antah-Karan) (अन्तःकरण). These are the four tiers.

1. Sat Swaroop Brahm (अहंकार) cosmic- ego-swaroop.
2. Keval Brahm (बुद्धि) intellect-swaroop.
3. Sablik Brahm (चित) reflection-chit swaroop.
4. Avyakrit Brahm (मन) mind-mana's swaroop

Sumangla Shakti is situated in Chit Swaroop has a power to create and destroy the universe.

The Brij Leela was played in Kalmaya but it becomes immortal in Sablik Brahm. Raas Leela was played in Keval Brahm but it becomes immortal in Sablik Brahm. In the end all the 14 worlds will attain eternity in the Yogmaya according to their stage.

When ever a new divine sport is played in Yogmaya, it becomes permanent akhand. In Yogmaya there can be additions but nothing can be subtracted once added. For Example Brij and Raas.

Above the Yogmaya there is a universe called Paramdham composed of light- and lustre, noor hi noor. No sorrow- only bliss- happiness- Anand hi Anand. God lives with his beloved Shyama ji and divine souls, having a beautiful form. They are dressed with different beautiful sarees, garlands and ornaments. Their bodies are composed of noor hi noor. Every thing exists in Paramdham- never vanishes. Shri Raj-Shyama ji and their souls, have descended to this world only by surta, power of concentration, but in reality their par-atma's (real bodies) are in Paramdham.

Think of this example-

Imagine yourself standing on the bank of a lake, and looking at your reflected image in water. Think of your reflection in the calm waters. You do not go inside the water but your reflection comes from the water. Exactly, the same

way Par atams (real bodies) are there in the Mool Milawa only the soul-surtas have descended to this world. And now they have forgotten all about Paramdham and their real bodies.

The human life is very precious - You have got this birth after going through 84 lakhs births in different species- stages of development (evolution). Only in human life, we can know about the creation of this world and Supreme Truth God and with God's grace one can relieve from cycle of birth-death and rebirth.

Three Krishna

In Paramdham in the centre there is a palace called Rang Mahal where the God lives with his beloved Shyama ji and divine souls.

Shyama ji and the souls could not realize the greatness of the Lord and they expressed their strong desire to experience Akshar Brahm's creation and Akshar Brahm also expressed his desire to experience the Blissful sports of his Lord. The Lord commanded Akshar Brahm to create the universe of Kalmaya for two reasons. First, to satisfy the desire of the souls and Akshar Brahm. Secondly, to decide whose ishak or love is greater-either of souls or the Lord's.

This was necessary because such an experience is not possible in Paramdham or Yogmaya. Such experience can only be possible in Kalmaya's Brahmmand where there is a sense of separation.

This universe-Kalmaya was created. Lord Vishnu took birth in Mathura at midnight, in the jail of Kansa. Vasudev carried the new born child to Gukul at Nand-Yashoda house. In the morning the soul of Akshar Brahm and the Raj ji's Divine power Josh or Aavesh descended in Lord Vishnu's body and name given to him Krishna (**First Krishna**). The souls of Paramdham descended in the bodies of Copies in Brij. Shyama ji got the name as Radha. As soon as the souls descended in Brij and Gokul, they were excited to meet their Raj ji from whom they had

just separated. They did not know why they were attracted towards Lord Krishna. They were in divine love with Raj's but did not remember the past. 24,000 Ishvari Srishti souls called Kumarica were also there in Brij just to see the Leela. But they have not experienced the divine Love of Paramdham.

Brij Leela continued for 11 years without any separation. As time passed, the souls (Gopies) could not devote as much time to play with Krishna. Krishna decided to show them the pain of separation. They did not talk with or see each other for 52 days. When the pain of separation in Brij reached to peak, the Lord Raj ji left this world and went into the divine plane of Yogmaya. In Yogmaya Raj ji's divine power Josh or Aavesh and Akshar soul enter into the divine new body made called Krishna. Shri Raj ji started playing on the flute in order to call Gopies who were in fact the souls from His own Paramdham. Listening to the flute's sweet voice they came out from their houses leaving what ever they were doing. The world was deluged. The souls ascended to the divine plane of Keval Brahmmand prepared for Raas Leela in Nitya Bridavan. 12,000 souls of Paramdham enter the newly divine bodies, 24,000 Ishvari Srishti souls also reached there and two Ishvari Srishti souls entered into one body of Brahmnd Srishti. They also wanted to see and experience the Love of Raj ji. The Raas Leela began. Souls had come to this world because they had desired to experience the sorrows and joys of maya. They experience a state of bliss in their union with the Raj ji in Brij and Raas. Now it was necessary to make them experience sorrow as well. Akshar Brahmnd was also so lost in merry making that he forgot why he had come to this world. Shri Raj ji withdrew His special

power- Josh from the body of Krishna. As a result, Akshar was awakened in His own form and the gopies woke up and were greatly distressed when they did not see Shri Raj ji. They looked for him every where but could not find him. They went mad and asked the trees and the leaves where is Raj ji ? At last all the gopies played a Drama in which Indrawati played the flute, acting as she was Raj ji. Shri Raj ji once again appeared before them. Thus the souls were again united with their beloved and Akshar Brahmnn was back to Akshar Dham and souls were back to Paramdham. The Brij obtain eternity in Sablik Brahmnn and Raas was played in Keval Brahmnn but Raas Leela became immortal in the mind of Akshar brahmnn in Sablik Brahmnn.

Kalmaya universe was already deluged, the universe was created again in the same pattern. No body knows that the world was again made. This present universe is the new and the exact copy of the previous one (Brij) and has been put into continuation from where it was ended. Brindavan was made in this world where we are living now is reflection Raas Leela (Pratibimb Raas Leela).

In Avyakrit there is a place of vedas, when reflection of Raas falls upon Avyakrit Brahmnn, the vedas pray to God that they also want to enjoy in Raas Leela. Then God answers them that you are in Man's form, come to Brij in ladies form for playing the Raas. Then 12,000 ved Richa sakhiya went to Brij and 24,000 Kumarica Jivas from Yogmaya came to Brij. Total 36,000- Sakhiya enjoyed the Raas of 6 months for one night, the Gauloki power and Banke Bihari power (Josh) from Sublik Brahmnn came in the Kalmaya to play Raas Leela.

From Gokul Krishna went to Mathura to free Vasudev and Devki promising Radha, the Gopies and Nand Baba of his return. However, he did not do so. Upon freeing them, He went to river Jamuna for a bath and wore a new Kingly dress and sent his dress to Radha through Vasudev as a token of His memory. At this time, the power of Gaulok and Josh of Banke Bihari returns to its original abode in Yogmaya. As a result, in the body of Krishna, there remained only the power of the Vaikunth Nath Lord Vishnu. On his way to Dwarika, when Jara Sandha attacked Krishna he had to summon back all his powers (Sankha, chakra, gada and padma) from Vaikunth and settled in Dwarika. Later, Krishna (Vishnu) kidnapped Rukmani (Laxmiji) and married her due to their original relationship of Vaikuntha. The same Vishnu Krishna, who is the main character of the Maha Bharat, preached the Holy Geeta to Arjuna. Shri Krishna went back to Vishnu Lok after a period of one hundred and twelve years, during which time he freed the world of wickedness.

Three Krishna

1. First, In Vishnu body enter the Supreme Lord's power (Josh or Aavesh) with Akshar soul for 11 years and 52 days in Brij.
2. Second, the Gauloki power with Banke Bihari Aavesh power in Krishna in this universe.
3. Third, only the power of Lord Vishnu worked in the sports of Dwarkapuri.

Rang Mahal

Rang Mahal is in the centre of Paramdham. In Hindu religious books it is written about the palace Rang Mahal. In Quran also it is written about the Throne (Singhasan) where The Supreme Truth God is sitting. In Sikhs books- In Guru Granth Sahib (गुरु ग्रन्थ साहिब) it is also written about the palace.

अति ऊँचा ताका दरबारा ।
अन्त नहीं कछु पारा वारा ॥
कोटि कोटि कोटि लख धावे ।
इक तिल ताका महल ना पावे ॥

It is very difficult to meditate that palace to see the God only because of His bright light. We all are not able to bear it.

It is a palace of Nine floors. The first floor is one floor up from the ground. To reach first floor, we climb 80 steps 20 landings- (chanda). 4 steps one landing. On the stairs there are beautiful carpets of different colours. The Dham door is made of mirror.

1. In side, on the **first floor**, after 28 pillars chok, there is a first square haveli called Rasooi ki haveli. It is a cooking and eating area. On the right side - North side, there is a room called Shyam mandir-Rasooi Ka Mandir. There is a

stairs room attached to Shyam Mandir from where we can go upstairs. Attached to stairs room is Shvet mandir. It is of white colour. In the first floor, after crossing four square havelies, fifth haveli is round haveli called Mool Milawa. The meeting place for souls and Shri Raj Shyama ji. That is the place where Shri Raj Shyama ji sit on the golden throne called Singhashan and all the souls are seated very close hand in hand in front of their lotus feet. From there the souls of these noori bodies have descended to this world to see the play of Maya.

2. In the **second floor** in the north, there is an area where 12,000 mandirs are made of mirrors designed walls. It is made to play hide and seek games. Sakhies (souls) enjoy the game not finding the real bodies because of the mirror walls.

3. The **third floor** is built with a large viewing gallery (Zarokha) and a Varandah (Padsaal). Shri Raj Shyama ji and souls come here in the morning. From here, standing before the gallery and seeing down, Shri Raj Shyama ji offers their love of sight to all animals and birds, to all the beautiful gardens, forests-all the creatures. Shri Raj also offers His love of sight to Akshar Brahm when he comes to ChandniChok for Darshan. The souls prepare the perfect Divine Couple Shri Raj Shyama ji with all kinds of beautiful ornaments and jewellery. There are two rows of 12,000 mandirs of shingaar made for souls. They go there to make up their shingaar. Shri Raj Shyama ji take their breakfast and lunch at this place called padsaal and also enjoy the dance of Navarang bai with music. In the afternoon Shri Raj Shyama ji takes rest in the Neela-peela

mandir and at 3 o' clock after dressing Shri Raj Shyama ji with Sakhiyas goes in the sukhpaals to enjoy where ever they want to go.

4. On the **fourth floor**, in the fourth square haveli is used as the floor for evening dance programme. In that haveli the mandirs of north are made of yellow Pukhraj colour. South mandirs are made of Red Ruby colour. West mandirs are made of white diamond colour and there is no mandirs in the east. Instead of mandirs there are pillors of green colour. The place is called dehelan. Shri Raj Shyama ji sits on the golden throne to see the dance and enjoy by giving eternal bliss to all the sakhiyas.

5. The **fifth floor** is mainly used as the sleeping floor. Shri Raj Shyama ji's mandir is in the centre called Rang Parwali mandir made in red colour. There are 12,000 separate mandirs around the Rang Parwali Mandir made for Sakhiyas for sleeping. At night in their rooms Shri Raj ji give all the souls equal love and bliss.

6. In the **sixth floor**, in the dehelaan, where the pillars are made in between the mandirs of shingaar there Sukhpaals are placed. When ever Shri Raj ji orders, they go there for service of Raj Shyama ji. In the 28 pillars chok there is a very big plane placed called “Takhtarva” (तखतरवा) in which all the 12,000 Sakhiyas sit and go to the far places for entertainment.

7. In the **seventh floor** in between the rows of mandirs place called dehalaan

where there are pillars, there are swings to play. The two way swings where two clapping are done. Total numbers of swings are 12,000.

8. In the **eighth floor** inbetween the rows of mandirs place called dehalaan where there are pillars. On the pillars are swings to play. The four way swings where four clapping are done.

9. In **ninth floor** there are Varandas made instead of first 6,000 mandirs row all around the Rang Mahal. Throne and chairs are placed all around where Shri Raj Shyama ji and sakhiyas come and sit and see all around. This is the viewing floor from where the beauty of the entire paramdham can be seen and enjoyed.

The roof has excellent gardens, fountains and sitting areas with flags on their domes. There is a very large platform in the centre where Shri Raj Shyama ji and souls enjoy sitting on the throne and chairs. They enjoy in the Chandani Night all together.

Mool Milawa

There is no God in this universe. This universe is perishable called Kshar Purusha. Above this universe is called Yogmaya - Akhar Purusha and it is imperishable. Above that the universe is Paramdham -Aksharateet. In the centre of Paramdham there is a palace called Rang Mahal. In the Rang Mahal God lives with beloved Shyama ji and his divine souls. God has been called as Shudh Sakar, having a beautiful form full of noor and lustre. Paramdham never vanishes and the Supreme place is composed of Light and lustre. Even the birds and animals, Sun-moon, all are composed of noor, His light and lustre. Around the Rang Mahal there are beautiful gardens, beautiful forests, places of entertainment. The gardens are full of beautiful and sweet smelling flowers and fruits. Sparkling fountains play all around with their soothing flow. All these things have a permanent blissful nature.

When we enter the Dham Darvaja (दरवाजा)-door of Rang Mahal we have to cross four square Havelies. In the fifth round Haveli, there is a round platform (chabutara) surrounded by 64 pillars with entrances between each set of 16 pillars. When we step on the chabutara and see that Shri Raj ji and Shyama ji ever Youthful, ever beautiful are seated on the Golden throne (Singhasan) in the front.

Shri Raj ji is on left hand side and Shyama ji is on right hand side. Shri Raj ji

is seated on the divine throne and his left lotus foot is on the noori chowki (a foot-rest). His right foot is on his left thigh. Shyama ji's both foot are on the noori chowki. All the souls are seated very close-hand-in hand in front of lotus feet of Shri Raj Shyama ji. On the top of Mool Milawa is a shining noori Canopy (चन्द्रवा). The 64 noori pillars shine all around the circular Mool Milawa.

The Divine dress has been fitted on Raj ji's body. The long white kurta called Jama and orange chudidhar payjama is called Ejar (इजार). Shri Shyama ji is dressed in a beautiful reddish orange saree with black blouse called (कंचुकी) kanchuki. Bluish lehnga (Petticoat) is seen under the saree. On the head Shri Raj ji has a shining red paag decorated with different diamonds. In the paag in the centre there is a red shining-ruby locket (brouch) called (दुग्दुगी). He is wearing parrot coloured patuca (belt) on his waist and He has worn sky blue colour stoll (पिछौड़ी) on his shoulder. Shri Raj ji has beautiful hair, curly beautiful youthful hair with divine fragrance up to shoulder. I sacrifice my self to Shri Raj ji's sweet face and loving eyes, divine red lips, teeth and sweet tongue in the mouth, chin, nose, tilak on the fore head, eye lids, ear rings, A smile on Raj ji's face is multiplying the divine beauty. The brilliant five necklaces are seen on the neck. Bracelets are on the wrist and Bajubandh (armlets) on the arms. Beautiful shining noori rings are seen on the fingers. Shri Raj ji has worn a nose-ring in his nose. The lustre of the ornaments on Shri Raj ji's feet anklets are shining through out the sky. I have no words for Shri Shyama ji's sweet face, loving eyes, divine red lips, teeth, chin, nose, eye lids, ear rings, bida, tika on the forehead and rakhadi (राखड़ी) on the head. Both sides of the upper forehead are covered with strings of pearls.

Seven beautiful noori necklaces are seen on the neck. On the wrist bangles, bracelets shine and bajubandhs (armlets) are there in the arms. Beautiful rings are seen on the fingers. In the right thumb she is wearing a ring having a mirror called Aarsi (आरसी). In the mirror Shyama ji can see her shingaar. In the feet tooring (बिछुर) and anklets (पायल) are seen. Shri Shyama ji has a beautiful shining long hair seen inside the transparent saree.

All around the chabutara there are 12,000 beautiful souls dressed with different coloured sarees. All divine souls are full of noor.

Beautiful scene of Mool Milawa 64 pillars shining around the platform with different colour, light and lustre.

O Sunder sath ji, Let's lock the yugal swaroop in our heart and nourish our soul with their love and grace. Let's not separate them from us even for half a moment. Meditate upon their noori swaroop and receive the joy of their darshan again and again with intense love and devotion. Experience their glory and beauty from feet to head (top to bottom), their divine garlands and ornamentations.

The God has come

Every body believes in God. But where is God where He lives- No body knows about this. To know about the God, to understand His attributes, His qualities, it is not an easy task. Various religious Prophets and Masters have experienced, His grace. Moses received the ten commandments (orders) from God directly on Mount Sinai and these were then given to the world. Muhammad says "I have seen Khuda (God) in the form of a young person, having a beautiful curly hair up to shoulders." Supreme Truth God Shri Raj ji gave Darshan to Shri Devchandra ji and gave him Tartam Gyan (Supreme wisdom). The same powers of Shri Raj ji were tranfered to Shri Meheraj Thakur body by his Guru.

In all the scriptures, books, it is predicted that the God will come in this Kalyug. The Supreme Truth God who lives in Paramdham can not come here with his noori body. Only the supreme wisdom, His powers have descended into this world and entered in the body in the human form.

The Hindus say there in only one God, they call him Brahm, Muslims say there is only one God, they call him Khuda, the Christians say, there is only one God. They all agree that there is only one God.

The present period in which we are living is the twenty-eighth kalyug.

Scriptures have predicted the arrival of the Buddha- Nish- Kalanka swaroop in the last period of twenty- eighth Kalyug who will destroy all evils and create new kingdom of God.

Quran speaks of the arrival of the last Imam Mehndi who will bring the world under the rule of his divine love.

Bible also speaks of the second coming of Christ who will get free all the living beings.

Whatever is told by the Hindu Vedas, the same message has been told by kateb scriptures. Both Hindu and Non-Hindus belong to the same Supreme Lord. Only by ignorance people do fight in the name of religion.

In Harivansha (हरिवंश) Puran Vyas (व्यास) the writer of the scripture says to king Janme Jay (जनमेजयेय)– Supreme Brahmnn and His souls are going to descend on the earth. And these Brahmnn souls would not worship any one except “Uttam Purusha”. The jivas of the world will attain eternity through His Divine wisdom.

There are some signs for identifying the coming of Buddha. The signs of the arrival of the supreme Lord.

1. It is written He-the Lord - The God will come in eleventh century of this kalyug.

2. When sixteen hundred years have passed of king Shalivahan. The Lord

The God will come.

3. There is twelve months in every year. The year He comes- there will be eleven months in that year.

4. The Halley-comet- (पुच्छल तारा) will also be seen that night in the sky.

5. Also, the Bhavishya Purana (भविष्य पुराण) had predicted-During the rule of Mughal Empire when Aurengzeb will spread disorder to Hindus, the year will be Vikram samvat 1735. This will be the time, the Supreme Truth's soul Indrawati will be declared as Buddha -Nish- Kalanka- Swaroop on the Holy land of India.

The Budh Nish Kalank Swaroop will be riding on a white horse- the horse of religion of righteousness, spirituality. He is wearing the garb of knowledge of light. That is why he appears so bright. He is carrying the sword of wisdom.

The Buddha Gita also confirms that this Buddh ji, the Buddh Nish- Kalanka Swaroop, will be no one else but Akshrateet the Supreme Truth God.

According to the Holy Quran, one day of God equals one thousand worldly years and one night of God equals one hundred worldly years.

Referring to these scriptural facts, the **Holy Kuljam Swaroop** declares that the most fortunate event of the arrival of Rooh Allah has already taken place in the eleventh century eleven hundred years after prophet Muhammad.

Quran had also spoken of Allah's arrival as Imam Mehndi on Farda-Roj means tomorrow the eleventh century. In addition- God will come in eleventh century Farda-Roj tomorrow.

In Haridwar, in Vikram Samvat 1735, all accepted Prannath ji as Buddha Nish- kalanka Swaroop. Then, the Shaka of Vijaya- Bhi- Nanda was initiated and the Flag of Vijaya Bhi-Nandan Buddha- Nish- Kalanka Swaroop was raised in Haridwar.

The Holy Bible had also predicted the Lord's coming down from the heaven (Paramdham). His coming will be like lightening from the east (India) to the west (rest of the world) like a thief in the night (hiding among Hindus). It is also stated that He will come with power and great glory (of the spotless Tartam knowledge). In all, Bible talks about the second coming of God more than 300 times while no specific time of his coming has been clearly indicated in Bible.

O people of the last age, please listen. All of you are very lucky. People have been waiting for centuries for this power to appear.

You are fortunate that you are able to see him, listen to his words. Look at him with love, feast your eyes on his form, revel in his knowledge.

The Bible and Quran say that when the God arrives, he will give you so much that you will not be able to hold it. The Sun like Buddha Nish- Kalanka has

already arisen now with unlimited light.

God has arrived, so wake-up and see the Sun, understand what the truth is. If you keep on sleeping you will miss this golden opportunity. Christ, Muhammad, Budh Kalki Swaroop you will see them all in One.

The scriptural prophecies have already come true. And a true believer should judge Him only by His Holy wisdom and enjoy the glimpse of His Glory.

If one soul awakens, Let her wake up others. Tell the whole world that the day of Judgement (Kayamat) is here, The God has arrived. Look at him, recognise Him and receive His blessings.

This knowledge will bring every one together, just understand this. What is needed is a few good men who will understand this message and spread it world wide. That will spread this joy, this grace, every where. The entire world will be benefitted from it.

People will understand this true meanings of their scriptures. They will realize their true state. God will provide justice to every one. God will liberate all from the bondage of birth and rebirth. God has come to combine Veda and Kateb. He will remove the difference, bring them together. The entire world will be one without difference of caste, colour, or religion. People will give up their ego and get united. Once we understand this, our soul will be awoken to her

true blissful state and will experience the joys of Paramdham (our eternal abode). And all the Jivas will sing the glory of the Lord sitting on the throne in Yogmaya. The place of eternal imperishable- world.

The 25 Pakshas of Paramdham

When we go to any temple, we see in the centre place, God is seated, we walk around in the entire temple, that is called Parikrama. In the same way in Paramdham in the centre there is a palace called Rang Mahal. There the God lives with his beloved Shyama ji and divine souls. All around the Rang Mahal is the place for entertainment that is called Parikrama. The God has described 25 places for Blissful sports in the Paramdham. Souls always enjoy these 25 places with Shri Raj Shyama ji. The beauty of the Supreme Paramdham can not be described in these worldly words.

The 25 Pakshas of Paramdham are described as.

Couplet- Dham Talaab Kunjvan Johain, Manik Neheren ban ki sohei.

Pashchim chougan BadoBan Kahiye, Pukhraaji Jamuna ji Lahiye.

Aathon Saagar Aath Jimike, Eah Pachees Paksha hai dham dhani ke.

AksharDham- The abode of Akshar Brahm and Rang Mahal- colourful palace- abode of Akshrateet Brahm are on opposite sides of the Jamuna River. Jamuna is flowing between these two Mahals. In front of Rang Mahal there are seven gardens, full of fruits and nuts. The fruits are so brilliant, full of light. One does not need to pick them from the tree. Just thinking about them, gives you the taste of the fruit. In the south attached to the Rang Mahal, there is a big Ven called “Vat Peepal Ki Choki” where the Vat and Peepal trees going up to

forth floor are seen. The trees are having high swings. On the bottom, small streams flowing small small ponds are made.

On the opposite side of Rang Mahal on the west-there is a Noor Garden (Noor baug) on the bottom and on the top of Noor Baug there is flower Garden (Phool baug). Noori pillars are there in the Noor baug. Beautiful different colour flowers are also seen. Fountains-canals small small ponds, they all are seen. Grains and vegetable Gardens (Anna Ban) and lawns to sit (Dub Dulicha) are situated beside the Noor baug in the west of Rang Mahal. In the west there is western plain called Chogan, where Shri Raj ji Shyama ji can ride horses or play games. All can also sit on the back of animals and birds and enjoy the game. North of the Rang Mahal is the Red platform (Lal Chabutara), and KhadoKali is there for bathing, the Forest of palm (Taadban). Madhu Ban and Mahaban are there. The trees of the Greater Forest (BadoBan) are encircling Paramdham. There are two bridges on the Jamuna ji, One on the North side called Kelpul and one on the south side is called Vatpul. In the middle of the these bridges there is a Paat Ghat. In between the seven Ghat- gardens. The trees of these gardens on the banks cast their shadow in the river. A very tall yellow Pukhraj Mountain is located in North of Rang Mahal. The River Yamuna (Jamuna) originates from the PukhRaj Mountain. The Hauj Kosar lake is situated in the south of Rang Mahal. Yamuna ji from the PukhRaj Mountain flows eastwards, then makes a 90-degree turn and flows from between the seven gardens (forming seven Ghats) and then makes an another 90 degrees turn to reach the Hauj Koshar Lake. Near on the North of Hauj Kausar Lake there is Kunj and Nikunj Gardens are made.

There every thing is of flowers. Manek Mahal and Canals for the Forests Ban are situated South of the Rang Mahal. Maanik mountain is seen of red rubies. There are parks having high swings, small streams flowing, fountains, water falls-all extremely beautiful. Surrounding all these places are the (Eight oceans) in all the 8 directions-North, North east, South, South east e.t.c. There are the (Eight lands) between each one of them. Within these seas are beautiful palaces. Each sea has a different colour and the palaces. The birds, the animals, all appear to match that particular colour.

The beauty of Paramdham is beyond human description. In no other religious scripture, has Paramdham been described in so much detail. In Paramdham only Swa-Leela-advaita. All aforesaid Paksha are for Leela purpose which are being performed by Shri Raj ji alone. All Paksha are of Noor Tatva and are alive (chetan).

Shri Nijanand Sampradaya Padhati

During the Vikram Samvat 1735 in Haridwar Kumbh Mela, Shri Prannath ji shared the following padhati outlining the Principal doctrines of Shri Nijanand Sampradaya to all Hindu Acharyas. This padhati reflects Tartam knowledge from the view points of the Hindu Scriptures including the Vedas.

1. **Sat-Guru-** Our True Master or SatGuru is “Brahmanand-Shyama ji- Shyama ji is the chief source of Supreme bliss or Nijanand. In this world Shyama ji descended in the body of Shri DevChandra ji with the perfect- Tartam knowledge. Therefore, Shyama ji is our Satguru.

2.**Sutra-** Supreme Brahmnn Aksharateet’s sat part Akshar Brahmnn, who brings the Divine wisdom-Gyan-Jagrat Buddhi-to this world is our linking media or sutra.

3.**Shikha-** Our motto is to achieve the Divine wisdom of the Supreme Brahmnn and to live it by meditating the lotus or Charan Kamal of the chid-Ghan-Swaroop- Aksharateet.

4. The Uttam Purusha Aksharateet, who is beyond kshar and Akshar, is the object of our worship. He is “Sat-chit-Anand” in true sense, anadi, imperishable, swalila-advaita, param kishor and yugal.

5. **Gotra-** Lienage or Gotra belongs to Shyama the Blissful component (part) of the Supreme Lord.

6. **Ishta-** Param Kishori Shyama ji is our Ishta through whom we reach our Lord. She first appeared in the body of Shri Radha in the Sports of Brij and Raas and then in the body of Nijanand Swami DevChandra ji.

7. **Sadhan-** Our devotion to God is like the fathomless love of a faithful married woman called “Pativrata”. It means that our soul is totally devoted to the Supreme Lord like a virtuous (chaste) wife who is completely devoted to her husband. This is the strongest way to win our Lord’s divine love called Ishak because of our eternal relation or nisbat, our ishak is reserved only for Him. Here one develops and enjoys an exclusive and unparalleled love for the Supreme Lord.

8. **Japa-** We meditate upon and recite the name of the Perfect Divine Couple (Yugal Swaroop) Shri Raj Shyama ji who is seated on the Supreme Throne in the Mool Milawa, in Paramdham only.

9. **Mantra-** In the scripture called YogDarshan, it is called Tartam. It is the mantra that imparts immortality to all Jivas and helps to achieve the realization of the Supreme Lord. “Tartamayna janati Sat-Chit-Anand Lakshanam”.

10. **Devi**-The Holy Kuljam Swaroop is our Devi or Goddess. In scriptures, it is called Brahmnn Vidya. This Brahmnn Vidya is nothing else but the Holy Kuljam Swaroop. We are able to relieve the sufferings of this world.

11. **Puri**- Nautam puri (Jamnagar, Gujarat, India) is the Holy Land where the seed of Divine Tartam wisdom germinated.

12. **Shakha**- There are 108 aspects of devotion representing 108 branches or shakhas of a tree. Through the Divine wisdom, we are able to understand all of them. This is what we mean by 108 aspects.

The Navdha Bhakti leading to Vaikunth or Nirakaar makes up 81 aspects of devotion. The Radha Vallabhi path of devotion is the 82nd aspect. The path shown by Saint Kabir ji leads the soul to the Knowledge about Akshar Brahmnn and this is the 83rd aspect of devotion. Above all, our soul meditates upon the 25 Paksha of the Supreme Heaven Paramdham.

13. **Shala**- Our school or shala is eternal Gaulok situated in the domain of Sablik (Chit) of the Akshar Brahmnn, where one can experience our previous Brij Leela of 11 years and 52 days.

14. **Kshetra**- Our sacred Kshetra is in the lotus feet of our True Master satguru Shri Shyama ji.

15. **Sukh Vilas-** In the past, during the sports of Brij and Raas, we played in the eternal Brindavan. Our sports are eternal and can be experienced even today in the boundariless Divine land called yogmaya.

16. MahaVishnu, the original God AdiNarayana who dwells in the eternal Vaikunth in Avyakrit Brahmn is our **Rishi** (seer). He brings the divine knowledge to this world through different scriptures.

17. **Veda-** Ours is the Fifth Veda called Swasam Veda. This Divine wisdom in the form of Brahmn Vidya or Kuljam Swaroop, is the ultimate Veda that we practice.

18. **Tirath-** Our soul's sacred tirath is to the divine (noori) River Yamuna which flows through the Pukh Raj mountain to the Hauj Kausar Lake in the Aksharateet Paramdham. Our tirath is no where on this earth, or within the universe of Kalmaya or Yogmaya.

19. **Shastra Shravan-** We listen to that portion of Shrimad Bhagvatam, which describes the divine Love between the milkmaids (Gopies) and Lord Krishna.

Brahmn Srishti souls we played in these sports. We know all these sports of Raas, which could not be described even in Srimad Bhagvatam. Because of the Supreme Lord's grace now, these sports of divine love may be understood from the first book of Raas in Kuljam Swaroop.

In this period of Jagni, we read and listen to the Holy words of Shri Kuljam

Swaroop. This is more than reading or listening to all other scriptures.

20. **Mool-** Our original root (mool) is Shyama ji who is the form of highest Bliss or Anand. By the Virtue of being directly connected with Anand. We are truly Nijanandi.

21. **Phal-** Our ultimate reward is eternal happiness of the Aksharateet Paramdham. Attainment of Nijanand is the Ultimate outcome of practicing our Faith.

22. **Dham-** Our soul's eternal abode is Supreme Lord Aksharateet which is beyond Kalmaya and Yogmaya. In the scriptures, It is referred to as Divya Brahmnpur or Paramdham.

23. **Sampradaya-** The name of our Faith is Shri Nijanand Sampradaya.

Shri DevChandra ji is Nijanand Swami, and the Faith initiated by him is Shri Nijanand Sampradaya.

Only through the divine grace of our True master, we shall be able to access the gate of Paramdham.

PRANAM JI