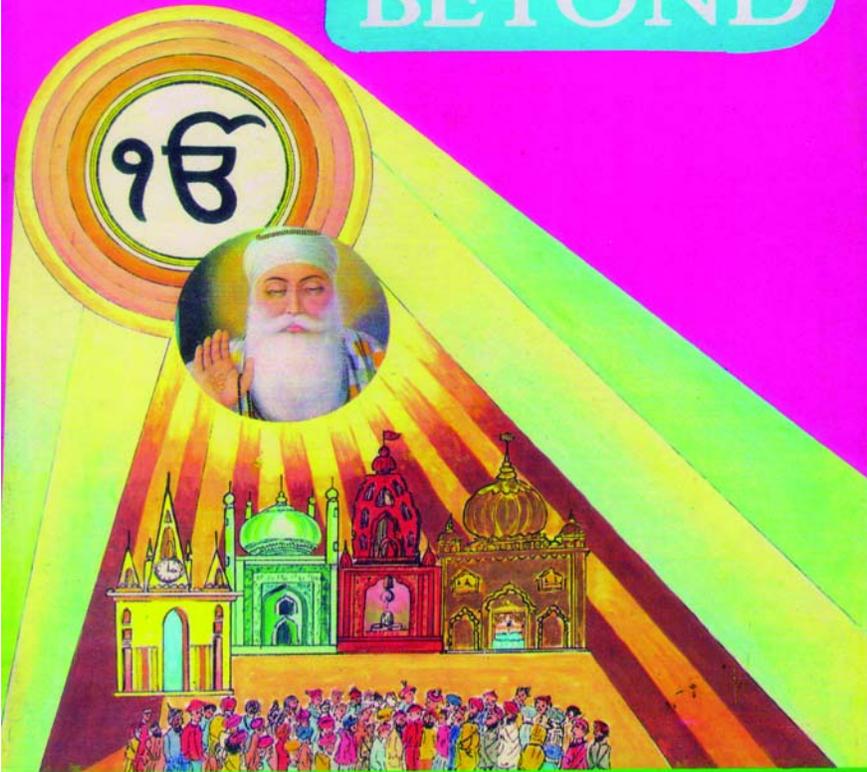


1

DISCOURSES ON THE BEYOND



All humanity is one and the same. The temple and mosque are the same.
The pooja (of Hindu) and Namaz (of the Muslim) are the same.
Deities and non-deities, Yakshas and Gandharvas (semi-celestial beings),
the Muslims and the Hindus - they are influenced by the different lands.

VISHAV GURMAT ROOHANI MISSION CHARITABLE TRUST

'ATAM MARG' PUBLICATIONS

Discourses On The Beyond

1

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Translated by : Prof. P. D. Shastri

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Some facts worth knowing

The first issue of 'Atam Marg' appeared in April 1995. Its popularity increased by leaps and bounds with each passing month; and now its print order has touched 35,000 copies. We keep receiving letters from discerning readers, full of appreciation for its spiritual articles. We fully value their penetrating understanding. Many lovers (of God's knowledge) have expressed the opinion that this magazine has come out at a very appropriate time, when limiting the extremely profound doctrines of Guru Granth Sahib to the outer layers only, it was claimed that they were propagating the principles of the Holy Scripture. But such expositions do not go beyond the level of the I or II primary class students. They do not give strength to those who are seeking inner peace reaching upto higher state. They stop at the meaning of the wordy apparel, (don't go beyond words) explaining the daily religious programmes and about what to eat and what to drink. They do not fulfill Guru Granth Sahib's mission to teach the nectar of eternal truths to all mankind. This magazine Atam Marg records the sayings of the great men, who had experience of the divine. It also makes available to the troubled spiritual preachers, to seekers, to sadhus and saints and to neo-practitioners of Kirtan (choric singing of God's glory), those thoughts that are invaluable like jewels and diamonds.

This magazine is published every month. Many friends of the subscribers borrow the magazine from them. When they find time to discuss some statement with their listeners they express some principles wrongly, since they do not have correct and original sayings before them.

For the convenience of the readers, we are printing those great thoughts in a serial form in this book, so that when needed, readers don't have to search the pages of the various issues of the magazine. One difficulty faced by us is that the new subscribers, who have joined us recently, keep pressing us for the old copies of the magazine. Since we did not anticipate this pressing demand, we made no provisions on that score. Most old copies have been exhausted in our stock. It is difficult even to get an office copy. This book will fully meet this shortage. Great ideas of spiritualism have been dressed up in words by great souls who have had divine experience. And the talk of the Uimate has been expressed in the shape of the words.

Waheguru (the Eternal) is outside the circle of limits. Hence He is called The Beyond. So the title of the book is - *Discourses On The Beyond*.

On behalf of the Atam Marg fraternity, we do hope that this book will greatly facilitate the task of the researchers of truth. The books of this series will be published every three months and will be reaching the readers. We hope that our readers will value this humble venture of ours.

Many of our earnest folk have lost touch with the Punjabi language due to their stay outside Punjab, because Punjabi is hardly taught in the schools there. Hindi being the National language is taught in all the states. Our future generations, being cut off from Punjabi, are getting distanced from our culture. Hence for the benefit of those children who know only Hindi/English, Atam Marg has started being published in the Hindi language also since February 1996. Our readers have welcomed it since its very inception. The Hindi edition numbering 5,000 sold like hot cakes and was soon exhausted. In one month, it

made its presence felt in Haryana, U.P., Madhya Pradesh, Bengal, Maharashtra, Bihar, and Bombay. We hope that with the co-operation of the readers, it will soon have a print order of 10,000 and more; and those subscribers will start receiving the series of the book 'Discourses on the Beyond' in Hindi/English as desired. The Atam Marg family is extremely thankful to all member-readers who have liked this spiritual magazine from the core of their heart, of which the countless letters of appreciation, being received by us are the proof.

A good number of English knowing seekers of truth have been demanding, for long the publication of the magazine and the books in English. The auspicious occasion has now been bestowed by Sat Guru and the cherished desire of the seekers has been fulfilled. We have already published in English a very important book, '*Kiv Kure Tute Paal*', 'How rend the veil of untruth? in February, 1998 which is much in demand in India and abroad. I feel happy in presenting the English version of my book 'Baat Agam Ki' entitled 'Discourses On The Beyond.' More publications in English will follow depending upon the response from the readers. In the end I feel grateful to all my colleagues and fellow-travellers who have worked very hard to bring out this book. May God bless you all !

Ratwara Sahib
14th Jun, 1998

Waryam Singh
Founder, Head and Chairman
Vishav Gurmat Roohani Mission
Charitable Trust

Preface

Human birth is the most valuable opportunity granted to man as a consequence of his good deeds and after millions of births spread over aeons. It is the rarest opportunity to get rid of the cycle of birth and death and be united with the Primal One. It will be a pity to waste this golden chance in worldly-pursuits and indulgence in passions and pleasures of senses. Guru Arjan Dev has explained this human situation in the following hymn :

*Now that the human body thou has attained,
This is thy chance to be united to the Supreme Being.
No other deed is to thee of any avail
In holy company of saints, contemplate on the Divine Name
alone.
Make efforts to swim across the dreadful world-ocean.
Waste not thy precious life in pursuit of worldly pleasures.*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ ॥
ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥
ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥**

P. 12

The mystic hymns of Guru Granth Sahib sing the praises of God and are mostly addressed to the human being for his spiritual upliftment. The holy hymns advocate uncompromising faith in monotheism, as enunciated in the *Mool Mantra*, the basic creed of the Granth Sahib.

This concept is re-inforced and re-affirmed in a number of hymns of Guru Granth Sahib. The monotheistic Supreme Being is both attributive (ਸਰਗੁਣ) and non-attributive transcendent (ਨਿਰਗੁਣ). The unattributive-transcendent and the attributive-immanent are the two aspects of the same Reality as explained by Guru Arjan Dev Ji in *bani Sukhmani* -

*The Formless Being is Himself Attributed and Unattributed
and He Himself is in primordial trance.*

*Saith Nanak : Himself has He made creation
Himself on it he meditates.*

**ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁਨ ਸਮਾਧੀ ਆਪਿ ॥
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰ ਜਾਪਿ ॥**

P. 290

There are questions which need to be answered, viz; Is this immanence of God (ਸਰਗੁਣ ਸਰੂਪ) same as Pantheism of Vedant? Again the self is said to be of Divine Essence (ਜੋਤਿ ਸਰੂਪ); there is no doubt about it, but is it itself the Infinite Brahm or a part of Him as a wave of water? These subtle questions need elucidation. Certain other basic concepts emerging from the study of Guru Granth Sahib also require the attention of Saints and scholars. These are: the concept of *maya*, the mutable principle, the veil that obscures the vision of Reality and creates the image of duality and apprehensions, the three qualities (ਤ੍ਰਿਗੁਣ), the *rajas* (passion) (ਰਜੋ), *tamas* (sloth, darkness) (ਤਮੋ), and *satva* (intelligence, poise) (ਸਤੋ) and going beyond the three qualities (ਤ੍ਰਿਗੁਣ ਅਤੀਤ) and entering the fourth stage (ਚੌਥਾ ਪਦ); the *Dasam-Duar* (ਦਸਮ-ਦੁਆਰ) (the tenth door of Super-consciousness); the state of bliss and ecstasy (ਮਹਾ ਅਨੰਦ, ਨਾਮ ਰਸ); the transmigratory process (ਆਵਾਗਵਣ), the doctrine of the retribution of deeds, the celestial recorders of deeds (ਚਿਤਰ ਅਤੇ ਗੁਪਤ); the Divine Law (ਹੁਕਮ, ਭਾਣਾ, ਰਜ਼ਾ) and the Destiny (ਕਿਸਮਤ); the liberation (ਮੁਕਤੀ) through Divine Name (ਅੰਮ੍ਰਿਤ ਨਾਮ); the two states of union with and alienation from the Supreme Being (ਸੰਜੋਗ ਵਿਯੋਗ); the nature of Grace, and how does it shower on devotees? How do we relate *Karma* and Grace? What is *Sahaj*? How is the path of *Sahaj* different from such processes as forced austerities, self-maceration, living in grave-yards and observance of years of silence (ਮੋਨਵਰਤ) often regarded as the way to realization? The key terms of *Gurbani*, *Nam* and *Shabda*,

Ek Onkar and *Satti-Nam* are not understood in proper perspective.

Only a man of high learning, an erudite scholar of Gurbani and a man of self-realization can attempt to answer these basic questions. It is a matter of great pride for us that Sant Ji, the founder Chairman of Vishav Gurmat Roohani Mission and one of the most competent living Saints has, in his writings, dealt with these fundamental questions with authority. He is a blessed soul who had the opportunity of having close company of Sant Maharaj of *Rara Sahib*. It will be most appropriate to give here a brief account of his life before saying anything about his present work.

Sant Ji (Sant Waryam Singh Ji) was born on 17th June 1918, at village Dhamot, Tehsil Payal, Distt. Ludhiana. His father, Jathedar Kartar Singh was a devout Sikh who aligned his young promising son to Guru's word (Gurbani) and the holy nectar (Amrit) at the age of eight years. He had a religious and spiritual bent of mind and always cherished the company of holy saints. He was fortunate to have the close company of Sant Attar Singh Ji of Mastuana, Baba Nand Singh Ji of Kaleran, Bhai Sahib Randhir Singh Ji, Sant Attar Singh Ji of Reru Sahib, Sant Dasaundha Singh Namdhari, Sant Jodh Singh Ji and Sant Attar Singh Ji Atlewale. He was spiritually an awakened soul but his inner-self was still seeking a saint who was to be his Master and Guide.

His cherished ambition was fulfilled when in 1936, he had the opportunity of having '*darshan*' of his holiness Sant Ishar Singh Ji of *Rara Sahib*. His mother was instrumental for this meeting. It was love, devotion and dedication at the first sight and he surrendered himself completely, body, mind and soul at the feet of his Master. The Master asked, who he was? The reply given by the young disciple sent the great saint in trance for 40 minutes and he visualised his previous life and the future events. His pious

words predicted his future : "In your spiritual journey, only the last step remains to be taken. Thereafter you will have full realization of the Reality." There was no going back thereafter. He was fully imbued with Nam-Simran and spent most of his time in meditation, caring little for wordly affairs.

Once in 1936, there was a holy congregation in Village Dhamot when Sant Ji of Rara Sahib paid a visit to the residence of his devotee and enquired his whereabouts. He was informed by Bibi Ranjit Kaur (wife of Sant Waryam Singh Ji) that he must be meditating somewhere in the far off jungle. His Holiness intuitively conveyed him his message, as a result of which the meditation of the young devotee was disturbed and he immediately proceeded to meet his Master. He was blessed by His Holiness and was granted special audience and the boon of loving devotion.

In 1937 he went to Sind, where instead of joining some occupation, he sang songs of God in congregations (*sangat*) and spent most of his time in meditation. Ultimately his wife Bibi Ranjit Kaur succeeded in getting him back to Dhamot and His Holiness permitted him to join service at Army Head Quarters, Patiala, where he served from 1941 to 1951. Thereafter he served in the Punjab Civil Secretariate till 1966. It was during this period that once His Holiness instructed him to proceed to U. P. to do cultivation at his farms and preach the *Divine Name*. He did so sincerely. Sant Ji of Rara Sahib also visited the farms frequently and they organized holy congregations and converted the criminals and drunkards into pious persons dedicated to *Gurbani* and *Nam* and pure life. After a few years, he was once again instructed to sell the farm house and proceed to Chandigarh to spread the spiritual message of Sikh Gurus in the adjoining areas. He was offered Rs. one lakh by his Master for the production of Video films which offer he declined and sought his blessings. He started holding '*diwans*' (congregations)

of *Nam-Simran* and exhorted people of backward areas of Ropar, Patiala and Ambala to abstain from alcohol, tobacco and other drugs. His undaunted efforts spread over 16 years bore fruit and the change he brought about is now evident in these villages. For the propagation of Guru's mission, he founded Vishav Gurmat Roohani Mission Charitable Trust in 1986 and established a centre and Gurdawara Ishar Parkash at Ratwara Sahib, which was once a deserted place but is now humming with many activities, both spiritual and social. To comply with his Master's instructions, Sant Ji started producing Video and audio cassettes, which are now very popular in India and abroad. In order to reach the common man, he founded 'Atam Marg', a monthly magazine in Panjabi in April 1995 and its Hindi version in 1996. 'Atam Marg' is reaching 40,000 families through out the world. Now with effect from the issue of May, 1998 a small section in English has also been added. The intention is to bring out the English version in full and regularly. At the ripe age of 80, Sant Ji is working very hard to spread the message of spirituality as propounded in Guru Granth Sahib. His life partner is also a pious and saintly figure, who is all devotion and dedication. May Sat Guru bless both of them with long healthy life, enabling them to serve the humanity and spritualise the world.

The present work 'Discourses On The Beyond' (ਬਾਤ ਅਗੰਮ ਕੀ) comprises five chapters, covering different aspects of spirituality. In the first two chapters viz., The discourse of Sant Ji of Rara Sahib (Part I & II) and 'The Path of Saint' (Part I & II) many fundamental questions of spirituality and mysticism have been dealt with. In the first chapter, the five main enemies of man on the path of Truth are discussed. These enemies have been identified as *avidya* (absence of true knowledge), *asimta* (seeing diversity in unity), *rag* (attachment), *davaish* (jealousy), and *abhinavesh* (fear of physical ills & of death). In part II, the

qualities and responses of the seekers are explained in detail. The next chapter, The Path of the Saint (ਸੰਤ ਕਾ ਮਾਰਗ) deals with nine basic questions, viz;

- i) Why does this world of God's creation appear different from Him?
- ii) How are 'Good actions', 'worship of God' and 'knowledge of God' inter-related?
- iii) What steps should be taken for promoting the practice of good acts and avoiding evil deeds?
- iv) Why does man, even in the midst of all material possessions, feel miserable?
- v) Why do people find faults with saints and
- vi) how should a saint conduct himself under these circumstances?
- vii) How to get rid of strong impulses?
- viii) How can the miseries caused by ignorance be removed.
- ix) How to preserve True Knowledge?

These are very pertinent questions which Sant Ji of Rara Sahib did explain to the *sangat* at Chandigarh, and were later recorded by the author, Sant Maharaj of Ratwara Sahib. The style is very simple but lucid, and goes straight to the mind. Chapter III entitled, 'The Ladder of Religion' (ਧਰਮ ਕੀ ਪਉੜੀ) describes eight steps of spiritual journey viz; complete faith in Almighty God; true faith in the Guru; faith in *Gur Mantar*; belief in the Supreme Power of God's Name; firm belief in the existence of God and His Divine will; keeping one's mind untouched by the lure of worldly desires; strong determination for the *Jap of Naam*; and the purity of mind.

These are the eight steps which the seeker of Truth is

required to follow for self-realisation and God-realization. The concluding para of the chapter is extremely impressive: "When we have achieved control over our sense organs and also control over our mind, then it will become very easy for us to practise *jap* of the *Naam*. So when after preparing the soil of the body we sow in it the seed of *Gur Mantar*, in a correct manner and also put in hard labour as explained above, then the harvest of *Naam* will soon bear fruit. Also Nine Treasures and Eighteen successes will start following us. We will then enter the divine circle of *Naam* and drink the nectar of *Naam*. We will obtain the divine sight with which we will see God in all His creatures. Our existence will merge in God and our soul, separated from God for so many births and lives, will be united with Him. That will mean riddance from all miseries and troubles. Our soul will become an indistinguishable part of God, Who is Sat, Chit, Anand (Truth, Consciousness and Bliss)." Chapter IV entitled Empror-Sage (ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼) Guru Gobind Singh deals with the life and philosophy of the Tenth Master laying emphasis on the significance of Baisakhi of 1699. Guru Maharaj demonstrated in his life, the divine fundamental philosophy of humanism, the philosophy of the universality of man. He had the same respect for a temple as for a mosque, for *Puja* of Hindus, and *Namaz* of Muslims. Guru Ji had many Muslim disciples. One of these, *Pir Budhu Shah* of Sadhaura had come to him for spiritual enlightenment and had asked the young Guru to explain to him as to how the union of soul and God was possible? Sant Ji has very dramatically and most interestingly depicted this spiritual dialogue between *Pir Ji* and *Guru Ji*. Guru Maharaj said in reply that soul and God meet like the coming together of the day and night like the meeting of the Truth and Falsehood when the Truth shines, the night of ignorance cannot stand. The whole depiction is so fascinating that the reader gets lost in it. The message of the Tenth Master to his Sikhs has also been put

in most appropriate words by the author. Addressing the *Sikh Sangat*, Guru Ji said, "Under orders of God, I have blessed you with spiritual fearlessness and made of common men great warriors, saints and benefactors of humanity. You are not to relapse into becoming drunkards, flesh-eaters, given to talking ill of others and back-biting, mutual animosities, factionalism..... My power will stay with you, so long as you have these special values and ideas and remain fearless and without enmity for others. So long as you devote your life to the study of Bani, so long as you pray for the welfare of humanity and keep struggling for the defence of the human rights that long will my spiritual energy work through you. If you leave these ideas and ideals, I will have no relationship with you, because you will have lost my confidence." This chapter is concluded with a very significant note for us all, "The Guru appointed the holy Guru Granth Sahib as the Guru in his own place after him. He bestowed all the greatness on the word as God. Guru Granth Sahib is ever full with all the blessings, all the spiritual powers. If there is any shortfall, it is in our own firm faith." This message of the Great Guru we all need to imbibe in our hearts. Chapter V consists of Swami Ram's three lectures on the Supremacy of Guru Granth Sahib. Swami Ji is a learned scholar and a renowned Saint of East and West. His word is accepted as authority in the field of religion and philosophy. In these lectures, he has emphasized the fact that the religion and philosophy of Guru Granth Sahib is the greatest of all; it is a unique and very simple philosophy. To the question: what is difficult about finding God? he states, "It is detachment from this sphere, getting away from the affairs of the world, and attaching yourself to the other sphere, the sphere of God." Swami Ji had great regard and love for Sant Maharaj. Alas! he is physically no more with us. Readers will definitely enjoy going through the lectures of this great sage.

It is my privileged duty to thank Prof. P. D. Shastri for rendering this book (ਬਾਤ ਅਗੰਮ ਕੀ) in English, entitled 'Discourse

on the Beyond'. It is a stupendous task which he has completed with strenuous efforts and undisputed scholarship. We have adopted English translations of Gurbani from the works of S. Manmohan Singh, published by S.G.P.C. Amritsar. I also feel grateful to Dr. Karam Singh Raju for revising the English version of Bani of Guru Gobind Singh Ji in chapter IV. I admit my limitations while editing this book and seek forgiveness from Sant Ji and the readers for the errors and omissions that may have creaped in despite our best efforts. We have already published two works of Sant Maharaj entitled, 'Baisakhi' (a booklet comprising 28 pages) and 'How Rend The Veil of Untruth?' (ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ). These books were translated from Panjabi to English by a learned scholar of English, Prof. Beant Singh. These works have been highly appreciated by the seekers of truth, especially by the devotees settled in U. S. A., Canada and Britain. S. Gurdev Singh and S. Gurmukh Singh, the untiring 'sewaks' of the mission, have put in strenuous efforts for designing and printing this book. I would like to conclude with the prayer of the Sikh Sangat :

'Nanak, God's Divine Name is ever exalting and may all prosper by Thy Grace.'

**ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ
ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ ॥**

S. A. S. Nagar
14th Jun, 1998

Jagjit Singh (Dr.)
Chief Editor,
Atam Marg

Chapter - I (Part I)

The Discourse of Sant Ji

ਸੰਤ ਬਚਨ (ਭਾਗ - ਪਹਿਲਾ)

The question-answer sessions between the supreme Sant, His Holiness Sant Ishar Singh Ji Maharaj of Rare Sahib and the congregations.

There was a lot of enthusiasm in the minds of the religious people, in anticipation of the visit of the Holy Saint Ishar Singh Ji Maharaj to Chandigarh. The reason being that last year Sant Ji Maharaj had laid with his blessed hands the foundation of Guru Singh Sabha Gurdwara, Sector 19. In the same year, religious diwans had been held in the open ground of the Gurdwara. Many new congregations fulfilled the purpose of their life, by having Sant Ji's darshan and by hearing the fundamental truths, propounded by great saints. But one thing went amiss that rankled in our heart. The room of the bungalow in which Sant Ji was put up had great sun and heat. We being common folk could not realise that unsuitability. Afterwards we greatly repented. So next year, from May 1, 1961 to May 12, 1961, we made arrangements for Sant Ji's stay in the bungalow of Sardar Ajit Singh Revenue Minister, Punjab Govt., located in Sector 10. Twice every day, Sant Ji gave audiences, the first one at dawn, for the convenience of the office going employees.

Since Chandigarh was a newly built city, it housed followers of many sects, disciples of many sadhus and lovers of the Gurus' path. After listening to Sant Ji's discourses on the great Truths propounded by the great souls, they were certain that His Holiness was a perfect proponent of Godly knowledge - a perfect person and a man of complete experience. So in 1961, people of all sects and faiths such as Radha Soamies, Namdharis,

the followers of Baba Jawala Singh Ji, devotees and admirers of Baba Attar Singh Ji of Mastuana, also the fans of Dr. Bhai Vir Singh, who were much enamoured of his scholarship and lovers of Sant Ajit Singh Ji of Nathalpur crowded at His Holiness' question-answer sessions, to do him obeisance, specially on Saturdays and Sundays; these being holidays the programme was increased by one hour and so many more questions and answers could be held. Generally the questioner gave his question to me, requesting for an answer. I am attempting to record in this writeup the questions asked from great persons.

Question - Honoured Sir, in yesterday's meeting you made a mention of five calamities. This congregation requests you kindly to throw light on those five troubles.

Answer - The Holy Gurus have not enumerated any troubles in the Gospel, but Rishi Patanjali in his work Yoga Shastra has identified those five troubles.

The human body is the highest of all bodies in this world of nature. Through this, one can attain God, through self-realization. That is the Supreme goal. Through constant spiritual effort, we have to try to obtain the desired objective. For that, the most important method is the concentration of mind and mind-consciousness. There is the basic reality of the world, which appears to be the image of God, which when realized with certainty looks the face of God - which is the state of all truth; and the other facet of the work-a-day world appears to be the home of all troubles, anxieties, sighs and sorrows and full of conflicts and animosities, gains and losses and all poison.

We gain the knowledge of this world through the five organs - sight, sound, taste, smell and touch. The five fine elements are sound, touch, sight, taste and smell. They influenced by worldly pleasures make us feel pleasure and pain,

joy and sorrow. The five vital airs are *praan* (incoming breath), *upaan* (out going breath), *udaan* (the vital airs that rise upto throat), *biyaan* and *summan* (other vital air). They direct bodily functions according to their nature.

Mind, intellect and ego make the divine *Atma* (soul) appear personal self (*jivatma*). Acting under egoism, one puts on feel of self-importance, he gets caught in the web of action, and getting into the circle of births and deaths suffers no end. To get rid of this misery and to attain bliss, it is very necessary to attain one's state of Truth and True Knowledge. To that end, concentration of mind is very essential. But the endless influence of our sense organs and inner consciousness does not allow that concentration to develop. For the attainment of this objective, one has to put in very tough practice. All the obstacles that come up in the path of spiritual advancement are termed troubles. The authors of scriptures have divided them into five categories. These are absence of true knowledge (*avidaya*), seeing diversity in unity (*asimata*), attachment (*rag*), jealousy (*davaish*), fear of physical ills and of death (*abhinavesh*).

1. Misery due to lack of true knowledge (ਅਵਿਦਿਆ ਕਲੇਸ਼) - Seeing eternal in the transitory, purity in the impure, happiness in what is really misery is called non-knowledge. Ignorance consists in seeing those qualities in an object which are not there. The inner consciousness that is full of irreligion, sin, violence lacks purity. Looking on our body as pure, believing the worldly enjoyments to be full of happiness and looking on material things as spiritual is the height of ignorance. Also it is gross non-knowledge to regard material objects as source of spiritualism. The sense organs, our body, mind, intelligence and intellect-they are all gross. To regard them as godly is rank ignorance.

The inborn nature of three qualities goes on changing every moment. Man's mind along with the three qualities is gross. God's reflection in them makes them look different; each body gives an idea of separateness. Just as there is the illusion of manyness, when the reflection of the moon falls in lakhs of open pots; we get the illusion of diversity in One God's image in different bodies, and feeling difference between inert mind and God conscious gives rise to the misery of diversity -consciousness.

2. Diversity as the cause of misery (ਅਸਿਮਤਾ ਕਲੇਸ਼)

The divine is the on-looker. Mind is one of its agents to show him everything. The soul performs no activity; mind is the agent of all activities. The soul is changeless, eternal; the mind looks to results and keeps on changing every moment. The soul is the master (owner) and mind is his property. Thus soul and personal consciousness are very different from each other. One finds no difference between inert intellect and God, who is All-light, due to ignorance.

The development of such a situation is called the knot of the heart. To regard gross personal consciousness and the universal soul as one leads to the misery of diversity.

3. Attachment as Misery (ਰਾਗ ਕਲੇਸ਼)

Owing to the misery of the feel of separateness or diversity, as stated above, one feels attachment to the body (regarding it as soul) and to the pleasures of the world. To obtain these worldly joys, there rises strong desire and thirst for them, also greed. These tendencies are imprinted on the consciousness. This mental condition is called the misery of attachment.

4. Animosity as Misery (ਦ੍ਵੇਸ਼ ਕਲੇਸ਼)

The attachment mentioned above is the mother of jealousy or animosity. The reason is that when tendencies of attachment

get fixed in the mind, we feel hatred for these things that seem to cause trouble in the body or in the mind, or those that seem obstacles, in the enjoyment of happiness. Those elements which produce hatred, anger, jealousy, animosity, indifference and their effect on the heart is the feel of jealousy. Talking ill of others, hatred and animosity, are called the miseries of animosities. Owing to jealousy, mind loses equipoise and that remains as an obstacle in the perfect attainment of true knowledge.

So long as a person thinks in terms of friends and enemies, that long his heart can't feel peace and tranquility; so long as he keeps company with illusion and love of mammon, that long Dharamraj (the Divine Judge) gives him punishment.

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥

ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥

ਤਬ ਲਗੁ ਧਰਮਰਾਇ ਦੇਇ ਸਜਾਇ ॥ (Holy Book, P. 278)

5. Fear of calamities and death (ਅਭਿਨਿਵੇਸ਼ ਕਲੇਸ਼)

The anxiety to save body and limbs from troubles is the cause of this fear of calamity and death. The fear of death seems natural in the hearts of both the learned and the ignorant. The fear of death has been creating deep complexes in the mind, since one's many births; owing to this instinct of fear, every individual wishes to stay for all time with his property, sons and grandsons. He is bound by illusions. He wishes that he should never feel any lack, his riches and his dear relatives should stay on for all time. These desires and the fear of their loss is termed 'The Misery of Fear of Calamities and of Death.'

The above mentioned five fears of calamities are due to ignorance and also due to these strong instincts. One feels terrible misery for endless time, being caught in the circle of birth and deaths. A man of true knowledge knows that at no time is the

soul born, or it ever dies. Nor is it non-existent at any time. Since the soul is eternal and ever present, it does not die, when the body dies.

Lord Krishna gives this lesson to Arjuna: how can anyone who knows the soul to be imperishable, and eternal, say that one kills or another is killed. Just as a person throws away old tattered garments and puts on new dress, similarly the soul leaves the old body and adopts some new (fresh) body. No weapon can wound this soul, fire cannot burn it, water cannot wet it, nor wind can dry it. This soul is eternal, omnipresent, unshaking ever lasting and present, in the body. This soul is non-manifest, nor subject to the changing function of the bodily organs. Nor is the soul a part of the mind, nor subject to change or deterioration. Hence know for certain that the soul never dies. Hence these false fears of sudden calamity of death is the creation of the mind. Despite this truth being a fact, men falsely feel that their body itself is the soul. From the fool to the bookish scholar, all forget their real spiritual self and are ever busy in saving, rearing and nourishing their physical body and keep worrying over its destruction and so feel miserable. Thus the fear of death gets lodged in one's heart and mind and makes a person confused and worrisome. This misery is called fear of death and destruction. In the gospel, Guru Maharaj has repeatedly warned us against it. This fear of death is the cause of the actions for the fulfillment of desires. This background of mind gives birth to misery in this life as well as in the coming lives.

The very fine seed of these troubles remains hiding in one's subconscious mind for many lives, and is a big obstacle in the realization of one's real divine self. In the gospel, Guru Ji repeatedly keeps on warning us and has propounded the

remedy for this as remembering God, with all one's heart and mind.

Remember God; remember Him again and yet again. You will attain peace and happiness. This will obliterate from within body, strife and anguish.

**ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥**

P. 262

Losing oneself in remembering Waheguru at all times, also performing desireless virtuous actions, and keeping the holy company of the great souls, who have realized the truth, and worshipping God with one's actions thereby removing dirty feelings and illusion of diversity, also following the teachings of the great souls; this is the road to getting rid of these (five) miseries. Otherwise this mind set can't save one from the miseries of the circle of births and deaths. This is the road to happiness; namely keeping company with those great men who have reaped the harvest of Truth, practising the Name of God with firm determination, joining the congregation according to strict rules and by dedicating their life to the service of God and the Guru. This cures the destructive tendencies of the mind, the company of God-realized persons removes all sins and ills. For this reason, the Holy Scripture attaches much importance to joining the sangat (religions company). That alone is sangat, which gives inspiration for the life of Naam (God's Name) and which enthuses for performing virtuous actions. But such a sangat does not come one's way, except as a result of the good deeds of the previous births.

Singing praises of God and getting the company of saints and holy men is the highest of all actions.

But he alone obtains it, who is predestined to receive it, sayeth Nanak.

ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥

**ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ
ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ॥**

P. 642

Meeting God-realised persons, inside whom there has been the Light of Naam, and those who are other-worldly being full of love, not of dry knowledge; this comes about, as the result of noble actions performed in many previous lives. Large numbers of people see these saints and get near to them too, but only a very few, very lucky ones develop faith in their teachings and practise them. Thus commands the scripture.

My darkness (of ignorance) is dispelled on meeting God, O Nanak, and I am (spiritually) awakened after being asleep for numberless births.

**ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤੁ ਹਰਿ ਨਾਨਕ
ਜਨਮ ਜਨਮ ਕੀ ਸੌਈ ਜਾਗੀ॥**

P. 204

Meeting such saints finishes all ills due to ignorance strifes, and doubts; it puts to flight the darkness caused by non-knowledge and bad actions. The inner spirit that lay asleep through *rajo gun* (actions generated by passion) *tamo gun* (evil actions) and *sato gun* (virtuous actions) of many lives, gets awakened and the devotee realises its true divine nature and sees the spiritual self, face to face. The Mahatma may himself have achieved the highest knowledge and might have risen to heights where he finds no difference between God and the creation (Advaita) yet he cannot change the heart of the seeker whose faith is not upto the highest limit. Even such a Mahatma can't change the life of the seeker or remove his darkness if he has limited faith. Thus commands the gospel;

Sayeth Kabir, what can the True Guru do, when his disciples are at fault?

Not even the one word of the Guru is imbibed by the blind man (ignorant person). It is as useless as blowing through a bomboo (as it cant produce music).

**ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੁਕ ॥
ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੁਕ ॥ P. 1372**

It is seen that at first there is no irresistible desire in the heart of the seeker to know the truth about one's divine self; nor is there his complete, unquestioning faith in the Mahatma. The reason is that the conscious and sub-conscious mind of such a person is filled with the ideas of diversity (according to Advaita Vedanta all is God and all differences between persons are false impressions); also his mind is filled with the arguments derived from books of those materialist thinkers who don't go beyond intellect. These completely cover genuine faith. They can never develop full faith (in Guru and his teachings).

There is no difference between the saint and God.

ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ ॥ P. 466

These ignorant persons regard the saint as just a human being (not the Light of God, which he is in reality). They hear his teachings with a lean faith. It is impossible to make the mind pure with such slender faith. A saint is neither recognised only from his apparel (ochre dress) and nor from his penances and spiritual attainments. Only a saint knows the greatness of another saint. There are bogus saints, imposters, wearing ochre dress ; they are adept in speech making or talk. Their philosophy is false and they remains stuck up in illusions and wrong thoughts. They can't burn the light in the hearts of those who seek gyan (True Knowledge), since their own hearts are full of darkness . The biggest trouble is that with such ignorance, the false Mahatma can do no good to the seekers and disciples. One meets a true saint, only with the grace of God and only when his own great good luck arises. Such a meeting takes place under the inspiration of God. It does not matter whether such a man of God is engaged in farming or is soldier doing duty in the army, or he may be engaged in business, performing his

sinless activity there too. Within man's power is only making this prayer : O God, let me meet the favorites of God, so that I may realise the real purpose of my life. The holy gospel of Guru Granth Sahib, repeatedly stresses this commandment to man to realise the purpose of one's life by keeping company with those holy men, who have realised God.

The Saints have no desire, for in their eyes this whole is the manifestation of *Waheguru* (Almighty God). Whom should they teach, when the whole world is God's own play for His pleasure ? But the saint's body is subject to the destiny of human flesh. It preaches eternal truths, under the orders of God. These saints always stay in the condition where they feel themselves one with God. Common people's understanding cannot touch this fact. It is difficult for them to understand this. May God shower mercy on you to create this situation, in His divine play of creation's drama, so that you chance to meet such real saints.

I think all of you would have understood this idea fully, and you would turn the needle of your mind to the love of and participation in *satsang* (God-seeking congregations).



Chapter - I (Part II)

The Discourse of Sant Ji

ਸੰਤ ਬਚਨ - (ਭਾਗ ਦੂਜਾ)

(Nectar words of Sant Rarewala Sahib)

In may 1961, large audiences turned up at his *satsangs*. A large number of discriminating God-lovers crowded at these meetings at dawn, before office timings. Today's question is -

Question 1 - Great sir, in your prayer meeting you made mention of the seekers. Kindly do us a favour by shedding light in detail on this subject for the information of the satsangis.

Answer - In this world, all persons don't have the same mental level. They differ as a result of what impressions which their good, bad and indifferent actions make on their inner mind. Every person's level of thinking can be good, bad or average, due to the influence of his previous birth's actions, his family heritage and is moulded by his surroundings. Some feel an inborn attraction towards satsang. They listen to the words of the Guru and the talk of the great souls with all attention and also translate them into practice in their life.

As against this, there is another category of persons, who somehow come to attend satsang under the influence of their previous life's good acts, but they lack concentration, they are without the burning faith and so they are unable to give a lodgement in their hearts to the nectar message of the Guru. For this reason, one programme does not have equal effect on all the listeners. The experts dividing the listener into various categories hold that the first type of listener may come to *satsang* impelled by their previous births' good deeds but they have little

enthusiasm, they have little interest in the proceedings, they close their eyes in boredom, lower their head and start dozing. Such hearers are called 'the dozing ones'.

Some other listeners come just to observe what the speaker says. They have the pride of their little learning . Their mentality is that of 'judging'. As the honey bee just smells and goes from flower to flower, they go smelling from one speaker to another.

The experts have categorised such listeners as the 'smelling audience'.

The third type of people who come to *satsang* are such as have no stable mind; their mind keeps wandering and many thoughts keep churning in their heart. They have no deep interest, they are not all attention or steadfastness. They feel listless. They idly gaze at the line of devotees, making obeisance. They seek to enquire who the speaker is, wherefrom has he come and where is he staying. More than that, they mark his dress. They try to judge him. If they know him they try to judge his good or bad qualities in their mind. They pay little attention to the words of great men. Their sitting not being stable, they raise one knee and then change to the other. Sometime they yawn or start coughing. If after they have attended the *satsang*, someone asks them what was said there; they can't sum up the message even in a minute or two. They are blank. They themselves don't attend to the *satsang*, rather with their coughing they disturb the serious listeners. Such listeners are called 'the coughing ones'.

The fourth category consists of those best listeners to whose lot falls the doing of good acts in this iron age, who take part in singing God's praises and who keep company with genuine saints. Whenever they hear about the visit of some God-realised saint they are full of enthusiasm, they not only go to his *satsang*,

but also take with them their friends and relatives. They occupy some very suitable seat at the satsang. They listen to every word of the discourse and think over it. They contemplate it in their mind and then adopt his message. They look upon the words of great souls as full truth. They set the course of their life according to it. Such listeners derive the fullest advantage of the satsang. As the great Guru commands :

The listeners and singers of God's praises, receive the reward of millions of sacred feasts.

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਗਾਰੇ ਰਾਮ॥ P. 546

Of the God's Creation in the world human beings are divided into four categories on the basis of their mentality.

60 % of the humanity consists of those persons who have no thought of any stage, beyond this our world. Their work is eating and drinking and sleeping and earning money by fair means or foul, to remain lost in all sorts of intoxicants and drugs and complete lack of interest in anything spiritual. Their intellectual level resembles that of the animals. They neither believe in God nor do they attach any importance to doing good deeds in life. They have no thought of the future birth. To quote a common maxim, their philosophy is : eat, drink and be merry for tomorrow you may die. Their life's pattern is, beg, borrow or steal. They feel no attraction towards the sayings of the great nor for satsang nor do they have any inner desire to know the truth. Such groups of people are termed Pamars (low class ones).

The second type of the human group feels strong attraction for sensual pleasures. They are lovers of physical pleasures. Their highest objective is to try for the fulfillment of sensual desires. They have no interest in attending any satsang, their mind goes on framing resolutions of how to fulfil their desires. They are

incapable of listening to satsang programme with the concentration of mind nor can their mental level reach up to the great depths of the message of the great souls. If ever they go to satsang, it is in the hope that the prayer meeting will fulfill their desire to secure them physical pleasures; though here 5 % of them get the chance to refine their tastes and rising to the next higher stage, 90 % are those who come to satsangs can be easily counted among these seekers of pleasures and their hearts' desires.

The third category consists of those rare individuals in whose hearts good deeds of previous birth produce strong impressions of spiritual leanings and great enthusiasm for the cause. They feel little attraction for worldly pleasures. Rather their hearts feel some strange spiritual thirst; they want to get an opportunity to fulfill the real purpose of their life. Their noble deeds bring them into contact with some fully realised men of God, in childhood itself. At the time of holy meeting, they give lodgement in their heart to every word spoken by the man of God. They try to fully translate that message in their life. They get up at dawn and recite the gospel and have a strong desire to read the lives of the Gurus. They have an irresistible inner desire to do noble actions and they start receiving the love of great souls. The Guru loves such persons. This category of persons are designated 'seekers'. To their love alone fall godly deeds, worthy of those who attend satsang, namely worship of God and attainment of True knowledge.

Thus the visitors to the satsang are divided into three categories, good, bad and average.

Once upon a time, when the holy Tenth Master was giving his spiritual audience, a worshipper folding his hands and humbly bending his head made this submission.

Monarch of the Universe, your words, that are most sacred nectar, are heard with all respect and faith. But it is seen that your message, irresistible like an arrow, does not make the same impression equally on the hearts of all the listeners. Most honoured sir, what is the secret of this difference?

On hearing this, the great Tenth Master said, dear devotees, all of you should try to understand the question raised by this enthusiastic person. We want to demonstrate to you the different kinds of satsang, in a manifest form.

The Guru ordered one disciple to bring to him three open utensils made of all iron, filled with water. He commanded one member of the audience to put a pebble in one such utensil. The second person was ordered to put a clod of earth in the second utensil, while another person was commanded to put pieces of candy, lying before the Guru, in the water of the third pot. After a little while, He told those three persons to bring those three pots before him.

The vast audience was wondering as to what play the Padshah was going to show to them. In their minds they were making guesses what the conclusion of this play would be.

The order was given to the three participants to take out of their pots their respective pebble, clod of earth and candy pieces. The first disciple quietly took out the pebble from his pot. The great Guru enquired of the person whether the pebble was wet or had become dry. Then that lover made this reply. Worshipped sir, when under your orders I took the stone out of the water, it was slightly damp, but coming into contact with the burning hot wind, it became quite dry in my hand. Now it is absolutely without any wetness.

When the second person was given the order to take out

the clod from his pot, he submitted, sir the clod has been dissolved in the water and has taken the shape of mire and so can't be taken out in the original shape. The next order was to put it in the hot sun. After a little wait, under the influence of scorching sun and hot air, the water was dried and the clod returned to its original shape.

After this, the third person was asked why he, a Guru's disciple, had not taken the candy pieces out of water? Now take them out. That lover made his humble submission, Benevolent sire, I put my hand in the water to take out those pieces looking like candy pieces but at my touch, they were dissolved in the water and became an indistinguishable part of the water. Now sire, by no method can they now return to the original shape of candy.

Now addressing the whole audience Guru Maharaj declared as under :

The three pots had been filled with the same water, but this water had different effect on each of the three articles.

Like the stone, some members of the congregation are totally bereft of any keenness to know the Truth. Their hearts are hard like stone, which does not quickly accept the effect of anything. For a little while they are emotionally moved by the saints' message, just as the pebble remained wet while in the water. For some moment the Guru's words have a superficial effect on their mind, but that effect evaporates at the first touch of the hot air of evil company (of which they are members). The guru's words make little change in them. The satsang has some effect on them for a few weeks, at the most for a few months and they maintain the change. But when they come into contact with their old evil-minded companies, they relapse into their old sinful ways and get back into their original view of

life. And the Guru's message brought from the spring of immortality evaporates like water from the pot. And they enter into their old mentality again. The spiritual effect on their hearts was of a temporary nature. If they do not obtain satsang once again, they forget the effect of the message and it gets converted into worldly indulgences and disharmonies.

The third category of God-lovers who have extraordinary good luck, put themselves under the complete charge of the Guru. The Guru's words like candy are completely merged in their being. They practice the Name, do noble deeds, take to worship, true Knowledge and spiritual science. Thus step by step they attain the Guru's likeness as the Khalsa. Some such persons come to Guru's diwans, after having gained lofty goals and enormous spiritual earnings, in their previous lives.

For them only a stage or two remain to be conquered. On them the effect of the Guru's words is so prodigious, as says the Gurbani :

The Guru is a great warrior.

He shoots his arrow. As soon as it touches the seeker, he falls prostrate and the Guru's dart makes a hole in his heart, thus sayeth Kabir.

**ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥ P. 1374**

So, O lovers of Guru's sangat, know it that all who come to Guru's satsang cannot qualify to the same heights equally. The first type are called disciples. The second category, somewhat higher are disciples-cum-practitioners. The third type, the highest lot are called disciples, who are totally dedicated.

The first are simply Sikhs; the second type are 'Staunch Sikhs', while the third and the highest are called 'Marjivade

Sikhs' or those who have dedicated their all (body, mind and belongings) to the cause of the Guru.

Guru Maharaj gave further command : listen to my instructions. Read the *Bani* (Holy Scripture) correctly. When we recite the *Bani*, we earn a huge amount of merit. It brings us great bliss in the present and in the future; in this life as also in the hereafter. But there are differences in this, *Sikhi* (Sikh way of life) is of five types.

No. 1 professional *Sikhi*, No. 2, *Sikhi* in imitation, No. 3, *Sikhi* of desire, No. 4, *Sikhi* of faith and No. 5, *Sikhi* in emotional totality.

The first one is the professional *Sikhi*. The idea arose in the mind, that I shall behave as my fraternity is doing, lest they look on me as a cast-out and make me feel ashamed. I too should practise *sikhi* as they are doing. This kind of *Sikhi* is called *sikhism* as a profession. Sant Ji Maharaj quoted Bhai Santokh Singh's scripture Suraj Parkash, at Ritu-3, Anshu-34, Page 5120 :

First type of Sikh thinks that he should practise as his brotherhood is doing; lest the other disciples of the Guru call him a person bereft of Guru. This type is called professional Sikhism.

**ਪ੍ਰਥਮਾ ਇਮ ਜਿਮ ਭਾਈਚਲੇ।
ਸਭਿਸਗੁਰੇ ਮੁਝ ਨਿਗੁਰਾ ਕਹੈ।
ਲੇ ਸਿੱਖੀ, ਧੰਧੇ ਕੀ ਅਹੈ॥**

Sri Guru Partap Suraj Granth, P. 5120

The second type of *Sikhi* is of imitation. One sees a person who has embraced Sikhism. In his family vices were finished, and the family was rid of intoxicants and drugs; through hard work, that house was filled with comforts and luxuries; they got sons; they gained wealth, their prestige rose high; the house

got blessings and they began receiving respect. In short all good things crowded into their house. This man noticed that their family made progress on all fronts, after they became Sikhs; they now live in peace and happiness, If I turn a Sikh, my house too would be similarly furnished with all good things. Such a one is termed *Sikhi-in-imitation*.

The third category is the *Sikhi* of desire (formality). He did embrace Sikhism, but he felt no love for the Guru's Word, he had no enthusiasm to recite the bani, he did no jap (repetition) of *Mool Mantar* (basic tenet) and *Guru Mantar* (the secret Name given by the Guru), nor did he position the Guru's face in his heart. He decided to do, as the others were doing. Such was his determination. No special thinking entered his heart; nor did he achieve thoughts of the Guru's ideology. He did not register his attendances at he *sangat* (congregation). He became a Sikh by outward appearance. This is called *Sikhi* as a formality.

The fourth type is Sikhism as a faith. Such a Sikh does not pay obeisance to anyone other than God and Guru. In all conditions, he puts himself under the protection of Guru. As a passenger of a boat cannot leave the boat (else he would drown), similarly such a Sikh cannot leave the boat of his faith. He has so trained his body that he would sooner sacrifice his life than leave his faith in Sikhism; he would not mind to have his head cut, for carrying out his Sikhism. He habitually follows the message of the Guru and practises it.

If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand. And, once thou setteth thy feet on this Path, then lay down thou thy head and mind not public opinion.

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

P. 1412

Guru Maharaj has declared that such a *Sidki Sikh* is my own form; there is no difference between him and me.

The fifth type of Sikh is the emotional complete attachment (of the mind and the soul). Such a one is the real Sikh of the Guru. He sees no difference between the Guru and God. He has the glimpse of the Almighty Eternal in the person of the Guru. For him, his Guru is the very God. Day and night, he fixes his Guru's appearance in his heart and lives in the constant love for Him. In every breath of his, he remembers the Guru. For him the Guru is everything. Thus the seeker obtains the fruit, as is his attitude of mind. What he thinks that he becomes.

Sant Maharaj continuing his discourse said that the audience had asked him the question about the position of 'seekers'. So all that has been settled by the clarifications given above. The fourth type of seekers (perfect gurmukhs) are extremely few in number. They are said to have obtained salvation (mukti) while alive here (no waiting for the after life). Their function is to take the world out of the dark cave of ignorance into the dazzling light of True Knowledge and thus to deliver them from the terrible misery of the circle of lives and deaths.

Your main question was : what sort of a person is the True Seeker. The fact is that in the heart of such a seeker, there is the over-powering love and devotion for the Sat Guru; strong faith is very necessary for him; the following are the other characteristics of a true seeker :

His mind is pure and free from sin. He is a man of religion; a seeker of virtues, pure intellect, a man of truth; he has wisdom; he is obedient, his mind is unblemished; he has rid himself of sensual desires, he is noted for humility, he has a

tender heart. His only goal is self-realisation. There is no vice in his thought, speech and action. His mind is tranquil and he acts on the words of gospel. He has loving relations with disciples of the Guru. When singing praises of God, he expels all other thoughts from his mind and practises it with full concentration. He has no love for any sensuous pleasures. He has intense internal desire to achieve salvation. He has left the attachment to friends and relatives and feels that they are all illusion and are chains. He earns the words of the Guru, ignoring what the world would say and what his family would think. He keeps aloof from the company of separatists and of the ignorant. He firmly loves the words of the saints. He has love for the soul, that is eternal, and all truth, knowledge and bliss. Knowing body as inert, untruth and a well of dirtiness, he completely cuts off all love for the relationships of the physical self because so long he has a trace of the false love for the body, that long he can't be released from the chains. He should completely wipe out all false love. He should get rid of family of illusion, namely desire (sex), anger, greed, illusion and egoism. A person who has such ideology is termed a true seeker.

Question 2 - Honoured Sir, what are the characteristics of the advanced seekers whose mere *darshan* (seeing) brings happiness in the heart?

Answer - In this world, the seekers busy themselves in holy singing and obeisance to God. But there are different categories among them, one the best seekers, second, the middling ones and third, the inferior ones. The seekers automatically fall into these categories (good, average and bad), by virtue of their perseverance and their attainment of the goal. There are very few genuine saints in the world who would deserve the title of

Gurmukh. As against that, there are any number of false *sadhus*, deceivers, hypocrites, greedy, bogus ones, and selfish persons who pass for *sadhus*. We can meet such *sadhus* everywhere, but a genuine saint is difficult to come by. The sign of a true saint is that when we meet him, he exercises a mysterious influence on us; spontaneously we start repeating the Name of God whether with our tongue or with each breath of ours.

To meet any such God-realised *Gurmukh* (saint), we should everyday offer *Ardas* (prayer) singly as well as with the congregation. But such top class seekers too are few in number. To start with, most of them think that to achieve God, they should resort to some solitude, where there should be no entanglements, no distractions, and no intricacies. Thus they would meet great souls and become mature in remembering God. But because of mind's weaknesses, the zest of many seekers becomes dim. The buffets of *Maya* (falsehood that seems Truth) and the dazzling effects of *Maya* make the seeker fickle-minded. Thus they stop in the middle. But a few there are, whose hearts are filled with earnest faith, they have cleared their mind of attachment and jealousy, and their heart is perfectly pure, they have love for the great saints. Such men are few and far between. Their main merits are : to obey the Guru and continue the earning of the *Naam* (God's Name) to keep their mind in poise at all times, contemplating the Guru's words and then fixing them in their heart.

In the world, the attitude of life is of two kinds; one, just notice the defects of others. They are called defect-observers. The second type notices the good points of others. They are termed seekers of virtues. For a seeker, it is very necessary to remain drenched in love and affection and to hold on to truth with all his might. In addition to this, such a one serves Satguru in

the right manner; he dedicates his body, mind and wealth at the feet of the Guru and keeps doing service of the guru, claiming no credit. Being active, they rise at dawn (the time of nectar) and start remembering God, they turn in their mind the words of the guru; to cut off any trace of ignorance, they keep in their heart the thought of God. They do not keep company with bad folk or with disruptionists, even by mistake. They do not let their 'secret word' go out of the charmed circle. The words of great saints are potent enough to cut all ignorance. So collect their words in your heart with all love and develop attitudes of equality, self-control, godliness and indifference to the attractions of the world. With the help of discretion, it is necessary to effect the search of the spirit inwardly. One should keep oneself in love with the feet of the Guru, without vanity and self-thought. One should keep one's temper cool and never be lost in physical desires. These are the traits of the best seeker. In his heart there should be no place for such fatal enemies as desires and anger. Also always keep yourself above false appearance, pride and greed.



Chapter - II (Part I)

The path of the saint

ਸੰਤ ਕਾ ਮਾਰਗ (ਭਾਗ - ਪਹਿਲਾ)

Question 1 - According to the fundamental principle propounded in Guru Granth Sahib, 'All is God and God is All', also 'Behold the Supreme Being every where, Hear the Supreme Being in all, Discourse on One and One alone, The Supreme Being has manifested Himself in all. He alone is the Creator, Know not any other than Him' **ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥ ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀਂ ਜਾਣੀਐ॥**

If this is the Truth, then why does the world appear to us as it does. How did the world take its form (which we see)?

Answer - In reality there is only one God Almighty (call Him *Para-Brahm*). He assumes many shapes and He is playing His great Game. As the Tenth Master has so ordained in *Jaap Sahib* :

There is only one Reality, but it assumes many shapes. He has assumed countless forms. He Who is above all appearance is playing His game. When he concludes the Game, He is just One.

**ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ॥** *Jaap Sahib*

The One Reality God seems different currents of life, different shapes and forms, different tastes, colours and existences. We explain this world, according to the power and level of our mind and intellect. Many scholars hold the view that this world is made up of the atoms, some others believe

that this world is created by Maya (Illusion), after its obtaining the power from God. Many believe the three - Maya, God and individual soul as separate entities. These persons are of the opinion, that when there is upheaval in the three (gunas) elements (good, bad and indifferent) of Maya, then man comes under the influence of Maya and firmly believes that 'I am' the doer of these actions. So reaping the fruit of these actions, he gets into the circle of lives and deaths and thus for unlimited time, suffers trouble and exasperation. These experts have given very detailed description of yoga (union with God), in order to alienate the individual from Maya. The method is to control one's desires, so that while doing actions one feels non-doer and performs desireless actions, he through long practice, feels immersed in the samadhi (contemplation of God) and can thus attain deliverance (Mukti).

But the philosophy of the Holy Gurus does not recognize the separate entity of this world. True philosophy preached by the Gurus is that this world is nothing except all God. How to put this ideology into practice, for these explanations have been given at many places. Thus says Bhai Gurdas, who has been given the title of Ved Vyas in the field of exposition of Guru's, philosophy that before the Creation of the world, the External Being was in His Own Samadhi (Meditation) and was self knowing. He was not non-existent, nor nothing. But this Truth (God) was in the form of Beyond and Inaccessible. That Truth can in no way be explained through the language of sense organs.

Different intellectuals tried to explain it, according to reach of their intellect and thus established different schools, creeds or sects.

Whatever is the level of one's intellect, according to that, each

(scholar) explained you (God). Your (God's) Reality cannot be explained by man as to how in the Beginning, God Created the world.

**ਆਪੁ ਆਪੁਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ॥
ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ॥**

Chaupai

The Siddhas (Great Seekers) requested Guru Nanak - the Monarch of the World to explain the state of truth at the beginning of Creation and said -

What are the thoughts (your views) regarding the beginning of the creation? Where did that Nothing (God) dwell?

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥

P. 940

In response, Guru Maharaj made this reply -

The Primeval Reality is beyond thought, it is wondrous. The Primeval Reality dwelt eternally in His-own-self.

(This Primeval Reality is Sunn or Shunya, which being infinite, is beyond the Comprehension of the limited human mind.)

**ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ
ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ॥**

P. 940

The Truth (God) only Himself knows that wondrous indescribable condition, He alone knows, for man, that state is Beyond and Inaccessible. That state can also be called the Formless State, self-known only by the Eternal-

*That Formless assumes form and the Ultimate **ੴਕਾਰ** (One Onkar) becomes Infinite.*

ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ॥

Bhai Gurdas Ji Var 26/2

The different shapes are the visible forms of the Formless based on qualities.

The One Eternal in the shape of sound called Onkar, created all forms.

ਏਕੰਕਾਰਹੁੰ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਆਕਾਰੁ ਬਨਾਯਾ॥

Bhai Gurdas Ji Var 26/2

In the *Mool Mantar*, Guru Maharaj has not described *Ek Onkar* and *Onkar* as two separate entities; rather he has combined both in one composite *Ek Onkar*. This *Ek Onkar* has been called the Ultimate Truth. This Power is called the Power of *Naam* (or *Shabad*). Thus began the great process of Creation; from this *Shabad* began the creation with different currents, different shapes, different lines, different tastes and colours. It spread and is constantly spreading. It is like a huge tree coming into existence from a small seed. This big tree is the manifestation (visible shape) of that small seed. This *Brahm* (Eternal) depending on the Formless Almighty is known in the shape of the Visible world. For a little more clarification of this topic we may refer to Guru Maharaj's question, answer with *Siddhas*. The *Siddhas*' question was -

In what way, the world comes into being, O divine man? By what ills does it perish?

**ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ
ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ॥**

P. 946

In reply, the Holy Guru explained very briefly thus -
The world was born out of Haumein (ego-consciousness), Man suffers misery, as he forgets Gods Name. A Gurmukh (Guru's man) keeps contemplating on quintessence of True Knowledge (Gyan); And through Eternal Word (Shabad) destroys ego-sense. His Body and mind become immaculate and pure in his speech and he remains merged in Truth.

**ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥
ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲੁ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥ P. 946**

Also the creation (illusion) of the world is due to ignorance; Ego sense creates ignorance, with the result that One God seems

multi-shaped world. Greater clarification of this truth will not be unnecessary at this place. It is like this; from the specialized consciousness of God is born the Sky, inclusive of *Shabad* (sound). The sky has a single quality, namely sound (sounds become audible through *Akash* or ether). From the sky was born Air, it has two qualities - sound from the sky and touch is its own quality. From the air was born the Form (or Fire). It has three qualities, form is its own quality, while sound is got from the sky and touch from the air. From the airs (gases) was born water. It has 4 qualities - Taste is its own quality, while the other three - sound, touch and form it got from sky, air and fire respectively. From water was born the earth, of which, its own quality is smell; and the other Four (sound, touch, taste and form) it got from sky, air, fire (agni) and water. From the *Satogun* (virtuous traits) contents of these four was born *Antash-karan* (inner mind or Conscience). This antash-karan is described in four forms according to functions. These are respectively (i) Mind (ii) Intellect (iii) Consciousness and (iv) Egoism (feel of a separate identity). Similarly from the *Rajo gun* (passions) content of the Five elements are born five types of breath namely *Pran*, (breathing that goes inside), *Upan* (breath that comes out), *Udan* (breath that comes up to neck), *Suman* and *Beaan* (other categories of breath) (all this breath control is a yoga or science of *Pranayam*). The *Pranayam* lives in the heart; *Upan's* place of residence is the anus; *Suman* in the navel, *Udan* in the throat and *Beaan* is spread in the whole body.

It is one air; it lives in five places; so the functions of this one air appear to be five (each different).

Feeling hunger and thirst is the function of *Pran*; expelling urine and faeces is the function of *Upan*; digestion of food, and of water which man has taken, is the function of *Saman*. The

duty of *Udaan* is to send different foods and tastes digested by the liver to the different parts of the body, while it is the function of *Beaan* to activate all the limbs and joints to ready them to do their duty. Thus from the Satogun virtuous traits of each of these elements are born 25 natures. Thus are sense organs born. Similarly from the good content of the sky are born the ears; from air is created skin; from the Form (*Agni*) the eyes; from the earth the nose.

From the *Rajo gun* (passions) of these are born functional organs, from the sky comes the ability of sound, from the air power of the hands; from the fire the power to walk with feet; from the water of the male organ; from the earth of anus. Thus after the creation of Five Elements (earth, water, fire, air and sky), according to the will of God each of these elements was divided into two parts, One part stayed in its original quality, but the second part left its function and was absorbed in both the elements. This is how all thinkers categorize them. From these five elements was born the physical universe. In this universe, there are innumerable worlds (abodes of death), Pataal lok (nether worlds) and Swarg lok (heavens). Thus they came into existence. This whole spectacle of delusion came from God and expanded and developed from God Himself. But due to the indestructible power of ignorance and Maya the whole show began to appear different from God.

This whole creation is like the ocean. Its countless waves are not different from the ocean, but we call them by different names such as the rising waves, foam and bubbles. Thus sayeth Guru Maharaj.

The waves of water, the foam and the bubbles are not separate from water.

ਜਲ ਤਰੰਗ ਅਰੁ ਫੋਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ॥P. 485

The whole thing is the ocean and the ocean is sporting in various ways, according to its mood. We see it in different shapes. We get the illusion of their separateness, but a thinking individual understands the whole phenomenon as the play of the ocean itself. This mental condition is just an illusion.

This matter can also be explained more simply by another example. If in the night darkness, a rope is lying at the door of a house, one through ignorance thinks it to be a serpent. It is firm belief. Owing to ignorance, it creates a turmoil in the mind, it creates confusion, it takes the shape of fear. It creates many fancies due to the non-existent serpent. But when the sun of true knowledge rises, then we realize that all our fears were creations of imagination, not a reality.

In the same way, a shell shining in the moonlight appears to be of silver. But the reality is different. As Guru Maharaj expounds the fundamental of the Gurus' faith.

*Behold the Supreme Being every where,
Hear the Supreme Being in all,
Discourse on One and One alone.
The Supreme Being has manifested Himself in all.
He alone is the Creator,
Know not any other than Him.*

**ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥ P. 846**

All the beings are manifestations of the One God. Through all eyes (of all beings), He Himself sees.

ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ ॥ ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ ॥

P. 294

He Himself sees all through the eyes of all beings. He is the seer, He also is the sight; His also is the seeing power. When the whole creation is His Own shape, it is false to think of the

existence of any other. This whole world is nothing else but God. Owing to different kinds of illusions, the seeing eye, due to black darkness goes blind. When we obtain the *Shabad* (divine word) from the Guru, and when we practise it according to the eternal (Guru's) methods, we obtain divine eye-sight and then the whole creation looks nothing but the form of God.

O mine eyes, God has infused light in ye. Without the Lord, see ye nothing, therefore. Save the Lord, see ye not any other therefore. Besides the Lord, nothing behold; The Merciful master Lord alone is worthy of beholding. The entire world that you behold, is the Divine image - In it is beheld the Lord's image

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ
 ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥
 ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ
 ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥
 ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ
 ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥ P. 922

To obtain that divine sight, one has to pass through the stages of good acts, worship and true knowledge. That would remove the blackest dirt (of evil) that has been accumulating in the inner mind through many births and one would see the Light. Then the false distinctions between I and you disappear and the real I-in the refulgent shape of the pure soul is seen. So long as one does not obtain the Collyrium of True Knowledge from the Guru, that long all knowledge obtained through the power of the mind and the intellect remains nothing but ignorance (non-knowledge). When the sun of True Knowledge rises, then the distinctions between you and I are obliterated, and the whole world which is the shape of One *Onkar* playing in different shapes, colours appears as God seeing God. Thus the world which is all God appeared different, on account of illusions. When the illusion is destroyed and there is

the death of the ego-Consciousness, and we see the One playing in different shapes Himself, according to His Own Ways.

Question 2 - Many scriptures are of the opinion that first one has to do good acts, then comes the stage of the worship of God. When God worship (or prayers) obtain their success, then comes the light of Knowledge (Gyan). What is the purpose of all this?

Answer - Actions are of two kinds - actions with the desire for fruit and desireless actions. Acts done with a purpose pray for the fulfillment of one's desires and obtaining happiness. One has to suffer the fruits of such actions, not only in this world, but also in the hereafter, in heaven or elsewhere. As says the Guru -

Those who sow good actions and charities reap merit in the Righteous Court.

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ॥ P. 1414

In the same way, the consequences of the evil deeds have to be suffered not only in this life, but even after death, in the shape of harsh punishments, in the hereafter. As is said -

Taking halters, men go out at night to strangle others, but the Lord knows all, O mortal. They secretly eye the pretty wives of others. The burglar goes into places, difficult of access and enjoys wine deeming it sweet. Over their misdeeds, they shall themselves afterwards regret. Angel Azrail, the courier of death, shall crush them like the grains in the mill.

**ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥
ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆਂ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥
ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਬਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥
ਅਜਗਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥**

P. 315

Otherwise if we make a more detailed study of the actions, there are the various kinds of actions, such as the actions done daily.

Bodily Actions

Taking a bath, cleaning teeth with a green twig (*datan*), exercise for the health of the body; rendering service to the saints.

Actions of the speech

Daily recitation of the *Five Banis* (hymns), repeating God's Name (*Jap*) while keeping the mind in concentration, speaking truth, taking part in *Kirtan* (holy singing) and speaking sweet words.

Actions of the Mind

1. Bringing happiness to all living beings by body, mind and money.

2. Keeping to one wife: such a person is said to practise celibacy.

3. Perseverance.

4. Contentment. Also loving all.

In addition, there are many other kinds of actions, such as actions for repentance, actions that are a part of duty. Actions with a motive or desire for fruit bind a person. He has to go through many births, to experience the good or bad result of those actions.

Desireless Action

This consists in doing noble actions, without a desire for any fruit or result. By dedicating such acts to the Guru, the dirt on the inner mind is removed and there is light. The acts include speaking the truth, not to indulge in useless talk, keep

on repeating Mool Mantar, taking part in Kirtan (singing hymns) in congregation, habitually listening to discourses of Truth, and selfless service of the Guru, congregation and of God. Three types of actions are performed in the human body. One, to purify the sense organs; two, to purify the inner mind, three, to purify the soul. By performing selfless physical acts, the sense organs are purified and the seeker becomes entitled to offering prayer. Such prayer removes the jet black dirt, collected there through many lives. Worship is of two kinds.

1. Internal Worship

2. External Worship

Inner worship comprises the contemplation of Guru in one's ethereal mind and reading the bani with love, sitting in the presence of the Holy scripture, controlling the various distractions that rise in the mind, getting merged either in contemplating the person of the *Guru* or in *Gurmantra*, the *Shabad* of the Guru, not allowing any extraneous thought to rise and adopting the philosophy of the fundamentals of the *Bani* and translating it into practical life. This generally purifies the inner consciousness.

Performing desireless actions generally leads to the removal of the dirt of the mind. When this defect is removed, then the mind begins to be absorbed in God-worship, casting out casual thoughts. Then with determination, we start feeling bliss in God's Name. By means of worship, prayer becomes concentrated on its objective and tastes rare pleasure. One begins to feel bliss in the fundamentals of shabad. Thus is removed the fault of the diseased mind.

Thirdly with the thoughts of True knowledge, one starts getting purer and realizing one's true nature (Godly nature) and

thus develops the mentality of Wisdom; one discards his physical identity and begins to realize his divine self. He qualifies to become worthy of the Grace of the Guru; he becomes a claimant of *Gyan* (knowledge). In other words, it may be said that the state of True Knowledge results from noble acts and from the success of his prayer, mental concentration is achieved by the contemplation of self. And after having achieved the state of desireless actions one becomes entitled to the enjoyment of the bliss, worthy of those who achieve liberation (*jiwan mukti*) in life.

It is incumbent on the seeker to continue the practice of good acts already performed and thus to purify the inner consciousness. And by practising the good acts of the mind he should try to enter the circle of true knowledge. True knowledge is related to the mind. The body and the speech are under the control of the mind. So when the mind is purified, the body and the speech would be automatically purified. Hence it is necessary to practise the purity of the mind. Without the purity of inner mind, True Knowledge does not blossom. Hence for the spiritual seekers, noble acts and prayers are extremely necessary.

Question 3 - What steps should be taken for promoting the practice of good acts and avoiding evil deeds?

Answer - It is desirable for the seeker to do daily stock-taking of himself and of the actions done by him. He should with all firmness try to consolidate and ripen his good deeds; he should repent of any evil acts done. He should do this repentance and prayer with a sincere heart. He should constantly think of performing noble actions. By so doing, he will by slow degrees, start voiding evil acts. Also by the force of his noble acts, he will become entitled to the knowledge of the Self. But in all this, there is one act that must be performed at all costs - that is, trying to keep everyday the company of those great souls, who

possess true knowledge, who are well-versed in Brahm (knowledge of God), who are scholars of *Brahm Vidya* (learning of Godhood), who listen about God, who lecture about God. He should after contemplating on them give to the words of the Guru a lodgement in his heart. He should thus mould his mind, according to the fundamentals of Guru's philosophy and pass his life in the light of True Knowledge.

Question 4 - Why does man, even in the midst of all material possessions and luxuries, still feels so miserable?

Answer - This body is perishable. There is no knowing for certain when this body may cease to exist. Whatever programmes and ambitions it has aimed out can never be fully fulfilled. As the days pass, the attachment to the family goes on intensifying everyday. As Guru Maharaj says -

He amasses wealth and acquires an abode.

ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥

P. 137

Because of these hectic activities, the Guru's advice does not stay in his heart and his condition resembles that of the bullock yoked to the Persian wheel (which draws the water from the well by the up and down movements of the pots). The bullock keeps moving round and round the whole day, but is not even one step nearer any goal. When the cloth-coverings are removed from the bullock's eyes, it realizes that the whole day it has been moving in that narrow circle. Despite the whole day's labour it finds that it is standing at the starting place. In the same way, a man like the bullock yoked to the well, puts in so much activity till his death and feels tired and defeated having led a purposeless life. His life has been one long story of useless efforts, worries, being bound in chains of pitiableness, surrounded by relatives and family folks, running the race of life all the time, stuck up in half-completed programmes. Thus

he passes his whole life; his heart is ached by worries, pitiable condition, and by many hopes and fears. The Fire of his desires and ambitions becomes a bonfire to reduce all his peace of mind to ashes. In this condition he gets no time to attend any religious meeting, that could destroy his ignorance nor can he carry the Satguru's sermon in his heart. As against this, he is totally bound in his love for wealth, wife, sons and sons-in-law, property and for power. Thus he suffers from miseries of many kinds. As opposed to reality, this senseless person regards himself as very clever, wise, and respectable. Infact such a person is condemned in Gurbani, he is ranked as one without wisdom, since he has wasted his whole life. All his life, he has been acting the opposite of the great purpose for which he had got human birth. He remained in love with those programmes, which entangled him in various miseries and troubles. As Guru Maharaj has said -

The mortal thinks not of his Succourer, who is always with him. He rather bears love to the one who is his enemy (delusion and Maya).

**ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥
ਬਲੁਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥**

P. 276

Taking pity on such a man, great saints teach him their sermons by their speeches or writings But he pays no heed to these discourses. He has ears, but lends no ear to the advice about God; he has intellect, but behaves in a mindless manner. This fool subjects saints advice to specious reasoning and makes fun of them. He looks on big saints with an eye of scorn and attempts to discover defects in them. Thus this foolish-minded person wanders in the world like a blind deer running through the forest. He suffers from five fold miseries and passes his life, bearing troubles. His life is full of sighs and tears. Ultimately

he makes himself fit only for most damned hells.

Question 5 - It has been noticed that many persons, calling themselves devotees put the saints to trouble and find faults in them without any rhyme or reason. In such a situation, how should the saints conduct themselves in the journey of life?

Answer - When some person, without any reason causes trouble to the saint or starts condemning him, or out of jealousy tries to do harm to him, it is right for the saints to make him understand the right conduct. Good person should try to remove his wrong impressions, which are due to jealousy. If by so doing the person with an evil mind gives up his negative nature, well and good. Otherwise he should be dealt with under the law. If possible, the saint should remove his trouble. Under no circumstance should he do him any wrong, out of a feeling of enmity. He should never renounce patience, under no circumstance, should he fly into anger or allow his tranquil nature to be disturbed. In the light of Gurbani, he should behave.

Return good for evil. Do good to the bad man. Never allow anger to affect your mind. Thus your body will not catch any disease. (Anger and evil acts result in various diseases). You will be a complete gainer, thus sayeth Farid.

**ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ॥
ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ P. 1381**

Having established this principle in your heart meditate on your real self and the Reality. Realizing yourself as the form of soul, look upon all as the images of the same God. Feel that all that is happening in the world around you is the Order of God. Think of doing good to all. Your heart should have the enthusiasm to return good for evil. Never in your heart look on

any one as your enemy. You should be sure that all are manifestation of the same One, Universal Soul. When you look on anyone, who has done harm to you, never feel hate, jealousy, anger and dislike for him. You should stay as a tranquil soul, with deep thoughts, friend of all image of helpfulness and happy in the heart. Don't corrupt your nature by seeing the sinful living of others. About such a state, the Blessed Guru has observed as under -

A godly man sings praises of the Almighty's Naam. If someone slanders a spiritual personality, let not a saintly person lose his real nature.

ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥
ਜੇ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ
ਅਪੁਨਾ ਗੁਨੁ ਨ ਗਵਾਵੈ ॥

P. 726

Question 6 - How should a man of God conduct himself under these circumstances.

Answer - In the nature of the saintly persons there is generally complete absence of I-ness and of egotism. They see same One God in all; just as Bhai Ghaneyya served drinking water equally to friends and the enemies. The Tenth Master was much impressed by his behaviour. The Guru addressed him as a *Brahm Gyani* (one who has realized God). The Guru Blessed him and commanded that in future Ghanneya should apply balm and also bandage the wounds of all. At such an advanced stage, the saints' outlook on all is of equality and sameness. They see God in all and treat all with love and affection; they are untouched by the notion of a friend-versus-foe. Their mind's perceptions of differences have been reduced to ashes by their True Knowledge. They are characterized by Peace and Patience; their mind has become non-mind, personal factor having been burnt in the fires of True Knowledge. All their desires have been destroyed. They have already clearly realized True Knowledge.

They make no distinction between a benefactor and harm-doer; between one who brings happiness and another who causes pain; between one who offers respect and another who insults them. All appear as extensions of one's own self. They offer equal treatment to all, friend or foe. The achievement of the final stage of God-realization consists in having attained Truth in dealing with the world with the outlook of Truth, and himself finding a place in the Divine sphere of Truth. In this exalted state, there is no distinction between one's own person and a stranger. They ever stay in the condition of bliss, because they look on joy and sorrow as the gifts of God and submit to all that God ordains. We can clearly understand their description in the following words -

The man, who in pain, feels not pain, who is affected not by pleasure, love and fear and deems gold as dust (Pause).

Who is swayed not by dispraise, or praise, and who suffers not from greed, worldly love and pride, who remains unaffected by joy or sorrow and who minds not honour nor dishonour.

He, who renounces all hope and yearning, remains desire-free in the world and whom lust and wrath touch not, within his mind abides the Lord.

The man, who is blessed with the grace of the Guru, understands he, the way to this.

He, O Nanak, blends with the World Lord, as water mingles with water.

ਜੋ ਨਰੁ ਦੁਖ ਮੇ ਦੁਖੁ ਨਹੀ ਮਾਨੈ॥
 ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ॥
 ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ॥
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ॥
 ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ॥
 ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ॥

P. 633-34

Thus enjoying supreme bliss of the life's force, they weave their life in a single thread of God's Order.

They are unaffected by thoughts of gain, respect or insult, friend or foe, one's own or the strangers. They are like the lotus flower standing in water, ever suffering the buffets of waves, still looking resplendent always. The saintly person's heart never descends to despair, not does it put on dark thoughts at the sight of troubles. He lives in the world like the ducks, which swim in water but keep their feathers untouched by water. Being all love for God, he feels himself as one with Him. Thus has the blessed Guru ordained.

He, who in his heart loves Lord's ordinance, is said to be the man having salvation while alive.

As is joy, so is sorrow for him.

In that state, there is everlasting happiness and no separation from God.

As is gold, so is dust for him.

As is nectar, so is sour poison for him.

To him as is honour, so is dishonour.

As is the pauper, so is the king. He, who deems that what God puts in vogue, is the proper way; that man, O Nanak, is said to be emancipated while still alive.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥
ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ॥
ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ॥
ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥
ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖ ਕਹੀਐ ਜੀਵਨ
ਮੁਕਤਿ॥

P. 275

Question 7 - Strong impulses keep rising in the heart of man. How should one get rid of them?

Answer - It is useless waste of time, to keep on recalling the past. Whatever has happened in the past is irrevocable. That time can never come handy. So recollecting the memory of the past events means nothing but pure loss. Firstly it brings for those past events either attraction or repulsion; secondly it creates these feelings for those persons of the past, who have passed out of our life. That is not the conduct of great men.

Worrying about future is another useless waste of time, since no one knows what may happen to him in the next moment. Thinking of future cannot mould it according to our heart's desire. Says the Guru's commandments -

The power to shape future is not in the hands of man. The Director and Doer of all events is God Himself.

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥੁ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥੁ॥

P. 277

The final truth is that the whole panorama of events is happening according to the command of God. Worrying about it is no use. Whatever God has willed is inevitable. Yes there is a remedy, we should offer ardas (special prayer), such as we do every day after our routine prayers: Oh God; a day of 12 hours is dawning followed by the night of 12 hours. We pray to you to grant us that we pass all this time in love of God; make us the object of your grace, so that we pass this time in happiness.

A God-lover wears such a mentality. As a result useless desires and resolves do not spring in his heart.



Chapter - II (Part II)

The path of the saint

ਸੰਤ ਕਾ ਮਾਰਗ (ਭਾਗ ਦੂਜਾ)

Question 8 - By what means can the extreme misery caused by ignorance be generally removed?

Answer - Ignorance, non-knowledge and *Maya* (illusion)-these three are the root cause of extreme misery. In order to remove them, it is necessary to have the *satsang* of a true Guru, a meeting with some God-realized soul, complete love in one's heart for the great souls, faith and total dependence on the word of the Guru.

Tendencies of many births lie stored in our inner consciousness. Four kinds of chief conditions stay collected in our sub-conscious, as a result of experiences of many births. These can mainly be categorized in four parts -

(1) Animal nature (2) Nature of ghosts and demons (3) Nature of beasts like the tiger, which tear their victim's flesh to eat (4) Adopting the nature of evil spirits, that consists of deceit and duplicity, fraud, double dealing and falsehood.

Despite all these negative tendencies, there persists in every one's consciousness the reflection of the tendencies of goodness and purity. There are four evil tendencies, which lead to lack of faith in God (atheism), and self-willed conduct, on account of which man has to face so many troubles in life.

Secondly, as a result of these evils and sins, there arise three defects that are big obstacles in man's meeting with God. These are named *mal* (ਮਲ) dirtiness, *vikshep* (ਵਿਕਸ਼ੇਪ) strong

attraction for the carnal pleasures of the world and *avarn* (ਆਵਰਣ) having a perverted view of the reality of the world.

Defect of Dirtiness : *mal dosh* (ਮਲਦੋਸ਼)

Because of the impure thoughts, man's mind is filled with intense thirst for the physical pleasures of the world. His mentality renders him completely incapable of taking to satsang (religious meetings), remembering God's Name and studying and considering the contents of holy scriptures.

***Vikshep dosh* (ਵਿਕਸ਼ੇਪ ਦੋਸ਼)**

The defect of too-much Worldliness and its pleasures:

Such a person is always hankering after physical pleasures and ever thinking of how to advance in worldly affairs. He is consumed with the desire to enjoy the physical pleasures of the world, which are all Maya (illusion or unreal). Such a one can feel no pleasure in *Bani* (Guru's gospel) nor is his attention fixed on that. He has no care for these.

Defect of false appearances (ਆਵਰਣ ਦੋਸ਼)

This is the third defect. With this, one cannot see the actual reality of the world. Just as a cataract patient, though having eyes, cannot see a thing lying nearby, similarly a person suffering from this defect, remains immersed in false appearances. Till there is the light of True Knowledge, there can't be flashes of enlightenment in one's consciousness, which alone can enable a person to get rid of all troubles.

For the three defects of inner consciousness the remedies respectively are Good acts, Worship, and Enlightenment. Good acts, noble acts, desireless acts remove the defect of Dirtiness (impurity of mind). These acts are of many kinds, but three types of them have a special importance. These three are (i) daily

programme of *nitnem* (ਨਿਤਨੇਮ) daily reciting of Gurbani (ii) *Vach karam* (ਵਾਚ ਕਰਮ) virtuous acts of speech (iii) *manas karam* (ਮਾਨਸ ਕਰਮ) humanitarian acts.

Daily spiritual programme (ਨਿਤਨੇਮ ਕਰਮ)

About this the Holy Guru commands as under -

After taking bath, remember your God.

Thus your body and mind will be disease-free.

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ॥

P. 611

Physical cleanliness is most necessary including brushing one's teeth, taking the bath rubbing the body well, daily repetition of the five Banis, going on a pilgrimage to the holy places of the Gurus, serving the Guru and the saints. Serving the *sangat* (congregation) is also very necessary.

Good acts of the speech (ਵਾਚਕ ਕਰਮ)

Doing the daily recitation of Gurbani and of *Mool Mantar* and also of *Guru Mantar*/secret *mantar* given to one by his Guru, repeating God's Name according to correct procedure, always speaking truth, taking part in *Kirtan* (holy singing in chorus) speaking sweet words to all, all these are called the *virtues* of the speech.

Actions of the Mind (ਮਾਨਸ ਕਰਮ)

This consists of showing mercy on all living beings and helping those in distress with your body, mind and money, to the best of your capacity -

One who restricts himself to his one wife is still a celibate, for him other women are daughters and sisters.

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥

(*Bhai Gurdas Ji, Vaar - 6/8*)

One should not cast one's eyes on the beauty of other women.

ਪਰ ਤਿਆ ਰੂਪੁ ਨ ਖੋਏ ਨੇਤ੍ਰ॥

P. 274

In order to save one's mind from impurity and dirtiness one should never indulge in sex talk, nor remember other women in one's heart, nor sing sexual songs, never staring at women nor resolving to meet other women in private, nor viewing vulgar films.

All these items lead the mind to thoughts of sex, they make the mind impure and one is in no mood to study the Bani. In addition one becomes impatient (unsteady) in habit. It is better to have tranquility of mind showing mercy and forgiveness to all living beings.

It is said that Newton, the famous scientist had carried on researches for many years, the papers recording result of his discoveries were lying on the table. He had been working in the light of the candle. He went to another room for some work. His pet cat jumped over the table and upturned the candle, thereby reducing to ashes his labour of many years. When Newton returned to the room, the papers had been all burnt and the cat was sitting terrified to death. He took his cat in his lap, caressed it and said, you did not know how much labour your master had spent on collecting these scientific facts, nor did you know how much sorrow your master would feel over the burning of these papers. You need not worry, nor feel horribly terrified. I will once again collect the whole data, with much labour. He went on showering his caresses and love on the cat and never lost his cool.

Equanimity is mental act, which does not let the torrent of heart's desires to disturb one's balance, nor allow the fire of desires to destroy his peace of mind. Thus one should recognize *Waheguru* (the Eternal) in all beings and so deal with all with love and affection, never to extend hate to anyone, never to

behave on terms of enmity with anyone, never to try to harm anyone in the heat of anger, not to indulge in fault-finding in others and to deal with love with all living beings. These three doings can rid of the defect of minds impurity or dirtiness.

To be rid of irresistible attraction for the physical pleasures of the world, God's worship and contemplation are extremely necessary. This includes keeping in mind the image of the Guru or constant contemplation of the message of the Guru or to be always thinking of God, feeling Him to be all Light and Effulgence.

The holy Guru has commanded thus about this -

Keep the Guru's form fixed in your mind

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

P. 864

Contemplate the Word; this contemplation will lead you to True Knowledge and the spiritual vision. That is the indescribable story of Guru worship.

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ

ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥

P. 879

With the ripening of this contemplation of the Word, the impurities of the mind are removed and one's mentality is surcharged with intense faith. The inner mind develops a great taste in godly programmes and there is non-stop dripping of nectar (Amrit) in the consciousness. This is the way to turn the mind away from mad pursuit of sensuous pleasures.

The third is the evil of false appearances. To remove this grave defect one should keep the company of God-realized soul, should fix in one's hearts the words that lead from darkness to Light and to try to achieve perfection. In this resides the flash of True Light, when the light of True Knowledge becomes manifest in the mind, then this third defect of false appearances gradually disappears.

Question No. 9 - By what means can one defend (save) the True Knowledge which one has achieved?

Answer - On this topic, the great one's opinions are that True Knowledge is indispensable for the achievement of Truth. This cannot come without the help of the Guru.

Thus it is commanded in *Gurbani*, the Holy Writ -

Dear brother, there can be no True gyan (Divine knowledge) without the Guru. Let some one go and confirm the fact from Brahma, Narad, Ved Vyas the writer of Vedas.

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥

ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ॥

P. 59

This is what *Gurbani* says about the characteristics of a perfect Guru -

He, who shows the Lord's abode within the man's mind home; He alone is the Omnipotent and omniscient True Guru.

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ॥

P. 1290

That 'house' of which Guru Maharaj has spoken in this great saying is inside man's body where even a trace of impurity cannot touch. But to reach that inner self (soul) one has to wage an intense struggle, for that is needed the Grace of Guru. One has to wage a war against the internal forces, of which the group is called Demoniatic Property. The indomitable warriors of this army of evil are desire, anger, greed, illusion, egotism, expectancy, fear, material thirst, fraud, hypocrisy and so on. Single man has no chance of victory against them. One's chance is in the Grace of the Guru and the company of saints. One's allies in this noble fight are Truth, contentment, peace of mind, fortitude, mercy, forgiveness and wisdom. With these soldiers of your army you have to fight the battle which is more grim than the battle of Mahabharat. Unfortunately the master of this body

(Atma) has been caught in the enemy's coils of trials, strategies and moves. These enemies he begins to regard as his own friends and helpers and treats them with affection. This keeps the man turn his face away from Omnipresent Waheguru (God), and from the teachings of the Guru, he has no care for the Grace of the Guru, nor for the favour of a saint. These enemies of his, loot his treasure of Naam and render him a pauper; spiritually poor and helpless.

The mortal thinks not of his Succourer, who is always with him.

He bears love to the one who is his enemy.

He abides in the house of sand.

He enjoys joyous sports and pleasures of wealth.

He deems these revelments permanent.

This is his minds faith.

In his heart, the fool thinks not of death.

Enmity, strife, lust, wrath, worldly love, falsehood, sin, excessive greed and deceit.

In their ways man has passed away many lives.

O Lord, redeem Nanak, by showing Thine Mercy.

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ॥

ਬਲੁਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ॥

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ॥

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧੋਹ॥

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ॥

ਨਾਨਕੁ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ॥

P. 267-68

To save such a misguided person from his very terrific enemies a very grim struggle is needed. It is necessary that he should have complete faith in his Guru. So it is said a Khalsa is one, who wages a daily war (against these evils).

In this connection, thus says the Tenth Master -

O God (of Power) grant me this boon so that I should never be shy of doing great acts. I should have no fear when fighting

with the enemy and I should have firm belief in my victory. The allurements in my mind should be that I should always be singing your (God's) praises. And when there is a war against evil. I should fight unto death on the battlefield.

**ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ, ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ॥
ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋਂ, ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ॥
ਅਰੁ ਸਿਖ ਹੋ ਆਪਨੇ ਹੀ ਮਨ ਕੋ, ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ
ਉਚਰੋਂ॥
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੈ, ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੁਝ ਮਰੋਂ॥**

(Chandi Charitar)

This is the Guru's wish. Thus without the favour of the Guru and living to the great sayings of the saints, Gyan (True Knowledge) does not of itself appear in the mind. By following the great preachings of the great souls the internal covering of falsehood is shattered and one gets free from self's deceptive existence, which is false in the three times (past, present, future) and is able to realize his own true divine self. To reach such a state great men have expounded many practices.

1. Discretion - Power of discrimination (ਵਿਵੇਕ)

This has been compared to a swan, which has the ability to separate milk from water; it drinks the milk and leaves the water alone, similarly a man of discretion can distinguish at all times between the Real and the Unreal. In this world, the Soul (God) is the only Reality. The world is false, just the Creation of one's imagination. Daily one should ponder over the difference between the Eternal and the Temporary. The eternal is the soul; and the entire visible world is false or an illusion. It is subject to change and hence is false. As is the commandment -

The entire visible world is all false. (not real)

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ॥

P. 1083

God is the only Truth. He is immanent in all beings. The

One has assumed so many shapes. He lives in his own glory and diversity. The Tenth Master commands this -

He is One Being and has assumed so many shapes. His forms are countless. This non player plays so many games (parts). Ultimately He is only One.

**ਏਕ ਮੁਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ॥ (Jaapu Sahib)**

Discretion consists of revolving such thoughts always in one's mind.

2. Detachment (ਵੈਰਾਗ) (Indifference to the world)

This whole visible universe is subject to death and is changeable every moment. It gives us an illusion of the world. Its basis is God Almighty. We see its different shapes, colours, names and spots; its substance and classes. Discretion consists of realizing God as the only Timeless Reality and giving Him lodgement in one's heart and to let alone this visible world, which is false, temporary and non-eternal.

3. Six Point Programme

i) *Sam* (ਸਮ) non-violence, non-stealing, one-wife restraint, fortitude, forgiveness, mercy, sympathetic heart, little food and sleep, and daily bath.

ii) *Dam* (Penance) (ਦਮ)

iii) *Shardha* (faith) (ਸ਼ਰਧਾ)

iv) Practice of these virtues and (v) Detachment, the sixth is vi) Perseverance. These six cardinal Virtues are *Sam*, *Dam*, *Shardha*, *Samadhan*, *Upam* and *tatiksha* (Perseverance). Withdrawing the mind from the taste of worldly pleasures, the wise call this *Sam*. To restrain the various organs - this the brave

noble men call *Dam*.

**ਸ਼ਮ ਦਮ ਸੁਧਾ ਤੀਸਰੀ ਸਮਾਧਾਨ ਉਪਰਾਮ॥
ਛਠੀ ਤਿਤੀਕਸ਼ਾ ਜਾਨਿਏ ਭਿੰਨ ਭਿੰਨ ਯਹ ਨਾਮ॥
ਮਨ ਵਿਸ਼ਯਨ ਤੇ ਰੋਕ ਨੋਂ ਸ਼ਮ ਤਿਹਿ ਕਹਤ ਸੁਧੀਰ॥
ਇੰਦ੍ਰਯਗਣ ਕੋ ਰੋਕਨੋਂ ਦਮ ਭਾਖਤ ਬੁਧ ਵੀਰ॥**

(*Vichar sagar, P. 5*)

(I) *Sam* - This is of ten kinds : (a) Forsaking violence. Violence is of 3 types, Non-violence of the mind; Non-violence of speech and physical non-violence. Mental non-violence consists of not thinking ill of any person and wishing welfare for all. The non-violence of speech consists of (according to the Guru's verdict) not breaking anyone's heart by uttering harsh words, not speaking cruel words to anyone out of anger, not to tell a lie, not uttering words of hypocrisy and fraud.

Non-violence of the body means not harming anyone with weapons. Never to kill anyone, not to cause damage (harm) to anyone b) Never telling a lie. If speaking the truth can cause loss or the poor is oppressed, in such a case, one should keep silence. c) Non-stealing. Don't steal anyone's property by burglary etc. Don't snatch anyone's belongings by force or aggressiveness. Plagiarizing anyone's poetry or writing is also theft. It is also theft to pass on anyone's ideas, shamelessly as one's own in a book. This is called intellectual theft. Also don't try to pry into other's secrets nor look at anyone with an evil eye.

d) Being content with one wife. This is the ideal practices for a house-holder. The celibate should practice strict discipline and adhere to eight *Rehats* (code of conduct). These *Rehats* are - never to meet a woman in private, not to make indecent references to her with a bad motive; don't talk about a woman's beauty, of her limbs and parts; don't touch her body; not

looking at her with good wishes, thinking of base sexual ideas in the mind; Practising this code of conduct, a man is called one with self-control or an ascetic.

The Tenth Master also says, O my mind, practise asceticism of the kind that you keep matted hair of asceticism of complete control over passions. Guru Nanak, the king of the Universe, also ordains 'Make continence thy furnace, patience thy goldsmith, (ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ). Asceticism consists in controlling the (evil) tendencies of the mind.

e) Fortitude (ਧੀਰਜੁ) - Fortitude consists in keeping equanimity (sameness) between happiness and misery, between profit and loss, between honour and dishonour.

f) Forgiveness (ਖਿਆ) - If someone has done evil, pardon him; don't inflict any harm or punishment on him. Bring such a wrong-doer on the right path, not cause any harm to him. This is forgiveness of the high order. A forgiving person is very broad-minded. Take the example of Maharaja Ranjit Singh. A boy hurled a brick at him. The Maharaja compared his insolent act with children pelting stones at a tree to bring down fruit (ber). He pardoned him and gave him two villages as a favour. This is the highest type of forgiveness.

g) Mercy (ਦਇਆ) - Mercy consists in helping anyone in trouble, by giving him food, clothes or money according to one's capacity; to suggest some remedy to a person who is caught in some trouble. Virtue cannot take birth in the heart of a merciless (heartless) person. Guru Maharaj commands as under -

Piety is the off spring of compassion.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ॥

P. 3

In the light of these Guru's edicts, it seems impossible to call those as religious folk, who live by killing and eating living

beings.

If killing living beings is dharma (virtue) then tell me what is non-dharma? They call each other sage, then whom will they call a butcher.

**ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਬਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ॥
ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਬਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ॥**

P. 103

There are many examples of mercy in Guru's dharma and in general dharma too. For instance, when Ravia Ji had gone on Haj at a distance of 60 Kos from Mecca, she plucked her hair of the head and offered all clothes to help a bitch and its pups (to drink water). And for herself she dug the earth, sat in the earth to save her body. Great men tell us that the holy Kaaba came from 60 miles away to give its glimpse to her.

Similarly a religious congregation coming for the darshan of the Guru, carried a leper on their back by turns. They brought the leper to the third Master. The Guru removed his curse of leprosy and expressed his great pleasure on the action of the sangat (congregation).

h) Merciful Heart (ਕੋਮਲ ਹਿਰਦਾ) - It consists in wishing well to all, giving good counsel, without any discrimination and not bearing ill will or jealousy towards anyone.

i) Code of Socio-religious conduct (ਮਰਿਆਦਾ) - Eating little and sleeping less. Mercy, Forgiveness - these are in the interest of good body and health.

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ॥

(Patshahi X)

According to this commandment, one should be eating one fourth less than the appetite, not eating to satisfy the palate (most diseases arise as a result of eating delicious foods).

Get up at dawn to offer prayers but one should not stuff one's stomach with over-eating like the beasts. Eat nutritious foods which bring good health and freedom from diseases. Such foods are very useful for health and for remembering God's Name.

j) Taking Bath (ਇਸ਼ਨਾਨ) - For physical cleanliness the daily bath of the body is very necessary -

One should make effort, early in the morning, take bath and have ablution in the tank of Nectar.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸ਼ਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

P. 305

One should keep his inner mind pure by taking mind bath in the pool of nectar of the Gurbani and rid the mind of such evils as ill will, jealousy, enmity, opposition, anger, fraud, deceit, stealing, devoid of faith, killing the loan. For the bath of the mind, you have to concentrate on Mool Mantar and doing jap with the mind. For the bath of the soul one has to think and study the great spiritual truths about God.

Adopting all these virtues is very necessary to obtain the Light of Truth.

II) *Dam* or Penance (ਦਮ) - These austerities are of three kinds :
i) *Tamas tap* (ਤਾਮਸੀ ਤਪ) (controlling evil propensities). Getting under water fall, sitting among fires on all sides, remaining hungry, sleeping on stones and putting the body under torture; these are low kinds of jap.

ii) *Rajas tap* (ਰਾਜਸੀ ਤਪ) (Controlling passions) Withdrawing one's mind from bad thoughts, controlling the mind by repetitive pondering over the Guru's words, doing service of people; These are austerities.

iii) *Satvik Penance* (ਸਾਂਤਕੀ ਤਪ) Virtuous propensities :

Keeping the mind steady on *Naam and Kirtan* (singing holy songs in chorus), by withdrawing it from the waves of desires and resolutions, this is called virtuous penance. Also studying, thinking over *Gurbani*, by going to Guru's temple (Gurudawara).

By practising best type of penance one generally completes his spiritual journey.

a) Contentment (ਸੰਤੋਖ)

Working hard to one's best capacity and to be content in mind over whatever one's destiny brings, never to fall in the circle of desires and to remain satisfied and happy, this is called contentment. To call oneself contented when your objective does not come into your hand is not contentment. That is under compulsion because there is no contentment in the heart. To keep eyes, ears, hands and feet within contentment is the best form of contentment.

b) Having faith in God (ਆਸਤਿਕ ਭਾਵ)

Bearing in heart complete faith in *Gurbani* and the edicts of the Guru and to spend one's life according to their directions, these three things are the hall mark of the firm faith in God.

c) Charity (ਦਾਨ)

Charity is of three types and its fruit too is more or less according to the circumstances.

i) Inferior charity (ਤਾਮਸੀ ਦਾਨ)

One has not the capacity to give so much in charity but others have made one give in charity beyond one's capacity brings sorrow instead of happiness in the mind. Such charity is called Tamasi and it brings sin instead of Virtue. Such a charity has a bad effect on both the giver and the recipient.

ii) The passionate charity (ਰਾਜਸੀ ਦਾਨ)

This type of charity consists of the following elements - to feel pride over one's wealth, to show to the world what a big charity-giver am I, to try to get name for one's charity, by installing stone with one's name or to get published in newspapers the report about one's charity or to aim to win a big name by self-publicity. Its fruit is restricted to the praise and publicity that one has obtained. It falls short of genuine daan (charity). As commands the Gurbani -

Going on pilgrimage and giving charity with one's heart full of pride is as useless as the elephant's bath, sayeth Nanak. (The elephant's bath is useless, because as soon as it comes out of water, it pours all the dust on its body).

iii) Virtuous charity (ਸਾਂਤਕੀ ਦਾਨ)

Whatever wealth one has got is the gift of Waheguru (not my ownership). It is all due to His Grace. It is God's property being offered back to God Himself, this mentality is the best form of charity. This brings a lot of happiness to the giver, a lot of joys too; this destroys obstacles in one's life. It causes great rise in one's business. Such good charity given without any expectation of reward removes the dirtiness of one's inner consciousness, accumulated there through many lives.

d) Worship (ਪੂਜਾ)

True worship consists in fixing in one's mind the form of the Guru or concentrating on the singing of the Naam or else contemplation of the Absolute (according to correct method). Considering Him to be All Light.

Deep faith in one's inner mind puts to flight all the troubles, born out of too much attachment to the physical pleasures of

the world. This leads to the concentration of mind. Thus reading and reciting Gurbani and remembering God leads to very great positive results.

i) Reciting holy texts (ਪਾਠ)

This consists in carrying on the daily religious programme, listening to the fundamentals as expounded by Guru, and keeping these in mind and to mould your life, according to Guru's instruction and in the light of the holy text, is called paath (reciting holy texts).

ii) No Hypocrisy (ਦੰਭ ਬਿਨਾਂ)

Leading one's life without any hypocrisy or false make-believe and to keep life clean from falsehood or fraud, this is the seventh rule.

iii) Virtuous Mentality (ਸਾਂਤਕੀ ਬਿਰਤੀ)

Fully believing in the following edict :

*We have more evil than all others;
except ourselves all are good,
Anyone who has this mentality;
is our friend, thus says Kabir.*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ॥
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ P. 1367**

We are not noble no one else is bad.

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥ P. 728

To keep oneself to be noble and clean, shedding ego and to keep oneself away from world and day dreaming; also speaking sweet words and to be thinking of the welfare of all, showing mercy to the poor and the troubled; also never to feel troubled by hearing harsh words or one's own slander, all these are the signs of virtuous mentality.

iv) Vow of silence (ਅਬੋਲ)

Such 'maun' (silence) consists in keeping silent from any other talk while reciting Gurbani, and not to indulge in unworthy talk while reading the Gurbani and not to let any brain-wave arise in the mind at that time.

v) Divine sacrifice (ਰੋਮ)

Laudable sacrifice consists in the following good acts; giving food, water and milk to the hungry, giving donation to such an institution, where the poor get langar or free food, the naked get clothing and the sick get medicine. These articles should be made available in a spirit of humility. All this is called divine sacrifice.

III) Firm Faith (ਸ਼ਰਧਾ)

Having total faith in the Guru's instructions and in the sayings of the saints and to contemplate on their thoughts and having faith to look on the Guru as the very image of God and to regard his words as final Truth, this is called Faith. Faith, total belief, full confidence these are different expressions of the same thing. So long as one does not have total faith in the heart, so long the divine gospel or the great teachings of the saints do not make deep impression on one's heart. As commands the Gurbani -

He who has total faith in the Guru in his heart, will meditate the Almighty Lord in his heart.

**ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ॥
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥**

P. 283

IV) Spiritual Earnings (ਸਮਾਧਾਨ)

This consists in earning spiritual wealth by self-control, meditation and other divine methods. The details are - listening

to Guru's sermon, without letting sleep or lassitude to interrupt it or to bring in old memories of irrelevant matters to cross your mind, or to commit the folly of not fully understanding the statements of the Guru and to listen to them free from the constant wandering of the mind.

V) Disinterestedness (ਉਪਰਾਮਤਾ)

One should keep one's distance from sexy talk of worldly life, from talk that creates discord and from pointless loose talk. Let not your mind be caught in the coils of problems of wedded life; also to keep clear from those persons, who are immersed in illusions. Don't keep company with those who have fallen in the blind well of life. This is what Gurbani commands -

Without cultivating virtues, one cannot achieve devotion to God.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

P. 4

VI) Forbearance (ਤਿਤੀਕਸ਼ਾ)

This consists in bearing with perseverance joy and sorrow, honour and dishonour, hunger and thirst, with an equal measure and poise.

4) Desire for salvation

Desire for liberation rises from realizing the fact that the world is open to destruction and is finishable at a moments notice and as full of all miseries. To be free from all this means desire for Mukti or salvation. Such a desire for liberation leads one to the shelter of a competent Guru, taking part in satsang, doing noble action's and having a total desire to earn the instructions given by the Guru.

When the above-mentioned four methods are perfected by him, then the seeker becomes entitled to Gyan (True Knowledge).

For the ripening of the True Knowledge, three elements are very necessary; listening to sacred texts, pondering over them and putting them into practice. This fact has been stressed again and again in Gurbani. For instance -

Remember God with every breath. It will remove all worries of the inner mind.

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ॥ ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ॥

P. 295

Repeat the Name of God again and again and then again. Drink this Amrit (nectar) and saturate your body and mind with it.

ਬਾਰੰ ਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰਪੀਐ॥

P. 286

A large number of holy texts exhort us to practise this godly programme. It is very necessary to give lodgement in one's heart to the words of God-realized saints, with concentration of mind, to give place to them in the light of full consideration; to have deep faith in God in one's mind. As a result of this, one should fixedly listen to saints' words, and to remember them lovingly in one's heart again and again, and to think over them. Then alone you follow the path of what you have heard in discourses and sung in the kirtan. It is necessary to accept Guru's words as hundred percent true and to mould one's life according to these instructions. It is commanded -

All the followers and Sikhs (disciples) come for worship and all sing holy hymns. But only the listening and singing of those seekers is approved by God, who accepts the instructions of the Guru as perfectly true.

**ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ
ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਉਤਮ ਬਾਨੀ॥**

**ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਬਾਇ ਪਾਵੈ
ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ॥ P. 669**

One should listen and contemplate these fundamental ideas; Ek Onkar, which means that 'all is One God only and there is no second reality or truth' -

*Behold the Supreme Being every where,
Hear the Supreme Being in all,
Discourse on One and One alone.
The Supreme Being has manifested Himself in all.
He alone is the Creator,
Know not any other than Him.*

**ਬ੍ਰਹਮ ਦੀਸੈ ਬ੍ਰਹਮ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
ਆਤਮ ਪਾਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥**

One should so immerse one's outlook in these ideas just as candy pieces are totally dissolved in water or just as salt is dissolved in water and nothing behind remains.

Thus one develops the mentality 'There is One God only, there is no second reality. He looks on all as God, in a non-dual (advait) outlook. In this way, the seeker's search for the Ultimate is ripened. When this stage is reached, one sees in his heart the glimpse of Almighty God and obtains divine sight. Inside and outside, up and down, at all places he sees and feels nothing but God. As says the Gurbani -

That Infinite is inside; He is outside too. That God pervades each and every heart. He is Omnipresent on the earth, in the sky and in the nether world. He is the Protector of all the worlds. He is present in forests, blades or grass and mountains. All works according to His Orders. He pervades the Air, Water and Fire. He is permeating the four quarters and ten directions. There is no place, without Him. By the Grace of the Guru, you can achieve peace and happiness, thus sayeth Nanak.

**ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ॥
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥
ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ॥**

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥
 ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥
 ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥
 ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥

P. 293-94

Thus the seeker is totally rid of his ego, of I-ness. Then only One God is left and no second. 'Kabir and Ram (God) have become one and the same. No one can tell the difference between the two. Such a stage is reached. This supreme faith does not manifest himself in the heart of the seeker, without the Grace of the Guru; nor does one begin to believe in these divine edicts. When this complete knowledge rises in one's heart, three things face us -

i) Destruction of the Mind (ਮਨੋਨਾਸ਼)

One's personal mind is destroyed and one gets into the stage of non-mind. Five types of mental processes are finished, namely proof, alternatives, memory, lack (want) and indifference. Five items are finished too, namely hearing (words), touch, sight, taste and smell. Thus personal mind is destroyed and excellent intellect which is called realized and pure is achieved. And the person's all acts and doings clearly appear to be according to Order. And not a trace remains of the person's inner individual self.

ii) True Knowledge of Supreme Reality (ਤੱਤ ਗਿਆਨ)

This consists in having knowledge of one's true form. There does not remain even a trace of any illusion and one reaches the stage which Gurbani explains thus -

O my eyes, God has infused His Light in thee. Without the God see ye not the other. God has so blessed your sight that you see God in all. This material world that you see is the

Form of God. God's image alone is seen in it. With the Grace of the Guru I have realized that there is only one Reality, that is God, There is no one other than God.

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥
ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ॥

P. 922

Our physical eyes are blind. When we meet with True Guru, then we get Divine Sight, to see the Omniscient.

Thus you have obtained Divine Sight and Divine Heart and you clearly see and experience the Divine Being.

iii) Destruction of All Desires and Yearnings (ਵਾਸ਼ਨਾ ਖੁੰ)

Your mind is rid of all desires such as worldly desires, desire for son, desire for holy works, desire for one's body. While going through life, such a realized soul never bothers whether the public praises him or criticises him. This caring for people's opinion is the height of foolishness, for all people never speak well of any person. The destruction of all these desires is the way to completely safeguard True Knowledge. According to the above mentioned means, True Knowledge becomes a part of oneself. Then one's life enjoys the bliss of salvation; he keeps absorbed in oneself. He passes beyond the stage of action, worship and knowledge.

His life becomes fearless, desireless and without any attachment. Always he remains submerged in Supreme Bliss and complete happiness. Only with good destiny one gets into the company of great souls who have achieved perfect knowledge.

Chapter - III

The Ladder of Religion

(ਧਰਮ ਕੀ ਪਉੜੀ)

Sat Jug was the golden age. Then came silver age namely *Treta jug*, followed by *Dvapara* or Copper Age. Now we are living in *Kalijug*, the Iron Age, the worst of all. Under its influence the seeker feels shaken. The saving grace of *Sat Jug* was Truth; of *Treta Jug* was sacrifices; in *Dvapara Jug* God's worship was the way to salvation, but in *Kali Jug* all these methods became incapable of producing the desired results. Evil spread all round. The people lost their eye of True Knowledge and became blind. The rulers leaving their duty to take care of their subjects assumed the role of a butcher. Bogus ideologies cropped up, blind actions became current. For these reasons, people in *Kali Jug* were shaken in their faith. Not sighting any means of uplift, the people were lost in darkness (of ignorance). There was a famine of Truth. In all limbs of society, falsehood spread apace. Man could not devise any method, by which he could cross this ocean of the world. Many atheistic creeds came on top. And the true meanings of the scriptures were lost in people's own (wrong) interpretations.

In such a dark time, *Guru Nanak Patshah* (King) noticed people's inclination towards idol worship and loss of faith in truth. This was a pitiable condition. The Guru gave the direction to mankind, namely that in such a period, only one thing could fructify, that is sowing the seed of God's Name in one's heart. But blind impressions collected in the inner consciousness for many lives began to stop man's progress towards the cultivation of *Naam*. They created obstructions in this religious programme. Many Names of God were prevalent, such as *Allah*, *Gobind*, *Narayan*; but God's Name could not sprout in the heart of man. The methods (of God worship) prevalent in the previous ages

had become so difficult in the midst of so many engagements of man, which filled his life, that could not be practised by people. Looking at all the present obstacles, *Guru Maharaj* ordained that in *Kal Jug* only the jap (repetition) of Gods Name could lead to one's welfare. The chief helper of jap is *Bhagti* (devotion). So *Guru Maharaj* popularized such programmes as God's *Kirtan* (holy singing), listening to it with great care, translating that into practice in one's life and such internal means. He said that for practising *Naam* (jap) the purity of heart is most essential. The soil (body) has to be properly prepared, before sowing the seed (of *Naam*) in it. Before sowing the seed, one has to remove from the earth (body) the weeds, such as wrong notions; one has to cultivate this field taking with you the mind as the plough man, and employing the implement of contentment. After that you have to erect the hedge to save your crop, this hedge consists of virtues like humility. Thus the Guru has commanded -

Make thy mind the ploughman, good deed the farming, modesty the water and thy body the field.

Let Lord's Name be thy seed, contentment the earth-crusher and garb of humility thy fence.

Doing deeds of love, the seed shall germinate and flourishing then thou shalt see such a home.

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥ P. 595

By performing noble religious acts, and by keeping a watch this crop of *Naam* has to be saved by the hedge. Thus the mantar given by the Guru will bear fruit and one can thus live in the sphere of *Naam*. At one place, the Guru commands thus

Then alone is the man deemed to be true, if he knows the true way of life.

Preparing the body field, he puts into it the seed of the Creator.

**ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ॥
ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ॥ P. 468**

He first prepares the mind ground and then gives (sows) the seed of the True Name.

From the Name of One Lord the nine treasures are produced and the mortal comes to bear the mark of His grace.

**ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮ ਦੇਇ ਦਾਣ॥
ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥ P. 19**

Hence it is very necessary to prepare the soil that is our body; because it is indispensable to root out such weeds as innumerable types of defects, doubts, wrong ideas and wrong convictions.

1. Complete faith in Waheguru

In this connection, this is the commandment -

Just as in the entire creation, there is but One Light of God (all are different shapes of one God). It neither increases nor decreases; there is no question of more or less.

**ਜਿਮੀ ਜਮਾਨ ਕੇ ਵਿਖੈ ਸਮਸਤ ਏਕ ਜੋਤਿ ਹੈ॥
ਨ ਬਾਢ ਹੈ ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਘਾਟ ਹੋਤ ਹੈ॥ Akal Ustat**

One should have complete faith in the existence of God, in His Truth and in His Majesty (of which we are servants). One's belief in God should be unshakable.

He is always seeing and hearing all here. Through my folly, I thought God is far away.

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੁਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ॥ P. 612

Also -

Wherever I look, God is there; He never goes away, He is immanent in the entire universe. We should always meditate on Him. A true companion is He, who is never separated from us, here or hereafter. That (worldly) happiness that finishes in

the twinkling of the eye is a little happiness (not the real one).

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ॥

ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ॥ P. 677

It is necessary to have this firm belief that *Waheguru* (God) whom I remember repeatedly is present within me, with full force. To illustrate this principle here is an ordinary example. There was a *Mahatma* who wanted to choose one of his two chief disciples to succeed him and to be in charge of giving sermons to his congregation. For that purpose, he summoned his two disciples before all the congregation and expressed his objective. He asked his two disciples to pick up each, one of the two pigeons that were there. He who will be the first to reach here after killing the pigeon will be entitled to get *Guru's gaddi*. But the condition is that the pigeon is to be killed at a spot where no one sees it. On hearing this one follower quickly went to an isolated place at the rear of a house and making sure that no one was near seeing, he wrung the pigeon's neck and brought it and threw it near the Guru. On the other hand the second disciple first went to a sugar cane field and said to himself that no one was seeing at that place. Just then he saw small spiders flitting hither and thither. He said to himself that here these little creatures are seeing. After that, carrying the pigeon, he went to the jungle, but here too birds were seeing. Then he got into a pit and covered his own eyes with a cloth (so that he too should not be seeing). But then the idea crossed his mind. At that time, seeing with the light of his knowledge, he felt that the Master of the World, who is present in every spot is seeing it and me too. He is playing His great play. So he could not kill the pigeon (there was no place where no one was looking) and returned to the Mahatma and offering the living pigeon at his feet submitted thus, Sir, I have not found any place where nobody should be looking, there is no secret spot, where God the Omnipresent should not be seeing.

So the Mahatma made the announcement that he appointed in his place that disciple, who has such unshakable faith in God's Omnipresence. He in his consciousness does live in God Himself. As for the other disciple he was living in darkness (ignorance) since his inner eye had not opened, such a person's words, howsoever sweet they may be, cannot give right guidance to others, since he himself lives in darkness.

2. True Faith in the Guru

The position of the Guru is very exalted indeed. Only when there is total faith in the Guru in the heart of the seeker, then alone God's Name would dwell in his heart. As Guru Maharaj has ordained -

Only the person who has full faith in the Guru can receive Hari Prabhu (God) in his heart.

**ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ॥
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥**

P. 283

Once upon a time, the congregations were sitting in the durbar of Guru Angad Dev Ji Maharaj, listening to his words. Suddenly the great Guru looked at Bhai Bala and remarked, 'you have kept company with Guru Nanak, emperor of the earth, at all places, wherever there is land and population. You have seen the whole show enacted by him. So tell us, what is your idea of *Patshah Guru Nanak*. With what faith did you keep company with the great Guru, in all his journeys. Bhai Bala replied thus; Sir, Guru Nanak was perfect saint. On hearing this, Guru Ji said, you are also a perfect saint. After that, he put the same question to Baba Buddha. He replied, Guru Nanak Padshah was a perfect God-realized saint. In the same way, he put the same question about Guru Baba Ji to other Sikhs. All gave replies according to their belief. In the end, the entire congregation requested Guru Angad Padshah to enlighten all about what he thought about Guru Nanak Sahib. At this, Guru

Angad assumed a great serious posture and said, dear members of this holy audience, hear me; Guru Nanak had incarnated in this world, bearing the brilliance of God Himself, Who is the Master of crores of such universes. In His Order, crores of gods, goddesses, deities and celestial beings keep on singing his (Guru Nanak's) glories.

God-incarnate Guru Nanak had manifested himself to remove people's ignorance. Hearing this, the entire congregation bowed their heads and said, Padshah, you too are Lord God Himself. There is a wholly text in the divine writ, gurbani -

*I have churned the body ocean and I have seen a unique object.
The Guru is God and God is the Guru, O Nanak. There is no
difference between the two, my brother.*

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥P. 442**

So anyone believes that God and Guru are different can never attain the supreme stage. Anyone who sees the Guru as a mere human being is without faith and such a one can never attain any spiritual greatness. Hence the seeker always looks on Guru as the image of God. There are different heights of one's faith in the Guru; one, my Guru is a good saint. Two, he is the best of all saints; three, my Guru is like God; four, my Guru is God Himself. So long as the seeker does not rise high to the level of the above fourth stage, so long the devotee can not have complete faith in the words of the Guru nor can one forsake the ideas of his mind.

3. Faith in Guru Mantar

The Guru gives a secret *Guru Mantar*. Some don't have hundred percent faith in it and indulge in argumentation and discussion, holding, that the other *Guru's Mantar* is the best, or the *Guru Mantar* given in some other sect bears fruit more quickly. Such notions are useless. This make one's faith shaky

and does not allow complete faith to develop. So long as one has not complete faith in one's Mantar, till then one cannot achieve one's desired objective.

In this context, some great men give this example. A simpleton sort of a seeker went to a saint and respectfully requested him to give him the gift of *Guru-Mantar*, so that by its *jap*, he could achieve his objective and may be liberated from the circle of lives and deaths. The saint addressed him as a lover and told him that there are generally three big defects in one's consciousness that do not entitle any person to be worthy of devotion to God. The first is that the dirt of evil acts done through many lives dirties the inner consciousness. And so long as this dirt is not removed, God's Name cannot find a lasting place in one's heart. To remove this grave defect, the way is to recite and hear *Gurbani* with understanding and pondering over it. Hearing and contemplation of *Gurbani* are very necessary. Along with it one should do service to the *sangats* (holy gatherings) and perform noble acts without expecting any rewards. By performing desireless actions, the inner consciousness becomes clean and pure. The second fault of the inner mind is the allurements for worldly pleasures. The person is caught in the very strong and complex meshes of physical desires and having lost his way in the labyrinth of *Maya* (illusion) has forgotten his divine origin and feels very miserable. As says the holy text -

O bird, the trees are lovely and you fly in all the four directions. But more you fly, greater is your misery; it troubles you and makes you weep and wail.

**ਪੰਖੀ ਬਿਰਖ ਸੁਗਾਵੜੇ ਉਡਿਹ ਦਹਿਦਿਸ ਜਾਹਿ॥
ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੈ ਨਿਤ ਦਾੜਹਿ ਤੈ ਬਿਲਲਾਹਿ॥ P. 66**

Also -

Maya (Mammon) has spread out its net, by throwing grains inside the net. Attracted by this feed, the avaricious bird of worldly pleasures is caught in the net, it can't come out and

escape.

**ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ॥
ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨਾ ਪਾਇ ਮਾਇ॥**

P. 56

The person caught in the waves of the physical desires feels very miserable and bemoans. The mind can't be fixed in the house of concentration, this defect is called attraction for pleasures of the flesh. This defect can be removed when the mind attains concentration for gaining which, one has to resort to the worship of God. The external worship consists of such acts as worshipping your favourite deity as the visible form of the Almighty. You bathe it, offer it food for Pershad and such like acts of worship. These are the limbs of outward worship. The second worship is Internal Worship, this consists in concentrating your consciousness by contracting your tendencies, also contemplating the form of the Guru and to perform holy singing in his presence. When inner consciousness is purified, and the evil of deep desires for worldly pleasures is gone, then is the stage when the covering of falsehood is removed, but this can't be done without the knowledge imparted by the Guru. To undertake this method, first it is necessary to do service and upkeep of the holy gathering and preparing langar (free food). You spend time in rendering such services.

One day that simpleton of the seeker came to his Guru to receive Guru Mantar. At that time, a king was coming to pay a visit to that Mahatma and the Raja's functionaries had spread very costly rugs on the ground. The Mahatma shouted to this seeker from a distance - *parei, parei* meaning Away, away, away, away. That simple-minded seeker understood that this (Away, Away) is the Guru Mantar which his Guru was giving him. He started non-stop jap of this mantar (*parei-parei*). As a result, after some time by the worship of this Gur Mantar the evils of his mind disappeared. His mind got conentration and started dwelling in the taste of the Almighty. At all times, he

went on practising his Guru Mantra (away, away). All Blessings and successes came there waiting upon him.

One day, the Mahatma had to send this seeker to another Mahatma to get answers to some questions. The seeker was given the order to go to the other Mahatma. At the prospect of a journey, the seeker was bewildered. So God Who is present in every atom, appeared and Himself did the work assigned to this person. Just in a few minutes, he placed the other Mahatma's reply before his Guru. (He had not gone, God had run the errand for him, in no time) Reading the other Mahatma's reply, this man's Guru feeling strangeness recalled, 'I have not yet given him even the *Guru Mantra*. How has he achieved such complete success in his search that Lord God Himself has run the errand for him?

So the Mahatma went into *Samadhi* (contemplation) and invoked God in His Realm. Sensing this curiosity in the Mahatma's heart, God thus ordained, 'This person is my supreme devotee. At all times, he has been remembering me by my Name, Away, Away. On hearing this our Mahatma was wonderstruck and enquired. O God is 'Away, Away' also one of your Names? God replied, the world calls me Beyond, the Beyond. Hence I am beyond the Visible and Invisible both. So this lover has done japa of my Name, Away, Away.

So great souls try to establish their followers' firm faith in Guru Mantra, by narrating such stories. So long as the seeker has not complete faith in his Gur Mantra, the mind remains shaky and the Mantra does not bear the desired fruit. Hence one must have total faith in his Mantra, to achieve success .

4. Belief in the Supreme Power of God's Name

Till the seeker has overwhelming faith in the power of the Mantra, till then the Name appears to be a very ordinary thing,

to the seeker. The supreme importance of the Name dwells in the hearts of the saints. But common people have no deep faith in the invaluable worth of Naam. So they do not put in any great effort to acquire the Naam to complete success.

Everyone has heard the parable of Mata Loi and (her husband) Bhagat Kabir. Mata Loi made the king's son utter the Name of Ram three times to remove his illness. But Kabir did not take kindly to her making the king's son utter Ram Nam thrice (once should have been enough). He expressed his displeasure. Mata Loi submitted thus, the first Ram Naam finished the crores of sins of the prince. The second Ram Naam was to make his diseased body disease free. The third time I made him utter Ram Naam as the Guru Mantar given to him by me, so that once again he does not get caught in the whirl of old sins.

5. The fifth item is Firm Belief in the Existence of God

All the living beings go through life, doing actions as per the Will of God. Every person's destiny is written according to the Will of God.

One must feel happy and contented in whatever the Will of God sends him. As the Holy Scriptures say -

One must bow to whatever fate comes to one, under the Orders of God, says Nanak (and not complain or commiserate). Also everyone has to live within the orders of God, No one is out of them.

Many such sacred texts inspire a person to be content with whatever destiny God has ordained for him. Because living with a happy face with whatever God has sent him (and not weeping, crying or cursing one's luck) helps one in the pursuit of Naam. Just as Bhai Bhikhari whose son had died, went on completing the ceremonies of marriage in the house with a calm mind.

6. Keeping one's mind untouched by the lure of Worldly Desires

These desires are the cause of our circle of births and deaths; they give us only temporary pleasure for the moment. A person tied in these desires remains drowning for all time in this ocean of the world. The influence of these desires runs so deep that one cannot forget them.

It is narrated in the book Yog Vasishth (Rishi Vasishth was the Guru of Sri Ram Chander) that once saint Vasishth enquired of Ram Chandra why he (Ram) he had laughed loudly, while sitting in a spiritual meeting. Ram replied thus; I laughed at that broken legged worm, which was trying to climb the wall. I laughed at its mentality. For I was surprised at this worm, which before now had graced the throne of Inder, King of the gods for 14 times. Bound in the whirl of desires, it is caught in circle of 84 lakh births and deaths. Even now, its desire is to be born as man, to pass that life without any obstruction and after that once again to reach the position of Inder. This fool does not possess this knowledge that he can be immersed in happiness for all time, only by seeking the company of a divine Guru and by forsaking all his desires.

Many kinds of such desires lie hidden in our subconscious and they remain the biggest obstacles to the jap of Naam; So long as we do not live contented with whatever is the Will of God for us, we will remain bound in the circle of being born and dying again and again. In our consciousness are present different kinds of desires, such as desire for wealth, desire for son, desire for worldly success, desire for heaven, desire to be learned in scriptures, desire for performing great religious programmes, desire to have all sorts of possessions and successes. Because of these desires, a living being can't get out of the circle of lives and deaths. So when freed from all these desires, we perform the jap of Gur Mantar, then alone our efforts will bear

fruit quietly and we will find our residence in the hemisphere of Naam (We will live in God).

7. Strong determination for the Jap of Naam

The two examples of this are Bhagat Prahlad and Bhagat Dhruv. They worked wonders by the jap of Naam. Bhagat Dhruv immersed himself in repeating God's Name, after getting such advice from Narad, the Godly Rishi. The world was wonderstruck to see Dhruv's iron determination to carry on the programme of Naam. There is a reference to it in Gurbani -

Under the counsel of Narad, Dhruv the child was completely immersed in the worship of God.

ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧ੍ਰੁਅ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਿਪਟਾਨੋ। P. 830

(Dhruv got the highest position in heaven. He is Dhruv Taara or Pole Star, which stays fixed, while all other stars are always moving). At another place it has been commanded -

*As the elephant offers his head to the goad and as the anvil offers itself to the hammer,
So place, thou, thy soul and body, before the Guru and ever stand and serve him.*

**ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ॥
ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ॥ P. 647**

By the desireless service of the Guru, purity begins to shine in your consciousness; and thus dirt gathered there through many lives is washed away by jap and soon success is achieved. But to do such a service, it is very necessary to adopt the fundamental principles of the Gurus -

He who does desireless service without expecting any fruit achieves the Master (God).

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ। P. 287

Beyond this, there are two major faults, praise and censure. One feels very happy at heart on hearing one's own

praise. And hearing one's dispraise, one's mind becomes despondent. Later both these (praise and blame) produce the misery, that comes of desire and jealousy. They shake the mind and make it restless. The mind is not inclined to the worship of God. Rather different types of stray thoughts cross the mind. For this reason, Guru Baba commanded us to leave these two defects and try to search for salvation. Praise and blame are both great obstacles in this programme. Apart from these, one should develop virtues like fortitude, forgiveness, charity, soft heart, life of truth and speaking sweet words. These greatly help in the path of the seeker's progress. Lack of egoism and prayer and devotion prove generally very good ornaments. Life should be run within the limits of the code of conduct prescribed by the Guru Maharaj.

One's eyes should not covet the beauty of other people's wives.

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ॥ P. 274

Our ears should not hear the slander of anyone.

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੁ ਕੀ ਨਿੰਦਾ॥ P. 274

Says Farid, Do good even to the bad man. Let not anger spoil your mind. You will not suffer ailments of the body and all objects will come within you grasp.

**ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ॥
ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥** P. 1381

Do not show enmity towards anyone, because God dwells in each one of them.

ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੁ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੁ॥ P. 259

Cursed be the hands and feet that do no service humanity. Any other action is useless.,

ਬਿਨ ਸੇਵਾ ਧ੍ਰਿਗ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ॥

Bhai Gurdas Ji, Vaar?

Leading one's life in the light of these instructions of the

Guru is called living life according to the code of conduct.

Also purity is a very great quality. Bodily purity is a very great quality. Bodily purity saves us from many diseases and hindrances. For this reason, taking a bath at dawn is very necessary. One should practise purity of speech. As commands the Guru -

By uttring harsh words man comes to grief Hearken, O' my foolish ignorant soul!

ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੁਰਖ ਮਨ ਅਜਾਣ॥ P. 15

Nanak, by speaking dryly, the soul and body become dry (evil). He is called the most evil of the evil and the most evil is his reputation.

The sour-tongued person is discarded in God's court and the evil one's face is spat upon.

The harsh man is called a fool and he receives shoe-beating as punishment.

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥

ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੋ ਫਿਕੀ ਸੋਇ॥

ਫਿਕਾ ਦਰਗਹਿ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ॥

ਫਿਕਾ ਮੁਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥

P. 47

8. The Purity of Mind

Don't entertain in your mind the feeling of enmity and jealousy for anyone. Don't listen to the evil talked about another. Don't deliberately give advice to anyone to commit fraud or deceit on anyone. Similarly practice non-violence, meaning that keep your mind free from any thought of violence, never commit physical violence, of violence of speech or mental violence, nor violence or thought or violence through your powers. In place of this (violence) offer prayer to the Waheguru. Keep in mind the magnificent maxim; Nanak, God's Divine Name is ever exalting and may all prosper by Thy Grace (ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ).

Cultivate this mentality (of wishing well to all) and don't keep in your mind any idea of hostility or violence for any living being. Rather practise love and non-violence. Sharing your food with others (the needy) and giving one-tenth of your earnings in charity are acts of purity. The mentality of giving donations frees man from Maya (false deceptions). Cultivate contentment in your heart. Restrain the untrammelled flights of your sense organs. Practise this self-control.

So when we have achieved control over our sense organs and also control over our mind, then it will become very easy for us to practise jap of the Naam. So when after preparing the soil of the body we sow in it the seed of Gur Mantar, according to correct procedure and also put in hard labour as explained above, then the harvest of Naam will soon bear fruit. Also Nine Treasures and Eighteen successes will be following us. We will then enter the divine circle of Naam and drink the nectar of Naam. We will obtain the divine sight with which we will see God in all His Creatures. Our existence will merge in God and our soul, separated from God for so many births and lives, will be united with God. That would be the riddance from all the miseries and troubles. Our soul would become an indistinguishable part of God, Who is Sat, Chit, Anand (Truth, consciousness and Bliss).



Chapter - IV

Emperor - Sage Guru Gobind Singh ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ - ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

In the year 1666 A Dg (Samvat 1723 Bikrami) there was grand illumination all over the firmament on an auspicious night and the Tenth Master appeared in the realm of activity. The great souls realized the significance of this rare flood of light. Out of them one was, Bhikhan Shah, Faqir, resident of V. Ghuram (Distt. Patiala). He visioned clearly the Divine Light entering into a baby at Patna. He heard the heavenly voice that a prophet had been commissioned by God to show the right path to the universe. Many other acknowledged souls had also Divine realization about this Great Light. It is not an exaggeration that God has preserved some rare powers in some men, through whom Divine Knowledge is attained completely about the past, future and present. Saviour of world, Guru Nanak was in Emnabad when he sang the following Divine hymn -

*As the word of the Lord comes to me, so do I utter, O Lalo.
Bringing the marriage party of sin, Babar has hastened from
Kabul and demands perforce the gift of Indian womanhood. O
Lalo.....*

*The body cloth shall be torn into pieces and shreds. Then shall
Hindustan remember my words.*

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ
ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥
ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ
ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ ॥

P. 722

ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ
ਹਿੰਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥

P. 722

Exactly 13 years thereafter, Babar plundered this city and reduced it to ashes. The Bazars were filled with limbs of the murdered people and kept rotting there. The realization of such eternal happening cannot be made in the realm of intelligence. But when the intellect reaches the spiritual realm and experiences the existence of One Soul everywhere, such miracles can be seen even before happening. Just as if a video film is being projected on the T. V. the operator can work the reverse and see the past events or then make it forward and see the coming incidents. Thus great souls can clearly see the events of the past and the events of the future can be clearly seen too. In the Bible too in Revelation 19/11 and 6/2 there is mention about seeing the picture of the future. As it is said -

"I looked, and there before me was a white horse; its rider held a bow and he was given a crown, and he rode out as a conquerer bent on conquering." (6/2)

"I saw heaven standing open and there before me was a white horse, whose rider is called faithful and true. With justice he judges and makes war." (19/11)

Christ got this divine message full 1600 years before Guru Maharaj incarnated on this earth. God showed him this spectacle, which he narrated to his disciples. This seems to be the prophesy about the advent of Guru Gobind Singh 1600 years before the event; for there never has been any prophet in the world who should be famous for his white horse and his bow and arrows. Guru Gobind Singh was the rider of the light blue horse and he was also recognized as the True Monarch. He conducted the court of Truth, sitting on the Takhat. This divine inspiration that Christ had seen 1600 years before was also seen by the Grace of God by Bhikhan Shah. This Pir (Bhikhan Shah) reached Patna and having the 'Darshan' of Guru Sahib wanted to find out as to with which religion will this new Prophet be connected; will this Great Soul work for the Hindus or do

something for the Musalmans. At first, the Pir knelt down before the Guru's bed and offered salutation. His eyes were overflowing with tears. After salutation, he lifted his head, he folded both hands and riveted his eyes into the eyes of the Guru. This Pir offered prayers to the Guru in some nameless language of his emotions. What prayers he made to the Guru no one knows. But it has been observed that the Pir got two pots of sweets brought by his disciples and offered them to the Guru and placed these on both sides near the Guru's hands.

Guru Maharaj lifted his child's lotus hands and placing them on the both pots of sweets, he smiled like a grown up person. The Pir understood the secret and feeling intoxicated, he uttered the words 'God is Great' twice. He once again went into obeisance and remarked.

"Guru Nanak in his childhood showed his miracle to Rai Bular and made him his disciple. You have, by bringing me real knowledge similarly, made me your disciple. Kindly pardon me (for putting you to the test). In this way Bhikhan Shah saw Guru's great power clearly. The Tenth Master has referred to this incident in his work Akal Ustati (Prayer to the Almighty) thus -

One man by shaving his head is accepted as a Sanyasi, another as a Jogi or a Brahmchari, a third as a Jati. Some men are Hindus and others Musalmans; among the latter are Rafazis, Imams, and Shafais

Know that all men are of the same caste

Karta (the Creator) and Karim (the Beneficent) are the same, Razak (the provider) and Rahim (the Merciful) are the same; let no man even by mistake suppose there is a difference.

Worship the one God who is the one divine Guru for all;

Know that His Form is one, and that He is the one light diffused in all.

ਕੋਊ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੋਊ ਜੋਗੀ ਭਇਓ

ਕੋਊ ਬ੍ਰਹਮਚਾਰੀ ਕੋਈ ਜਤੀਅਨੁ ਮਾਨਬੋ ॥

ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸ਼ਾਫੀ
ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਚਾਨਬੋ ॥
ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜਕ ਰਹੀਮ ਓਈ
ਦੁਸਰੋ ਨ ਭੇਦ ਕੋਈ ਭੂਲ ਭ੍ਰਮ ਮਾਨਬੋ ॥
ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭਹੀ ਕੋ ਗੁਰਦੇਵ ਏਕ
ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ ॥

Akal Ustat

Guru Maharaj gave this advice to the Khalsa, He gave the same message to the world, namely, there is the Light of the same God in each person.

*All the places belong to the Supreme Lord.
In whatever houses, the Lord, places the creatures, similar is
the Name, they acquire.
The Lord Himself is able to act and cause others to act.
Whatever pleases the Master, that ultimately, comes to pass.
God has extended Himself by being in endless waves.
The plays of the Supreme One cannot be known.
As is the understanding, God gives, so is the enlightenment.
The Exalted Lord, the Creator, is Imperishable.
Ever, ever and ever He is Merciful.
By remembering and remembering Him, Nanak has been
enraptured.*

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥
ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥
ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥ ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥
ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸ ॥
ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥

P. 275

Guru Maharaj demonstrated in his life this divine fundamental philosophy. (i.e. all religions and their gods are one, not different). He had the same respect for a temple as for a mosque. He accorded equal respect to one who performed Hindus worship and equal love to one who offered the Muslim Namaz (prayer). His life is a clear example of these practices.

The temple and the mosque are the same; the Hindu worship and the Musalman prayer are the same; all men are the same; it is through error they appear different.

Deities, demons, Yakshas, heavenly singers, Musalmans, and Hindus adopt the customary dress of their different countries.

All men have the same eyes, the same ears, the same body, the same built up, a compound of earth, air, fire and water.

Allah and Abhekh are the same, the Purans and the Quran are the same; they are all alike; it is the one God who created all.

ਦੇਹੁਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਔ ਨਿਮਾਜ ਓਈ

ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਭ੍ਰਮਾਉ ਹੈ ॥

ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ ਗੰਧੂਬ ਤੁਰਕ ਹਿੰਦੂ

ਨਿਆਰੇ ਨਿਆਰੇ ਦੇਸਨ ਕੇ ਭੋਸ ਕੋ ਪ੍ਰਭਾਉ ਹੈ ॥

ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ

ਖਾਕ ਬਾਦ ਆਤਸ ਔ ਆਬ ਕੋ ਰਲਾਉ ਹੈ ॥

ਅਲਹ ਅਭੇਖ ਸੋਈ ਪੁਰਾਨ ਔ ਕੁਰਾਨ ਓਈ

ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕ ਹੀ ਬਨਾਉ ਹੈ ॥

Akal Ustat

There is a lot of mention of battles and wars in the life of the Guru. But it is very difficult to understand the objectives of these. These wars were not waged for royal conquests or social advancement or for any other goal; they were not fought to denigrate any religion. They were all based on Truth and were fought against the tyrants for the restitution of the human rights. Whether these oppressors were the kings of the mountainous regions or the Muslim rulers, these wars were waged to end oppression and for the freedom (for the practice) of all religions and to establish the equality of the Mandir and the Masjid for the freedom to offer Puja and Namaz. Even the Musalmans respected Guru Maharaj with all their heart and soul. A friend in need is a friend indeed. When we cast a glance in the life story of Guru Maharaj we find that the first person to proclaim Guru's prophethood was the influential Muslim Peer named Bhikhan Shah; also the two persons who had heart felt love for him were the two Nawabs of Patna-Nawab Hakim Bakhsh and nawab Karim Bakhsh. Their love for the Guru had crossed all limits so that when the child Guru set out for Punjab, under

the orders of his father, they expressed their pangs of separation thus: Great Sir, how shall we remain alive without having a glimpse of you. Your love has permeated every fibre of our being. How can a fish live out of water? Similarly we too would shuffle off our mortal coil in your separation. Tears were flowing from their eyes and their words were choked in their throat. The whole atmosphere was saturated with the emotions of love. The Guru caressed them and passed his hand over their back (patted them) and said.

When after saying your Namaz, you do the recitation of jap Sahib, at that time you would see me face to face.

Thus he reached Luckhnor, making conquests of love and giving counsel of courage to Pandit Shiv Datt and Rani Maini. Arif Deen the big muslim seer of that place received him with love offered obeisance to him and proclaimed that this child Prophet is the highest of all and commands greatest respect. This episode has been described in the poetry of Bhai Vir Singh on page 609 of his work Dashmesh Chamatkar thus -

Hear ye people. I narrate to you the great truth. I describe what I have seen myself. Some time when I get into samadhi (contemplation) and rise to the court of the Almighty what do I see there? This very child clothed in divine glory is resplendent with the Light of God. Ethereal beauty kissed his feet; he was shining with the Godly Light. He is the highest of all, the greatest of all and he has the best resplendence of God. All bent in obeisance before him; unique was his gait. I saw him in the highest stages of Godhood (merged in God), which is beyond my reach. I saw him at those farthest of the farthest spots in heaven. Today I have seen him here.

From the highest heavens, he has been sent here by Lord God Himself. He would obliterate the sin of heresy and oppression. For this purpose, God has sent him to this world. I had seen him in the durbar of God as the highest of them all. Today he is wearing the dress of human body, his is the sweet blue colour.

For this reason I have paid obeisance to him. You also show respect to him. Anybody who entertains doubt about him is a heretic; bring faith on him and enjoy all happiness. God alone knows this mystery; our duty is to bend before him in salutation. We submit to His Commands; we do not hesitate to tell the truth. All the disciples bent their heads before him; and they accepted him as their head. Leaving bigotry, they accepted the Truth; they did not stand on false pride.

ਸੱਚਾ ਪ੍ਰਸ਼ਨ ਸੁਣੋਂ ਬਈ ਲੋਕੋਂ!
 ਦੇਖਿਆ ਹੈ ਦਿਆਂ ਸੁਣਾਯਾ।
 ‘ਕਦੇ ਕਦੇ ਜਦ ਚੜਾਂ ਮੁਕਬੇ ਵਿੱਚ ਸਮਾਧੀ ਜਾਵਾਂ।
 ‘ਵਿਚ ਦਰਗਾਹ ਜਦੋਂ ਮੈਂ ਜਾਵਾਂ, ਜਾਕੇ ਕੀਹ ਤਕਾਵਾਂ।
 ‘ਏਹੋ ਬਾਲ, ਜੋਤਿ ਦਾ ਜਾਮਾਂ ਜਗਮਗ ਰੂਪ ਨੂਹਾਨੀ।
 ‘ਸੁੰਦਰਤਾ ਜਿਸ ਦੇ ਪਗ ਚੁੰਮੇ ਨੂਰੋਂ ਨੂਰੋਂ ਰੂਹਾਨੀ।
 ‘ਸਭ ਤੋਂ ਉਚਾ, ਸਭ ਤੋਂ ਵੱਡਾ ਸਭ ਤੋਂ ਨੂਰ ਜਲਾਲੀ।
 ‘ਸਭ ਝੁਕਦੇ ਹਨ ਇਸ ਦੇ ਅੱਗੇ ਇਸ ਦੀ ਚਾਲ ਨਿਗਾਲੀ।
 ‘ਅੱਲਾ ਵਿੱਚ ਫਨਾ - ਦਾ ਦਰਜਾ, ਮੇਰੀ ਪਹੁੰਚ ਨ ਜਿਥੇ।
 ‘ਉਥੋਂ ਤਕ ਦੇਖਿਆ ਇਨ ਨੂੰ, ਅੱਜ ਡਿਠਾ ਮੈਂ ਇਥੇ।
 ‘ਉਥੋਂ ਇਹ ਏਥੇ ਹੈ ਆਇਆ, ਅੱਲਾ ਆਪ ਪਠਾਯਾ।
 ਕੁਫਰ ਜ਼ੁਲਮ ਦਾ ਪਾਪ ਮੋਟਸੀ, ਏਸ ਲਈ ਹੈ ਆਯਾ।
 ‘ਮੈਂ ਅੱਲਾ ਦੇ ਦਰ ਤੇ ਏਹੋ ਸਭ ਤੋਂ ਉਚਾ ਡਿਠਾ।
 ‘ਅੱਜ ਸਿਵਾਤਾ ਖਾਕੀ ਜਾਮਾ, ਰੰਗ ਜਮਾਲੀ ਮਿੱਠਾ।
 ‘ਸਿੱਜਦਾ ਏਸ ਲਈ ਮੈਂ ਕੀਤਾ, ਤੁਸੀਂ ਅਦਬ ਵਿੱਚ ਆਓ।
 ‘ਸ਼ੱਕ ਕਰੋ ਤਾਂ ਕਾਫਰ ਹੋਸੋ, ਲਿਆ ਇਮਾਨ ਸੁਖ ਪਾਓ।
 ‘ਅੱਲਾ ਕਰਨੇ ਅੱਲਾ ਜਾਣੇ, ਸਾਨੂੰ ਚਾਹੀਏ ਝੁਕਣਾ।
 ‘ਹੁਕਮ ਉਸ ਦੇ ਅੱਗੇ ਝੁਕਣਾ, ਸਚ ਕਹਿਣੋਂ ਨਾ ਰੁਕਣਾ।
 ਤਦੋਂ ਮੁਰੀਦਾਂ ਸੀਸ ਨਿਵਾਯਾ, ਪੀਰਾਂ ਕਿਹਾ ਸਿਰ ਧਰਿਆ।
 ਛੱਡ ਤੁਅਸਬ ਸੱਚ ਪਛਾਤਾ, ਝੂਠਾ ਹਠ ਨ ਕਰਿਆ।”

In the same way, Pir Budhu Shah of Sadhaura came to the Guru and asked the question:

How is the union of the soul and God possible? Guru Maharaj said in reply, like the coming together of the day and the night. He could not catch the point, so he repeated his question. Guru Maharaj replied, like the meeting of the Truth and falsehood. Detailing his reply further, the Guru said.

Waheguru (God) is the Truth; when this Truth shines, the night of ignorance cannot stand. The soul in this body is the Absolute, but due to the covering of ego, it regards itself as separate from God and thus erects a false wall between itself (soul) and God, regarding itself separate from God and thus suffers all the miseries that are caused by ignorance. Still the Pir persisted in his enquiry. Guru Maharaj out of mercy for him showed him the effulgence of the soul inside the body. Thus attaining self-realization the Pir became the disciple of the Guru for all time. When there was the war against the hill kings at Bhangani near Paonta Sahib then he along with his 700 followers made the supreme sacrifice. His two sons were martyred; also some other members of his family drank the bowl of martyrdom. When people asked the saint as to what he had gained, by giving help to the Guru, two lamps of his family are extinguished and there is complete darkness by the death of his two sons, he spoke the following words -

The (two) lighted lamps have been extinguished, causing pitch darkness. The two sons who were the light of my eyes, who were the parts of my heart are gone in so short a time. They are themselves dead; the parents too are as good as dead; that has caused the greatest shock to us. With the killing of the sons (my progeny) they have caused great disaster in my world.

Buddhu Shah maintained his faith (in the Guru) and experienced the great bliss of his divine love (for the Guru). He said why do you weep and cry, O you simpleton. Blessed very blessed are my children who have made sacrifices for the cause of the Guru. The life and their death are both fruitful, since they fought in the front rank. Blessed is the mother, who reared such wonderful sons. Blessed is the father too in whose family are born such young men of noble deeds. They are not dead, they are living (in people's memory); they have realized the purpose of their life. They are neither destroyed nor shattered; they walk on the path of salvation. Great is God, Who has taught such

noble fact, to an humble person like myself. They were offered martyrdom by the hand of Guru Gobind Singh himself. They have earned success in life; they have left behind the noble example. God can call to himself any old man or young man. That one should taste martyrdom in the service of the Guru there can be no greater blessing than this. Without question they will go and rest at the feet of the Almighty (God's); the doors are open to them.

Thus when Guru Maharaj after having fought a battle with those break-promise opponents who were beasts in the human shape reached near Sirsa along with the remnant of his forty followers and called at the fort of Nihang Khan at Kotla, he gave shelter to Guru Ji and his companions. When enemies started searching his fort, then Nihang Khan to save the life of the wounded Bhai Bachitter Singh put soldiers with drawn sword outside his room saying, 'I cannot open this room for inspection, for in it my daughter and son-in-law are resting in privacy. How great was his devotion. If the news of the presence of the Guru was given to the enemy at that time, then Khan was sure to receive some huge prize. But he stuck to his guns, risking his own life, for the love of Guru Maharaj. Guru Maharaj left Ropar and reached Chamkaur ki Garhi along with his 40 Sikhs. With steadfast steps and high morale, he got busy in fortifications for he had got the information that a huge army was coming after him; also fresh troops from Delhi were coming there with artillery. For the whole day, the Sikhs fought in this battle very bravely. The Guru Padshah's two elder sons personally took part in this battle and fought valiantly. Never in the world there has been such a terrible war. When the elder prince came out for the battle, along with his five warrior as ordered by the Guru that spectacle was described by a great poet Allah Yar Khan as under:

The beloved sons of Guru Gobind Singh came out of the fort. Look here, ye great ones, these warriors have come out of

the fort. Riding on horses they came out of the castle. Sword in hand, they came out of the castle. How can the tongue of the poet describe the miracle of the sword. That sword has come out of the sheath.

It was the sword; there is no knowing what terrible sword it was. It was blood-thirsty; it was the denizen of the devil dance of death; it was the messenger of dooms day. It was hard steel, sharpened with iced water, with lightening added to it. It was the mother of Yam Raj (God of Death); it was the sword of death and doomsday. At its service were waiting the poor things, the candidates for death. They were standing engrossed in the special hobby of their historic mission.

After Sahibzada Ajit Singh was martyred, Guru Maharaj himself readied the second Prince Jujhar Singh for the battle. About this event, the above-mentioned poet writes as follows -

The separation (death) of Jacob made (his father) Joseph shed bitter tears. There has rarely been a man of such iron nerves even among the prophets. After seeing before his eyes his dear sons cut by even a single tear. Thus he achieved a status that surpassed even the status of the great Rishis (sages).

Sitting on the top of the Garhi hill, Guru maharaj witnessed the whole spectacle and thanked God over the fact that with the sacrifice of the sons, the mother had achieved the glorious success of her life. They had sacrificed their lives in defence of the rights of the Hindus and the Muslims and of the poor people. Next day the Guru personally framed the strategy of war. Despite all tragedies, he was in high spirits. Sensing this fact, the Paj Piyaras (Five Beloveds) ordered him to leave that place safe and sound. So on December 22, 1704 the Guru left fort Chamkaur di Garhi and after a halt at a place named Tari Sahib and uttering the words 'the great Pir of India is moving', he reached the place of Gulabe Masand near Machhivara. Five thousand (enemy) armies besieged the town. At that time, the

two brothers Ghani Khan and Nabi Khan came to the protection of Guru ji and at a great personal risk, took the Guru to their own house. He was taken out of that siege, in the guise of 'Uchka Pir' (of Muslims). When confronted with Mughal army, Inayat Ali Shah of Noorpur told the General Daler Khan that the person under protection was the famous seer 'Uch ka Pir'. Pir Muhammad of Saloh and Syed Hasan Ali of Mathomajria both testified that the Guru was the high Muslim Pir. They accorded very great respect to the Guru.

Thus when Guru Maharaj came to Rai Kallah at Raikot, the Nawab of Sirhind got wind about the Guru. He wrote a letter to Guru's host, demanding that Guru Gobind Singh be handed over to him. The Raja of Raikot, who was a Musalman wrote back to him, saying that Guru Gobind Singh was the pir of himself and of his subjects. Disciples are ready to be cut to pieces for the sake of their Pir, you please understand this matter accordingly.

To gain information about the Guru's younger princes, Rai Kallah sent his trusted agent there. He got full report about them and thanks to Guru's Grace and employing the supernatural power, he returned to Raikot the same evening. At that time, Guru Maharaj was sitting on a bed and Rai Kallah along with his officials was sitting there in extreme sadness. When the messenger reported about the extremely tragic martyrdom of the two younger princes, the eyes of all the present there were filled with tears. Guru Maharaj went on hearing his report with equanimity and asked if at that time any such person was present there, who might have expressed dissent and sorrow. In reply the messenger said, that people from Malerkotla had objected, asking in what law was written the sentence of death for innocent children. We absolutely do not approve this an unconstitutional act. No true Musalman can be a party to this reprehensible act'. Saying this they walked out of the court. Guru Maharaj commanded that the people of Malerkotla have

saved the root of their kingdom. Uprooting some plant, Guru Maharaj said the whole Moghul Empire has been uprooted thus. Rai Kallah submitted, Great Sir we too are a limit of that Moghul Empire, the Guru Sahib gifted him a sword and made a solemn promise that so long as their succeeding generations went on showing respect to Siri Sahib, his sword, their kingdom would continue to remain. At that spot, the Guru favoured them with giving the pot which despite its hundreds of holes did not allow the milk to leak out. Their family still possesses that pot (lota). Such blessings reveal the great love hidden in Guru Ji's heart for all.

The above-mentioned incidents show that Guru Maharaj accorded equal respect to the temple and the mosque. Guru Maharaj also explained that all the creation has been born out of One Perfect Light (God) and will ultimately be merged in Him. Just as the sparks are born out of fire and then merge in it or just as dust rises from the road and then joins it or just as numberless waves rise out of water of ocean and then become one with it, similarly all the creations are born out of Waheguru and ultimately immerse in Him. All this diversity are the different forms of One Supreme God; many pictures appear on the same screen and then cease to be.. When the play is ended, these diversities end too; and the One Supreme Reality the all perfect Wahe Guru in His quaitless form remains steady in his great grandeur.

*As from one fire millions of sparks arise; though rising separately, they unite again in the fire;
As from one heap of dust several particles of dust fill the air, and on filling it again blend with the dust;
As in one stream millions of waves are produced; the waves being made of water all become water;
So from God's form non-sentient and sentient things are manifested and springing from Him, shall all be united in Him again.*

ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੁਕਾ ਕੋਟ ਆਗ ਉਠੇ
 ਨਿਆਰੇ ਨਿਆਰੇ ਹੁਇਕੋ ਫਿਰ ਆਗ ਮੈਂ ਮਿਲਾਹਗੇ ॥
 ਜੈਸੇ ਏਕ ਧੂਰ ਤੇ ਅਨੇਕ ਧੂਰ ਪੂਰਤ ਹੈ
 ਧੂਰ ਕੇ ਕਨੁਕਾ ਫੇਰ ਧੂਰ ਹੀ ਸਮਾਹਗੇ ॥
 ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ
 ਪਾਨ ਕੇ ਤਰੰਗ ਸਬੇ ਪਾਨ ਹੀ ਕਹਾਹਗੇ ॥
 ਤੈਸੇ ਬਿਸੁ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੋਇ
 ਤਾਹੀ ਤੇ ਉਪਜ ਸਬੇ ਤਾਹੀ ਮੈਂ ਸਮਾਹਗੇ ॥

Akal Ustat

One and yet who seemeth many and entereth into a myriad forms

And Playeth His Play, and then windeth it up and becometh the One again.

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥
 ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤਿ ਕੋ ਫਿਰ ਏਕ ॥

Jaap Sahib

Guru Ji never accepted any false doctrine. All acts and religious acts which are empty of the True knowledge of God are meaningless.

Swine eat filth; elephants and donkeys bespatter themselves with dust; Jackals live at places of cremation; Owls live in tombs; deer wander alone in the forest; trees ever die in silence.

The man who restraineth his seed should only have the credit of the hermaphrodite; monkeys ever wander barefooted.

How shall the wretch who is subject to a woman and devoted to lust and wrath, be saved without the knowledge of the One God?

ਖੁਕ ਮਲਹਾਰੀ ਗਜ ਗਦਹਾ ਬਿਭੂਤ ਧਾਰੀ
 ਗਿਦੁਆ ਮਸਾਨ ਬਾਕ ਕਰਿਓ ਈ ਕਰਤ ਹੈ ॥
 ਘੁਘੁ ਮਟ ਬਾਸੀ ਲਗੇ ਡੋਲਤ ਉਦਾਸੀ
 ਗਿ ਤਰਵਰ ਸਦੀਵ ਮੋਨ ਸਾਧੇ ਈ ਮਰਤ ਹੈ ॥
 ਬਿੰਦ ਕੇ ਸਧੱਯਾ ਤਾਹਿ ਹੀਜ ਕੀ ਬਢਯਾ
 ਦੇਤ ਬੰਦਰਾ ਸਦੀਵ ਪਾਇ ਨਾਗੇ ਈ ਫਿਰਤ ਹੈ ॥
 ਅੰਗਨਾ ਅਥੀਨ ਕਾਮ ਕ੍ਰੋਧ ਮੈਂ ਪ੍ਰਬੀਨ
 ਏਕ ਗਿਆਨ ਕੇ ਬਿਹੀਨ ਛੀਨ ਕੈਸੇ ਕੈ ਤਰਤ ਹੈ ॥

Akal Ustat

Thus debunking the hypocritical conduct of the pseudo

devotees, he established people's faith in God's Name and to dedicate one's consciousness in the light of True Knowledge he described the soul's non-difference with God in the spiritual sphere. As he commanded-

I speak verily; hear me all ye people they who love God have obtained Him.

ਸਾਚ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨਿ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥
Sudha Sawaiyye - 10

Without the foundation of God's Name, all sorts of actions are (false).

Know all acts to be false. Believe all religions useless. Without the support of Naam; All rituals spread illusion. So showing God visibly present in His Creation, he commanded -

*Between Land and sky is One Light pervading.
It increases nor decreases; It remains the same.*

**ਜਿਮੀ ਜਮਾਨ ਕੇ ਵਿਖੇ ਸਮਸਤ ਏਕ ਜੋਤਿ ਹੈ।
ਨ ਬਾਢ ਹੈ ਨ ਘਾਟ ਹੈ ਨ ਘਾਟ ਬਾਢ ਹੋਤ ਹੈ।**

And He (Guru Gobind Singh Ji) goes on reciting, "Thou Art, Thou Art".

When we consider the events mentioned above, then one gets this information about the life of Guru Maharaj, namely that he actually accorded the same respectable status to Puja (of the Hindus) and Namaz (of the Muslims). He recognized no difference between the temple and the mosque. In his eyes, in the mosque God-lovers meet together to cultivate their love for God. Similarly in a temple, God-lovers are collected to sing hymns in praise of God.

A very wrong impression has been created in history to the effect that when Guru Ji left the Anandgarh fort and was

proceeding towards Sirsa, the following words have been put in the mouth of Guru Maharaj-

‘Dear lovers of the Guru, always keep in mind this one thing - never, never trust in a Musalman, even though he may take lakhs of oaths. Just as if you put your arm in liquid Gur (unrefined sugar) and then put that arm in the heap of the tils, your arm will catch numberless tils. If a Musalman takes as many oaths (as those tils) never trust him.’

What a false idea, about that great personality what in his entire gospel had been making us understand that the light of God is present in each atom (person) and is doing its duty. All the happenings are taking place, according to the orders of God. He uttered the following words from his lotus like mouth :

Somewhere He is god, celestial singer, serpent and somewhere a scholar.

Somewhere He is ugly dancer; heavenly musician and somewhere ghost

Somewhere He recites Gayatri inprivacy as Hindu

Somewhere as Muslim He gives call for Prayer

Somewhere He is reciting Puranas; And somewhere Quran.

Somewhere He performs Vedic Ritiuals; And somewhere Acts contrarily

Somewhere He is absolute; And somewhere He is related.

ਕਹੂੰ ਜੱਛ ਗੰਧੂਬ ਉਰਗ ਕਹੂੰ ਬਿਤਆਧਰ,
ਕਹੂੰ ਬਏ ਕਿੰਨਰ ਪਿਸਾਚ ਕਹੂੰ ਪ੍ਰੇਤ ਹੋ ॥
ਕਹੂੰ ਹੁਇਕੈ ਹਿੰਦੂਆ ਗਾਇਤ੍ਰੀ ਕੋ ਗੁਪਤ ਜਪਿਓ,
ਕਹੂੰ ਹੁਇਕੈ ਤੁਰਕਾ ਪੁਕਾਰੇ ਬਾਂਗ ਦੇਤ ਹੋ ॥
ਕਹੂੰ ਕੋਕ ਕਾਬ ਹੁਇਕੈ ਪੁਰਾਨ ਕੋ ਪੜ੍ਹਤ ਮਤ,
ਕਹੂੰ ਕੁਰਾਨ ਕੋ ਨਿਦਾਨ ਜਾਨ ਲੇਤ ਹੋ ॥
ਕਹੂੰ ਬੇਦ ਗੀਤ ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪ੍ਰੀਤਿ,
ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਕਹੂੰ ਸਰਗੁਨ ਸਮੇਤ ਹੋ ॥ Akal Ustat

In his sayings there is not even a shadow of any liking or

disliking for the Hindus or for the Muslims. Whereas the above statement throws the whole blame on the Musalmans. To say so is absolute ignorance. The fact is that royal statements are never based on Truth. Some are face-saving statements. Such contracts (treaties) stand only so long as both sides have strength and if they promote their interests. No reliance need be placed on the contracts of the government. The British Govt's treaty with the Khalsa remained respectable only so long as both sides (the British and the Khalsa) had equal power. When the British engineered division in the ranks of the Khalsa and their power weakened, the British did not stop only with the annexation of Punjab, rather they made the innocent prince (Maharaja Dalip Singh) to renege from his religion (Sikh Panth) but did not allow him to complete the journey of his life (die) in his motherland.

Guru Maharaj blessed the Sikhs of the Gurus with the gift of Amrit (nectar). The search for Amrit has been going on since the beginning of time. Some sought it (Amrit) in the mountainous springs, some tried to discover Amrit inside of themselves by practising austerities of the yoga. Gods and goddesses waged war against the demons for obtaining Amrit. All these are endless fables. Guru Maharaja revealed about Amrit in his Gurbani thus -

There is fulsome of Amrit (water of immortality) in your own abode (body or life).

The mind is brimful with Nectar, but the perverse know not its relish,

Just as the deer knows not its own musk and wanders about guiled by doubt,

So an apostate abandons ambrosia and amassess poison. The Creator Himself has infatuated him.

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

**ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ॥
ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ। P. 644**

The ignorant do not realize the great value of this Amrit. Hence they have put to waste this human life (the highest of all births). This Amrit was inside of yourself. About this, Guru Ji says in Sukhmani Sahib as under -

*The nine treasures and the Nectar are Lord's Name.
Within the human body itself is its seat.
There is deep meditation and melody of celestial music there.
The wonder and marvel of it can not be narrated.*
**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਰਾਮੁ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ॥
P. 293**

The great Guru the Tenth Master created this Amrit by the power of Bani (reciting hymns of the Gurus) by stirring the double-edged sword in waters in the open utensil and he gave this Amrit to the Sikhs to drink along with Gur Mantar. Thus with this initiation man's consciousness easily reached up to the climax of Amrit (deathlessness).

After a person has achieved Amrit, he understands the difference between life and death and he attains the state of complete fearlessness. Then he becomes totally justice-minded and above likes and jealousies, common to all, loved by all, a lover of the Guru, who does good of all. He becomes a sage and a saint, a pure Khalsa. He achieves the highest stage and gives the message of the joys to the world. He sweeps off all evils from the world and throws them out. This ordinary person was made to drink 'Pahul' (holy nectar) and was raised to such heights that he ordained his equality with Wahe Guru Himself.

He who knows spiritual bliss becomes as pure as God, There remains no difference between such a God-realized person and God Himself.

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੌ ਹੈ ਖਾਲਸ ਦੇਵ॥

ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਨ ਭੇਵ ॥

Sarb Loh Granth

This incident of Amrit brought about a revolution in the Indian society. The fear of death was entirely gone and they became very anxious to devote their life for the highest service. This brought a revolution in the country. Human rights were protected and this country became independent after the slavery of the centuries. He gave to people the knowledge about Amrit and the wandering soul became immortal for all times. This was a great revolution in the life of man, which the Tenth Guru, out of his grace, gave as his blessing.

A large number of such small incidents in the Guru's life give us much information about how to lead our life. Once Guru Ji put the hide of a tiger on an ass and left it to graze. Seeing this tiger, all the people were greatly afraid. No one went near that fake tiger and all activities in the field came to a dead stop. They came to Guru Maharaj and made this appeal: Honoured Sir, this tiger is very huge. No one plucks up courage to go near it. Our crops are suffering a great loss. You kindly send some brave warrior who should rid us of this tiger. Guru Maharaj commanded as under : We are not to fire at this tiger. It has got to be caught alive. But no one dared to face that tiger. All kept standing seeing that tiger jumping up and down. By chance a donkey-man was passing nearly along with his asses. The so called tiger saw the donkeys and came running to them and started braying loudly. Hearing this, all the other asses also started braying. The donkey-man recognized that sound to be the braying of his own (lost) ass.

So he brought to Guru ji his own ass, that was in the tiger's clothing. All were wonder-struck and tried to understand

this miracle. At that time, Guru Maharaj said, O ye dear ones. I have given you the guise of the tiger and made you to drink Amrit. I have transferred all my power inside you. As has been said -

So long Khalsa remains aloof; I give all glory to him. When he practises Brahmin's rituals; I will not do their appreciations and protection.

**ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ਼ ਦੀਓ ਮੈਂ ਸਾਰਾ ॥
ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਗੀਤਿ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤਿ ॥**

Sarab Loh Granth

You would have noticed that so long as that ass did not speak in his own sound that long his prestige and glory stayed. When it joined its brother asses and uttered the donkeys sound then it was captured by its master and now it will have to carry heavy loads on its back. Under orders of God, I have blessed you with spiritual fearlessness and made of common men great warriors, saints and benefactors of humanity. You are not to relapse into becoming drunkards, flesh-eaters given to talking ill of others and backbiting, mutual animosities, factionalism. If you forget your new found spiritual personality then you too will suffer like the donkey in the story. My power will stay with you, so long as you own these special values and ideas and remain fearless and without enmity for others. So long as you devote your life to the study of the Bani (hymns of the Gurus) so long as you pray for the welfare of all (humanity) and keep struggling for the defence of the human rights that long my spiritual energy will work through you. If you leave these ideas and ideals, I will have no relationship with you, because you would have lost my confidence.

In a similar incident, once Guru Ji gave orders to prepare for going on a hunt, get the hunting dogs ready to go and also

to prepare some delicious food. When they reached the jungle, Guru Ji ordered a sheet to be spread on the ground and laid a heap of rice on the sheet. The next order was to let loose the hunting dogs. The dogs instead of eating the food started fighting with each other; in their fight they raised so much dust that it completely covered the food, which took the shape of the dust (and became useless for eating). No dog touched the rice. They were all covered with blood, fighting with each other. They did not eat that rice, nor allowed anyone else to eat it. Under the orders of the Guru all the dogs were caught and it was further ordered that their wounds be dressed. Then addressing all the persons, Guru Maharaj said, O lovers of the Guru, your life of penance and bliss, which sees God in every atom and which would show the right path to the world will bring to you all the blessings. Kingdoms and other blessings will run after you. If you practise patience and contentment and adopting lofty principles, you divide all possessions justly, then you would always enjoy happiness and your kingdom and good luck would continue forever. On the other hand if you pass your life like these dogs, which had no principles and keep on fighting and quarrelling with each other, then inspite of all achievements you will gain nothing. But if you work in cooperation with each other, then you will be on the top of the world.

In the same way, Guru Ji gave the highest priority to remembering God (simran) and to rendering service (seva) to others. Without these, life has failed of its purpose. His teachings always called upon the Gurmukhs to do acts of service. If the service rendered is accepted and approved by the Guru then all the blessings fallow in due course. While doing service, it is

very necessary to eschew egotism or pride. He commanded thus

-

That service is deemed successful, which is accepted by the Sat Guru with all his heart. If the Guru's heart is pleased (with that service) then all sins and evils are shattered.

**ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥
ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥P. 314**

Earn service of Lord and humanity in this world. Then you will obtain bliss and a seat in Master's court.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ਤਾ ਦਰਗਹਿ ਬੈਸਣੁ ਪਾਈਐ ॥P. 26

All the blessings and possessions are obtained by doing service -

If you desire all the four blessings and good things of life, then keep busy in the service of the good folk and the saints.

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੈ। ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥P. 266

By such preachings he made the Gurmukhs adept in the art of doing service. Life without service is death, he added. In this connection there is an incident.

Once Guru Maharaj was gracing his throne with his presence. The word 'Water' escaped his lips. No servant or worker being at hand, a child of a very rich family brought him a bowl of water. When the water filled bowl was presented on Guru Ji's hand, then Guru Ji got hold of the bowl and looked at the child's hands. His hands were extremely tender which indicated that this child had never done any work with his own hands in his whole life. He naturally enquired, dear child, have you ever done any service of anyone with your hands which God has gifted you as His great blessing. The child replied, Sir! by your grace, there is so much wealth in our house, that no member of our family ever felt the need to do any work. There are enough servants and workers in the house, who do all the

work. Guru Ji further asked the child, "Have you with your hands ever dusted the carpets (duries) for the congregation? Has the dust of the congregation ever settled on your body; have you ever dusted the shoes of the holy congregation? Have you ever given water to drink to any thirsty person? Have you ever kneaded the muscles of any traveller, who was much tired?"

In reply to all these queries, the child replied, Great Sir, this is the first occasion in my life to have brought a cup of water for you. Hearing this reply, the Guru threw away the water of that bowl.

The congregation felt a little puzzled on seeing all this. They asked Guru Maharaj, why did you not drink the water, instead you threw it away. Guru Ji gave the commandment, dear ones! has anyone of you ever drunk the water, or taken any food that was in touch with a dead body? They said, Great Sir, the dead body and every part of it is very impure. We can never eat any food that has been in touch with the dead body. Guru Maharaj said, Without performing service of others, a person is as good as a corpse. Guru Nanak Dev Ji has decreed as under :

A person may be very handsome; he may come of big family, he may be very clever and may possess knowledge; he may be a man of wealth. But says Nanak! Consider him to be a dead one, if he has no love for God.

**ਅਤ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀਂ ਭਗਵੰਤ ॥ P. 253**

Bhai Gurdas Ji has said the same thing -

Without doing service of others, cursed are one's hands and feet and all his activities are useless.

ਬਿਨ ਸੇਵਾ ਧ੍ਰਿਗ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ।

Bhai Gurdas Ji

This child has never rendered any service before. Though

he is rich and handsome, being bereft of love and service he is as good as dead. Thus Guru Ji attached great importance to service of humanity. Self-sacrifice is also a great service, which receives acceptance at the door of God.

In this way, the Guru, stopping the practice of hypocrisy, rituals and giving donations blindly, he ordained that daan (charity) should be given to these favourite men of God and to great persons, who sacrificing their own comforts and luxuries are always busy in doing good to others. Paying a glorious tribute to the men of God, Guru Ji said -

*Service done to their alone I like
 Service done to others I like not.
 Charity given to them alone is good;
 Charity given to others is not useful.
 Charity given to them shall fructify in the next world;
 Other charities here are false.
 I sacrifice myself, my wealth;
 All for them.
 Battles I won with their support,
 With them alone I extend charities.
 All sufferings terminated with their help;
 All stores were filled with them.
 With their help I attained knowledge
 With their help all enemies were killed.
 With their support alone I am great;
 Otherwise millions like me suffer.*

**ਸੇਵ ਕਰੀ ਇਨਹੀ ਕੀ ਭਾਵਤ, ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀ ਕੋ ॥
 ਦਾਨ ਦਯੋ ਇਨਹੀ ਕੋ ਭਲੋ, ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੋ ॥
 ਆਗੈ ਫਲੈ ਇਨਹੀ ਕੋ ਦਯੋ, ਜਗ ਮੈ ਜਸੁ, ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੋ ॥
 ਮੋ ਗ੍ਰਹਿ ਮੈਂ ਤਨ ਤੇ ਮਨ ਤੇ, ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਭਹੀ ਇਨਹੀ ਕੋ ॥**

**ਜੁੱਧ ਜਿਤੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ, ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨ ਕਰੇ ॥
 ਅਘ ਅਉਘ ਟਰੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ, ਇਨਹੀ ਕ੍ਰਿਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ॥
 ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ, ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸਤ੍ਰੁ**

ਮਰੇ ॥

ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ, ਨਹੀ ਮੈ ਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥

In this way, Guru Maharaj has performed many spectacular acts, which we should follow after due thought and consideration. He was extremely full of mercy. If any Gurmukh committed any fault or mistake, the great Guru used to pardon him. For future, he used to gift to his followers the blessing of pure thoughts and feelings.

Today we are celebrating the Birthday festival (Parkash Utsav) of that great Guru. It behoves us to follow the path shown by him. We should follow the code of conduct set by him for us. We should never turn our back on his creed and we should never turn away our face from him. The Guru appointed the holy Guru Granth Sahib as the Guru in his own place after him. He bestowed all the greatness on the Word as God. Guru Granth Sahib is over full with all the blessings, all the spiritual powers. If there is any short fall, it is in our own firm faith. For that reason we cannot advance on the path of spiritual progress. We offer our humble prayer so that Guru Ji takes pity on us and gifts to us a life in high spirits. We should remain saturated with Amrit (nectar), which he manifested in the world to the good fortune of every being.



Chapter - V (Part I)

Shri Guru Granth Sahib Supremely best of all

Meeting Sant Ji (Sant Waryam Singh Ji) I felt a unique happiness to observe that here is at least one individual, who is the same inside as well as outside in life that he is leading. He is all truth, simple, no hypocrisy or duplicity. One great point I want to make is that if all our saints can adopt such a life then our India can achieve her ancient glory. I want to tell you - all of you should realize it (you daily recite Guru Granth Sahib, you daily perform Jap) that of all the scriptures of the world, Guru Granth Sahib alone is a most simple and Supreme scripture. The simplicity that Guru Granth Sahib has, is not equalled by any other scripture in the world, this is one fact to remember. The second characteristic is that Guru Granth Sahib contains the quintessence (the philosophies) of all the religions; that you will not find anywhere else. The truth is that this has been composed by the great grace of Guru Nanak Dev Ji and by the grace of all other Gurus too. I am not addressing you personally, but if anyone wants to have discussion on this subject I can prove 101 percent that there is no second holy book like Granth Sahib.

There are three things to be understood. The one word Sikh. A Sikh is one who has dedicated his life to service. He spends his whole life in serving others. He who takes pleasure in serving others is called a Sikh. He serves anyone who is in trouble and who needs the help. The second word is Granth. The whole Bani of the Gurus, also the Bani of many saints has been compiled in Granth Sahib in a lovely manner. Thus it is

called Guru Granth Sahib. I have made a self-study of Guru Granth Sahib in all the languages which I know. My conclusion is that Gita makes a tough reading, the Bible too can't be within the understanding of all; Quran Majid too can't be understood by all, but if anyone studies Guru Granth Sahib it can be understood by all. People get into controversies over what is the meaning of this particular word and in what manner has it been used. I want to tell you one thing. The Gurus were constantly on the move travelling from one place to another and travelling further on to whatever place they went, they used the words of their languages or dialects in Guru Granth Sahib. So far there has been no research on this aspect of the matter which I am speaking to you.

The word 'Sirarh (ਸਿਰੜ) has been used in Guru Granth Sahib. This is a word spoken in the mountains. Only a hill man can tell what this word means. The words of all the languages that are, can be found in Guru Granth Sahib. The reason for this is that the Gurus were visiting all the places in India and beyond the boundaries of India into foreign countries as well. In Guru Granth Sahib, the languages of all the places, which they visited were included. This is a great ocean, deeper you plunge into it, greater would be your gain. I want to stress that you should do self study of Granth Sahib with all faith and devotion. It is not enough just to worship the Guru Granth Sahib. Generally we do Arti (passing the light before) of Guru Granth Sahib and worship it by placing it at the highest place, all that is good. This is as it should be. We should offer worship and respect. But it is a very great thing to understand the holy text and to mould your life according to its teachings.

I have travelled over 156 foreign countries. My finding is that there is no country where there are no Sikhs. Also there

is no country without Sikh religion or where Gurdwaras have not been constructed.

I narrate to you an incident, I was in London. After all the speakers had expressed their feelings (I also expressed my thoughts), Pershad was going to be distributed. Some persons protested that Pershad should be taken by hand, not by a spoon. This led to a quarrel. Swords were out, and many persons were injured. Such incidents do a great harm to Sikh religion. Such behaviour should never be resorted to, which does harm to one's own brethren, to one's own religion and to one's own people. I kept sitting silent. In that fracas, 45 persons were wounded, by the swords. I said that the Kirpan that people were wearing was never meant for attacking one's own brothers. No one in the world has made such a laudable use of force as Guru Gobind Singh Ji has done. Study each word of his Bani (Scripture) you will find that for the whole life, he went on fighting wars against evil. He never bent or submitted.

Hence Brothers and Sister, I emphasize this fact; this is what I have to tell you, namely that your religion is the greatest of them all; it is the simplest of them all; in it one unique philosophy has been expressed in a simple manner. The emphasis of the entire Granth Sahib is on Jap (repetition of God's Name), Now for whatever days I will speak to you, this (jap) will be theme of my discourses. The jap is of how many types; how is Jap done; what is the advantage of doing jap on a rosary; what is the advantage of oral Jap; what is the good of Jap in breath; what gain is there in doing mental jap. All these ideas I will present before you. Whatever I have learnt since the age of three till today, sitting at the feet of great souls - about contemplation and Jap - all that knowledge I seek to place before you.

So the subject of today's discourse will be - in what posture you should sit while doing Jap; in any position you sit in that way will you breathe, which is the good method of sitting and breathing, by means of which your Jap and your contemplation should touch greater depths. Keep straight your head, neck and backbone, when you are performing Jap or contemplation. This is a special practice. Otherwise Jap can be performed at any time, whether you have noble thoughts or evil thoughts you may be feeling lazy, in every condition jap is possible. But to those who are healthy this instruction should be given in their childhood as to how to conduct the jap, how to practise contemplation, whose contemplation you should do. I do not mean that you should fix your mind on an idol. This is not my meaning. To judge whether my jap is going on, on the right lines, one should consider whether or not, one's mind is wandering hither and thither (during prayer), for how many times my mind has been wandering. When you give thought to this aspect your mind will itself come under your control. You should sit in a stable condition, keeping your head, neck and back bone quite erect. It is a secondary matter, in what position your feet should rest. You should sit in the same posture and daily practise the same (head, neck and back bone straight). Don't change the posture every day, sitting in sometime one position and at another time another position, that is not good. You should practice sitting in one asan (position). Study your body to know which posture suits you best and then adopt it. The best is the posture of stillness and happiness; that which gives you happiness as well as stability.

There is a very beautiful word (maxim) in the Bible, but the Christians have not understood its meaning. The Bible says.

Be still and know that I am God; That is addressed to you,

O seeker, so long as you are not still, that long you will not meet God. What is the meaning of God? It does not refer to God, who lives outside you, beyond the Sun, Moon and the Stars. God lives within you. You have not had experience of God, who lives inside you. God is present everywhere. He is Omnipresent, Omnipotent (All-powerful) and Omniscient (All-knowing). God is everywhere at all places. Those who aimlessly wander in search of an outside God, leaving the God Who is inside of you, are called fools. I went to this place of pilgrimage, I went on that pilgrimage. What are these places of pilgrimages? All places which the saints visited and where they practised to realize God, have become places of pilgrimage. The greatest pilgrimage is inside you. If you have not known this, then enter inside your ownself. Guru Nanak Dev had realized this fact long ago. He did not believe in the life of the recluse (sanyas) for this life of renunciation is not for all; it is like eating grams of iron. I have committed so many mistakes in life, so many mistakes, the memory of those makes me weep. Hence stay on where you are as a house-holder. The husband and wife should so lead their life like two wheels of a chariot. The chariot moves forward on those two wheels. This is Guru Nanak's philosophy for a house-holder. One can achieve God, even as a house-holder.

Three great men have left a great imprint on my life. They are Guru Nanak Dev Ji, Mahatma Buddha and a sant Ji. I met Sant Ji, till today I cannot understand the wonder of this meeting and why he behaved as he did. This incident relates to Allahabad. Once I had been a student there. I went to sangam, the spot where Ganga and Yamuna meet. In the evening I met a Sant there. He told me, come hither, oh! You don't seem to have recognized me. I asked, Who are you? He said, I am the one whose dirty bundle you could not carry. The past flashed

on my memory. I remembered that once on the road to Hemkunt I had met a Saint (the lower Gurdwara had not been built till then). He was called 'Gudriwale Baba' (the saint with a tattered bedding). I did not know him. By that time, I had not known any person in Sikh religion or elsewhere who remembered the whole of Guru Granth Sahib by heart. He used to lie down and recited the whole of Granth Sahib by heart. This was his daily routine of doing paath (holy recitation). He recited the text at top speed. That great man too left a great impress on my life. He said, those people greatly troubled him. They pay all their attention to the body (not soul). Since morning they keep themselves busy with eating and drinking. I was much troubled and so I came over to Allahabad. Here no one recognizes me. People consider me to be a mad man, speaking like one mad. Dear son, here no one understands me, and I deliberately behave like this. I recognized you, so I accosted you.'

There are such saints in India by whose grace, the country moves on. Our India does not move on the grace of any politician. Our country moves on the grace of God and on the grace of such saints. I told you to practise the posture of keeping head neck and backbone straight and up right. By slow degrees you would achieve it. Don't decide before hand, that you would sit in that posture. Don't keep looking at the watch. You should sit in this meditation for as long as you feel happy and your heart feels refreshed. For that much time you should sit and slowly and slowly by degrees go on doing that exercise. Two things are important; the time spent (in prayer) and the bodily posture. Stick to convenient time and stay in the posture which pleases you. It is better not to bother about upper limit and lower limit (what should be minimum or maximum time for this work). When you sit in this position, affix a camera to know what is what? We have made scientific observations of these

things. Whenever you try to discipline an animal or man, a revolt is born inside, protesting why he is being put under discipline. When you try to discipline the body so that the body may be still yet sometime the head turns this way, sometime it turns the other way. This occurs because as yet we have not brought the body under discipline. It is not enough to keep the body in good health. For what purpose is this good health? You might recall that some sadhus say that they take nothing but water. So I went to my Guru and told him, 'I have met a saint who is greater than you. He takes nothing but water.' The Guru burst into loud laughter. He said, the fish lives in the water and goes on drinking water only. Dear one, nothing can be achieved by such external behaviour and such hypocrisy. My observation is after sometime, this gosh disturbance in the body finishes, by itself, automatically. Whatever be your idea, the greatest thing in your life is the power of determination. I must do this work, also I have the power to do it One should have such a determination One must develop such strong will power. Whatever may occur in the world I will spend so much time on prayer. I will do the jap; I will go on doing Jap at all times. At that time, I will not let anyone approach me except silence. The power of determination develops strong will power and that will increase spiritual power. And that spiritual power makes us realize the purpose of life.

Contemplation of God is a very great thing. Success in it can be achieved by a lot of practice. The happiness and peace of mind, which one can get from God-communication cannot be got from any other means in the world. It can never be got from outside physical pleasures or luxury things. It is inner happiness.

You are not very secure. You may be thinking that you are

secure, but you are not. When you resort to the Name of God, then you have security. I narrate to you an incident. I was on a visit to Bombay. A big earthquake came then. Lights went out and the whole thing was plunged in a black-out. There was a horizontal shock (jolt); then there was a vertical shock. At the first shock, I slipped forward; another shock came; two beds were spread side by side; I was pushed from one charpai to the other. I closed my eyes and said, 'why do you trouble us'. This is the disadvantage of staying at the house of householders. There was a hue and cry on all sides; run out, run out. People were running hither and thither in the all-round darkness. I said, this is a severe earthquake. I closed my eyes and started repeating the Name of God. There can be no greater good luck than the fact that one may die, in the prayer and contemplation of God. There can be no safer or better death than this one (dying while remembering God). People don't fear God, but they fear death. Theirs is the most purposeless life. For my part, whenever I face any trouble, I feel myself as a human body (not soul). I sit quiet and start the jap of God's Name. I perform all my actions, dedicated to His Name. You have praised Swami Ram to the skies. Swam Ram is this great; he is that great. Actually he (I am) is a man of straw. You will achieve welfare and obtain real success in life, to the extent that you take God's Name or the secret Name imparted to you by your Guru. All will depend on your unshakable faith. I am not here to give you any instruction or to issue any commandment. I am only narrating to you my personal experiences. I have not come here for showing my erudition (scholarship) or to stage any discussion here. Now I will explain how the jap of Naam should be done.

When Kabir Sahib was going to leave his body, all persons began to sound the khartals (musical instruments) and said, One

Ram is present in all the universe, One Ram is the son of Dashrath, One Ram has created the entire creation, One Ram is beyond all these.

Tell me, you are doing jap of which Ram? One devotee said, I worship Ram, who is the son of Dashrath.

He said, you go out.

Then came the turn of the second person. He replied, I do jap of Ram who is spread all over the world.

You also go out.

Now were left only two alternatives. One Ram is spread all over the world. On Ram is beyond all these.

He said, when you talk of a Ram, who is spread in every place or thing, it is correct, but it is the first step.

Another Ram is beyond all these. The real Ram is without any attachment or connection; He alone is perfect in nature.

To the person sitting inside, he said.

You please come near, if you are sitting far away. You alone have understood my preaching. Now I want to disappear. And he disappeared. About our jap, we must understand whether our Ram is inside of us or is beyond us. We must have correct knowledge of this. Now I explain different views about this. The Gita says, God lives in the heart of all beings. O Arjun, it is a truth that God lives all over the world, but first you search for him inside yourself. The Bible also says, you look for God inside yourself. When Jesus was put on the cross and tortured, he did not utter the word 'Pardon'; he did not speak to be excused. When a person dies in contemplation of God, then the whole universe becomes his body. His individual body loses all meaning it does not remain. He merges in the Infinite.

Once Ramakrishna Parmahans contacted the cancer of the throat. His disciple Vivekanand began to weep. All his disciples began to weep. He said, Gurdev, every day we eat our food, but you cannot do that. We are greatly troubled. He smiled and replied.

If I can't eat anything, you can eat all right. So I am happy that all others are eating (except me). I am eating through them.

By contemplation or prayer, the bodily trouble does not remain (give trouble). Hence everyone should take to prayer and the best form of prayer is jap. There is no prayer which did not begin with jap. It is a limb of God. There was a world and word was in God and God was in the word.

At the start of the word, there was that Shabad (Word). What could that shabad be? Tulsidas (author of Hindi Ramayan) did a lot of mind-searching to find out what that original Word could be. He came to the conclusion. That Word would be such as we can pronounce forward and backward too (anagram). Such Word was -

Aham	sah	so	aham
(I)	He (God)	(He)	(I)

I am He (God) and He is I. (So-ham-I am He-is the mool mantrar of the Vedantists). Forward and backward that shabad should give the same meaning. If you carefully listen to the sound of your breathing, you would find two words in it. Just as you sing a tune, similarly your breath too is also singing a music. In that music, you can hear two tunes. When breathing in it is so (That) and when breathing out the sound is ahm (I). Together it is so-ham; I am He (God).

(These two words-so-(a)ham have connection with Kundalini (Kundalini-also Ira, Pingla and the most important Sushamna are Nadis or duets or nerves, shaped like inverted serpent; they are present at the lower back in the body of every man. They contain limitless power or energy, which remains locked. Kundalini Yog claims to unlock that infinite source of power).

This Kundalini is a great power that lies sleeping at the bottom of your back. It can be awakened by your practice of so-ham (I am He). (By putting this formula in the bellows (a pair of bellows pumps in air and keeps the fire burning); you can get that infinite power. Above all the Chakras (circles of the body) there is Sahasrar (top of the head or crown of body) and by practising this formula (I am He), the devotee becomes One with his lord, God.

All this finds mention in the Granth Sahib. This teaching leads you to God. To achieve God, there are thousands of paths. Of all these thousands of ways the easier and the best is the jap of God's Name.

While going through life and performing all duties and activities, one should go on doing jap of God's Name in one's mind. Greater security than this there is none.

I told you that to receive best results in jap, we should keep our head, neck and back bone erect, in a straight line. There is a body twitch, which is involuntary. We can't have voluntary control over the involuntary system. When this twitching is on, the mind is disinclined to do the jap. This is because you are yet in the preparation period. But you should have an iron will to do the jap. Whatever happens, however it happens, in whatever condition, under any circumstances, we must carry on our programme of jap.

A book Jatak Pitayake contains the biography of Buddha, written by his close companion. There is a conversation. A disciple asked Buddha, Great Sir, we have not got that power which you possess. Tell us how it happened that a dacoit, sword in hand came to kill you, but his sword did not move. How did it happen? You were looking elsewhere. The Buddha smiled. His disciple Anand said, I am like a son to you, tell me the why of it, why the dacoit's sword did not work to kill you. The Buddha said, dear son many things cannot be explained. Man cannot explain some things at all. He can't tell about them, he can't explain them. Take an example, we take sweets. If you were to ask me about the sweet taste of it, I cannot explain it, I can only say, it was very delicious, very tasty indeed. But the sweet taste can't be explained at all. Similarly those saints, who through the grace of God experience the sweet blessing of godliness, can't explain that at all. They just keep silent. Hence it has been truly said.

“If you put in the balance the bliss that you obtain in heaven or in salvation it can't be equal to the joy that you obtain in Satsang.

Put all the joys of the world in one pan of the balance and Satsang in the second pan, the Satsang will be heavier. All other joys will prove useless. By attending the Satsangs (holy meetings) of the great saints and hearing their message all your defects and sins are washed away.

You would have heard about Balmiki. What a great dacoit he was, most notorious among all the dacoits of the world. Later he became a great saint. That was the great change in him. From the greatest dacoit to the greatest saint, this metamorphosis came to him in this life itself.

One should do two things, he should attend the Satsang

and also do the jap. To those, who want to touch the depths of jap, my message is :

Fix a time for jap. At that time, whatever happens, or whatever other engagements, you will not devote that time for any other work or engagement. This is the first thing. The second thing is: fix a seat for it and don't change it again and again. You would ask, what is the necessity of Satsang in external life and of Jap in internal life. I speak thus to you through the great grace of the Guru: you have been born in a Sikh family. You follow the Sikh religion; to follow the Sikh way of life is now your duty. If it is the Will of God and with your blessings, I propose to come to this very place next year and present to you Guru Granth Sahib's translation in English verse.

I present my worshipful regards to Sant Ji (Sant Waryam Singh Ji) and to my Mother (Bibi Ranjit Kaur Ji). Who goes on feeding me every two minutes. I said, Mother I can't eat more. She said son, take a little more. In what words should I thank her for her motherly love. My own mother died in my childhood and I became an orphan. I have not experienced such a motherly love anywhere else. I said to myself how lucky am I to get such a God realized saint, who is the image of simplicity, noble heart and of truth and to get such a wonderful mother; what more can I want?



Chapter - V (Part II)

Shri Guru Granth Sahib

Supremely best of all

Whatever literature has been written on Sikh Dharam and what is being written or will be written, is quite insufficient. The reason is because Sikh Dharam is the only religion in the world which is the gift of God. In other religions, there is the interference of learned men who have introduced intellectualism in them; and that leads to some sort of interpolation. But there is no such corruption in Guru Granth Sahib. It is not the work of writers, it is Gurbani (Writ of the Gurus). You take the scripture of any other religion. There have been many corrections in that afterwards.

Tagore is recognized as one of the greatest poets of our age. I did not know this fact when I was a student at Tagore's University of Shantiniketan. Later I discovered that he made corrections and improvements in his writings at 50 places before he finalized the text. That is how he composed his poetry. There is no such thing (improvements and erasures) in Gurbani. It is like a spontaneously flowing river; the first version is the last one - no changes. A lot of research has been done on Guru Granth Sahib too but I do not consider it adequate. A whole book can be written on each word. A day should come when such work would be done. For instance a person like Dr. Mohinder Singh is capable of doing such work. The day when there are exhaustive commentaries on each word in the Granth Sahib, that day I will think that Sikh people which you are, are doing something on this great project.

Every religion has two aspects; the gospel propounded by

the saints and the religion preached in the Gurdwaras, Mandirs and Masjids. They are bound in the four walls of their temples, they can't do anything. The real researchers can do something, which has not been attempted by anyone before. So my first appeal to you all is that there should be fundamental research. You will say that a lot of research has already been done and many works on it are already written. I do not agree. So far there has been little real work done on Sikhism.

Wherefrom shall come funds for publication of such real research, you would ask. I submit, let such a work be ready and then there would be thousands of persons, offering to finance that.

I have written so many books on Sikh Dharam. I had no money and yet all of them have been published and are having a wide circulation. And they have been highly commended by scholars of the Western world and by English-knowing readers.

I repeat that at this time next year, my translation of Guru Granth Sahib in verse would surely be published. Sant Ji told me, this should be done. I replied, I must do it. A year is too long a period. Even six months should be enough for this task. It will be superior to my 2-volume work on Balmiki Ramayan, which has been hailed as a great publication in the world. That is a matter of the future.

The essence of Granth Sahib is jap of God's Name. Anyone who has learnt to do jap with a sincere mind and heart is sure to achieve his emancipation. Mark how the whole world from East to West is in the grip of misery and trouble.

Guru Nanak Dev had already said -

*The whole world is suffering miseries and troubles, so says
Nanak.* P. 954

All are unhappy. Then who can be called happy. No king is quoted as happy; no social or political leader can be quoted as totally happy; no individual can be called truly happy. Who then is happy? One who has complete faith in jap and shapes his life accordingly. Any saint who has adopted this small point (jap) and lives upto it achieves salvation in his life. Such salvation also comes to him, who comes into contact with such a saint. This is a fact. Nothing is impossible for such a person. When you study medical science or ask your doctor to tell truly why such large numbers are suffering from various diseases, you will be told that 80% of all diseases are the diseases of the mind. These are Psychosomatic diseases. They are psychological diseases. There is no remedy for these 80% diseases, neither in the East nor in the West. The experts have carried out researches on the remaining 20% diseases. They are infectious disease, such as plague, cholera, this diseases or that disease. This means that the whole world, the whole humanity is ill and there is remedy for their ailments. If you want to achieve health and happiness, then learn the art of doing jap. Of that too, there is a method, there is a procedure. Ordinarily jap can be done at all times, wherever you are, in whatever condition you are. Lord Krishna tells Arjun in Gita : God is Omnipresent, He is present everywhere. Then how to experience that God, who is present in all and who is the Universal Father of all. To start with, you should experience God, Who is within each one of us. The Guru will show you the way to that . The Guru is Gu(darkness) and ru (light). A real Guru leads you from darkness to light. He alone is the true Guru, who illuminates the darkness of ignorance in your heart with light of True Knowledge.

Guru Nanak Dev was one such Supreme Guru. He

incarnated in India at a time when darkness enveloped Bharat. The fact is something like this : there is one speciality in India, namely whenever any calamity befalls Bharat, some great individual is born to restore the balance and set things right. At such a time in Bharat was Guru Nanak born. The religion started by him continues to this day and is ever-expanding. The only cure for these 80-85% diseases which are psychological is that you do jap, going into the deepest layers of your mind. The outward jap that you do with the help of a rosary is called ordinary jap. But in real jap even the tongue does not move, it is beyond jap by breath; it is the jap of mind which comes with concentration of mind and inward looking. By practising such a jap a person is rid of all the diseases. He gets Mukti (self-realization) in this life itself. Mukti after death is a false mockery. Many scriptures assert that Mukti (salvation) can be obtained in this life itself. And the method (of jap) is so simple. He who realizes the God within himself achieves salvation in this life itself. He needs to go nowhere for achieving salvation. He need not undertake any pilgrimage to any holy place nor need he go on any holy travel. Meeting with God, Who is inside you, is the simplest thing. The wife, who lives with you and who has vowed to always remain with you has also the need of speaking to you but to talk to God, you need to observe silence. He is sure to hear you, it is as simple as that. To that end, we turned yogi. We said if it is so simple, we renounce the world. Who else would listen to our petition except God. So fix some timing every day, in the morning as well as evening when you vow that whatever the circumstances, you would not attend to any other programme. I told you yesterday that you feel most secure in contemplation of God. Your jap should be intense; it should also be in the recesses of silence; there is no difference between these two. This is a settled fact. When you

take your jap from fine to finer and finest, there no words remain and you are in the state of Samadhi (contemplation of God).

The language may be different, but the common purpose is to do the jap. Thus through constant practise, a person achieves success and he tastes liberation (Mukti) in this very life.

People ask what person can be called a Sikh. A Sikh is one who does service, but whose service? He serves the needy and experiences inward pleasure in it. He finds pleasure in God and in jap; such a person is called a Sikh. That person is most lucky who is born in the family of a Sikh saint and is engrossed in jap.

In what words should I thank Sant Ji (Sant Waryam Singh Ji) and thank the Sangat (congregation), all the mothers and sisters and children too. I have no words to thank them all. The words fail to convey my feelings. So great is your love and your faith. Seeing your love, even a non-believer who does not understand Sikhism, will be beginning to understand what Sikhism is. First learn to love then talk about Sikhism.

Learn to render service, then you will become a true Sikh. I have no words to express all this.

As I told you, you who are given to contemplation, should do the jap in silence. Your head, neck and backbone should be erect and in one line. You sit steady and gently, you close your eyes and understand your system of breathing. Our body is the temple of God. It has two guards: Pran (inward breathing) and Upan (outward breath). The body is the temple, it is the Gurdwara; real Gurdwara, a living Gurdwara. You must protect it. When you study your body you would be full of wonder. You draw your breath. That is called Pran (life-giving, no one

can live without taking air). When you breathe out, it is called Upan. Its study is a separate subject. Only the saints know its secret. I told you, learn deep breathing; taking as deep a breath as you can. When you breathe, you should project out your abdomen. When you breathe out the abdomen should go inside. By this, you give exercise to the healthy muscle that is in your diaphragm. You should press the lungs and the bad air - Carbon dioxide is pushed out. It helps in throwing out Carbon-dioxide. He who fully understands this system of breathing can get mastery over death.

But living too long a life too is not an unmixed blessing. It is animal-level life, to live long, forgetting the purpose of life, living just to enjoy the sensual pleasures of the world. That is useless.

By all means live long, for a hundred years, even for more than a hundred years, remembering God at all times and doing jap. Such a one has control over his mind. His mind also does not go astray, it only moves towards the self (soul). In such a state, the mind is full of intense happiness, which is beyond description. Even small joys defy description, how then can this supreme happiness be described. One should keep busy with jap, should keep his mind under strict control, he should look inward. Then he gets the real experience (of God). He becomes above such thoughts as I am a person, this is my name. He rises above all thoughts. His individual self is merged with the Universal Self that is God. He owns all beings. He belongs to all.

I have said that if you keep doing jap, you are rid of all ills, all troubles, all miseries and all fears, so long as you keep on doing the jap, that long you would feel secure (safe).

Sometime you hear, that a particular person is dead. How did he die? He died on the charpai (bed), you rarely hear that such a person died performing jap. Such a thing is reserved for saints and men of God. I narrate to you one incident from my personal life. Haldwani town is at the foot of Nainital, in the Kumaon Hills. Once in childhood, I was very fond of wandering among the mountains, one woman loved me as a mother likes her own son. I thought she was too indulgent towards me, she always arranged food for me. So I ran away. In the jungle, one could get nothing to eat. I told her that I would be at home soon. She kept the food meant for me on the roof and she wept (for me). I returned after a whole year. She caught hold of me. She called her two sons and said, this scoundrel has not come home for a whole year. He made me to weep in his absence. Tie the boy's (my) hands and give him that old bread. By that time, this bread through over-drying had become sharp like a sword. I was forcibly made to eat that dry bread. My mouth began to bleed (with that sharp bread). She made me eat more of it. I said, this is too big a punishment for me, for telling a lie. I had said, I would soon come and disappeared and did not return for a year. Love has many forms. Even sometime the person who claims to love you, hates you. He does not know how to love. He is jealous of someone; regards him as devoid of intelligence or as a fool. This too is a method of his love. A mad man loves another; a wicked person loves another. It is like the love of cobra, who can give only poison to one it loves. But if a saint loves another, he will give him only *amrit* (nectar), hence one should always attend the Satsang and for sometime in the morning and evening, keep on doing jap. You can experiment with it, or test this method then you will not hanker after the fulfillment of any wish. He says to God, I have no desire left in me. Do not indulge in promises with God, that if

he fulfils your wishes then you would do His jap 1,000 or 10,000 in count. Never resort to such bargaining with God. You do the jap and all your wishes will be automatically fulfilled.

I told you that no medical centre has any cure for 80% diseases (which are mental or psychological ailments). So many hospitals are there. The only cure of mental ills is contemplation and jap of God. There is no other remedy. Hence everyday, everyone should devote sometime to contemplation of God or jap. If for nothing else at least for their therapeutic value. I never knew that Sant Ji is such a magnificent singer as well. He came at the foundation ceremony of the Medical College at Dehradun. There he did not sing. Next time when he comes there, he will have to sing, even under compulsion. I also sing classical music. When I next come here, I too will contribute classical music.



Chapter - V (Part III)

Shri Guru Granth Sahib

Supremely best of all

Yesterday I told you that of all the diseases 80% are psychosomatic diseases (diseases of the mind). There are only 20% infectious diseases, such as plague, cholera and other diseases which can be cured by medicines. Doctors, experts and scientists from the Western world are contemplating to find out how these 80% of psychological diseases can be cured.

Ages ago, Guru Nanak Dev Ji, taking a view of the future had prescribed remedies for such diseases. Now I propose to tell you something about relaxation. Relaxation can be very simple. I will give you a demonstration of relaxation for 5 minutes and then I will talk to you about meditation. Some people think muscle tension or setting muscles loose is relaxation. This is all wrong. In the thousands of the hospitals in the world, many persons are lying ill through the loss suffered through muscle conduction, or by keeping the muscles loose. This is not relaxation. Know that relaxation is a scientific fact.

What is genuine relaxation? I tell you briefly. When you push in your abdomen, you should exhale the breath outside. Do this exercise according to your comfortable capacity. When you push out your abdomen very comfortably it is not necessary to expand the abdomen. Do the breathing exercise, correctly and according to your capacity. Please note it clearly when the abdomen is pushed in breath should come out; don't do the opposite, you are doing opposite often. Note four points about the breathing exercises :

- i) No noise: There is no noise when I am (silently)

breathing. You may magnify the abdomen or expand it as much as you like. But there would be no noise or sound.

ii) No bursts. It should be rhythmic. (iii) No short breath. Breathing should be deep according to your capacity. (iv) There is a pause between incoming and out-going breath. It is (technically) called Kumbh. Suppose we take in breath and breathe it out. There is no need of a pause or kumbh. It is so simple. If you take this breathing exercise for 3 minutes, three times a day, then I can give it in writing and the great scientists of the world would also guarantee in writing, that you would never fall ill with the four diseases which are fatal diseases, namely sun stroke, heart diseases, excess fat (we people eat too much). If one has any trouble, he takes to eating more and sleeping more. I will not go into this brand of stress. Abstinence has many benefits. It is such a simple thing. I will not explain this further for want of time. But this (Ratwara Sahib) is my home. Whenever you invite me, I am sure to come even if you don't send me an invitation, I will still come. I am your servant, for a Sikh is one who does service. I got a chance to propagate Sikh religion in the foreign countries. From these sojourns, I have learnt this lesson; the day the whole world turns Sikh then all people will be happy. All should be so.

Now I come to the jap of Nam. I told you about my parrot. It is always repeating the Name of God. I have so trained it (to repeat God's Name all the time). It was doing jap at all the times. But for that parrot, will the salvation be possible? I think that along with Nam jap there should be the awakening of one's inner consciousness. And the saints are of the view that a man can himself develop his inner consciousness. I have told you to do the jap at all times, walking, rising, sitting, eating and drinking in all conditions. You should do jap at all times; but

at least twice a day, in the morning and the evening, you must set apart some time reserved for jap. Sit with your head, neck and backbone straight and upright, so that you don't put the whole weight of your upper body on locomotive (legs and feet). You may sit in any posture steady. What next? Devote sometime to the control of your mind. Then your mind will not wander hither and thither. After that you should pay attention to correct method of breathing. When you breathe in, take deep breaths. Do not do it in a spurt. There should be no sound or noise of breathing. There are two guards of the city of life - Pran (inward breath) and Upan (outward breath). Life depends on this breathing in and breathing out. When it stops, one dies. There is no death for one, who has mastered the art of breathing. When there is a pause in breathing or when breathing stops, one dies. In death, after breathing in, one does not breath out and after breathing out, one does not breathe in. This stoppage of breathing is called death.

Anyone who masters this art of breathing becomes the master of death. Death comes to him, when he wills it. Just as one throws away an old tattered gown (dress) and wears a new one, or he discards the old pillow cover and takes a new one, or one changes the old cover (wrapper) of a book and goes for a new one, similarly he casts off old, tattered body and his soul enters a fresh body. Only the fools fear death, because they do not know its real nature. Life is all full of Anand (bless) for a God-worshipper. What is the good of leading a life of misery and of fear? For such a person, there is no happiness in life. Guru Nanak Dev has expounded a great truth. If a seeker sticks to it, his whole life shall be fulfilled. He analyzed all the joys of the world and came to the conclusion that there is no happiness in the world -

'The whole world is steeped in misery and trouble; thus sayeth

After complete analysis; he found that happiness exists only in depending on God's Name, otherwise there is a great misery. The Guru's message is to repeat God's Name and to depend on nothing but God's Name, and dedicating one's life with total faith. What is that Naam? The Bible says, in the beginning was the word and the word was in God and God was in the word. But those who have made a self-study of Guru Granth Sahib have full knowledge of the Word, which is 'Ek Onkar Satnam Waheguru'. There is only One Word, there is no scope for two. When one gets the realization that there is only One Omnipresent Reality, then no doubt can arise. This stage is reached when a person takes to meditation, when the seeker performs meditation. There are three steps of it - I am yours; Kindly accept me. After a few days, one gets the realization that you also are mine. You and I are so submerged, that I cannot even imagine that I am separate. I do not exist at all, you are Omnipresent. About such a state, great souls have made great assertions, such as 'Aham Brahm Asmi' I am the He Almighty. One gets that experience, when one gets True Knowledge and by Virtue of that, one attains salvation.

I tell you a small anecdote that proves this truth. This relates to the family of the ancestors of this person (I) who is present before you. It is the whole truth, there is nothing false or wrong in it. In those days, there were no motor vehicles for going from one place to another in the mountains. And our forefather, whose wife was going to give birth to a child, said, the delivery should take place at your mother's house, because mother is always near to the child and is sure to help. On the way, she developed labour pains and a child was born. A Sadhu chanced to pass that way. The mother had died in childbirth. He saw the child. He wrapped the baby in the

leaves. What should he do? Should he cremate the mother or save the child or perform his usual meditation? So he thought that he would do his meditation (God's prayer). There was a stream, there he sat on its bank and immersed himself in meditation. He who is a person given to meditation always, never leaves this programme of his. Such situations arise when one has no thought of what I am and whose meditation I perform.

What is meditation or Samadhi? The word Samadhi consists of two constituents sama+dhi (living in God). In this condition, there is no questioning by the mind. The mind is always arguing and counter-arguing. Where will the mind go? The mind goes into the state of bliss. That is true Samadhi or transcendental meditation, when all questions are resolved and there is the state of freedom (liberated soul). Now let us consider what steps will have to be taken for attaining that Samadhi state. There is no need for any action.

Shall one have to turn a sadhu or a mendicant? Shall one have to turn a sadhu or a mendicant? Shall one have to build some temple or monastery? Nothing of the sort. You stay where you are (even as a house-holder). You enter the great temple of God, that is within you and see True Knowledge thus. That is the greatest of all temples. He who attains this knowledge will attain everything. As some one said:

What is difficult about finding God? It is detachment from this sphere (getting away from the affair of the world) and attaching yourself to the other sphere (paying all attention to God and His Ways).

We are discussing how to attain God. The way is simple; this is the simplest thing of them all; linking oneself to God and delinking from worldly affairs. Delinking consists in turning your

face from the sordid affairs of the world and attaching it to God in your inner consciousness, where God dwells. The mind will turn away from outer elements like the body and sense organs. The mind will experience bliss and will realize the self, where God dwells. He is Omnipresent, Omniscient and Omnipotent. He dwells inside of you. Why do you wander aimlessly in search of Him? Why do you run after him? This is an illusion of yours. Know it for sure, no one can give you anything. Greatest happiness lies in looking inward and doing the jap. Constantly repeat the Name of God, when the mind becomes one with God, one of the two situations arise; either mind's tree is cut off, but after sometime, its sprouts re-appear. In the other case, there is total destruction of mind, there is no mind left at all. Kabir Sahib has explained this as self-surrender.

There is nothing that is mine, all that is belongs to you. I offer your belongings to you. Where is the question of anything belonging to me, thus sayeth Kabir.

Man says, I did this act, I did that. Absolutely nothing belongs to you (all belong to God). If I dedicate your things to you (God), where is my credit? That is hardly any worship. That ought to have been done certainly. This self-surrender is the highest form of all yogas, highest of all paths. When I am thine then I and thou are one. We are inseparably mingled with each other for forever and forever.

How one feels such a bliss about this, let me tell you one secret of my life as to how I came to have faith in Guru Nanak Dev. I should not have revealed this secret to you; it should have remained a secret. But I am going to disclose it to you. But there is no harm in revealing it, in the company of the saints. Once I had a fall from the mountain. I came tumbling down and down. I used to wear wooden chapals. These got

entangled in the needles of a small bush. One big thorn pierced into my belly of which the scar still remains. At that time, I remembered all my gods and deities. I sought help from all my mantras (magical formulas), I tried all the japs, I sought help from all sources. Nothing worked. I invoked the Name of this god and that, but all in vain. An inner voice came to me saying you have to undergo much more suffering in the world yet. This cannot be the end. In the world, suffering is the lot of all. I had remembered all gods, except one. Let me remember him and see what happens. And he is my Lord, Guru Nanak. What had happened to me. You once loved me. I have no power within me. Lo! some supernatural being appeared before me. He lifted me and pushed me back uphill. I saw that at my back, there were hill women, who descended near me, by climbing using ropes. With those ropes, they pulled me upwards. That spot (where my life was saved) is still there. Once I thought of building a Gurdwara at that spot. The Guru spoke to me in a dream at night, "Who are you to construct a Gurdwara at that place. Are not there enough gurdwaras in the world? Nobody put in hard work there to remember the Name of God. You, shall not build another Gurdwara. "At this, I relapsed into silence.

He who worships in the temple of his heart is indeed blessed and would get liberation in this life itself. Only take care of one thing. Keep one thing, namely remembering God's Name in each room of your inner temple. Even the bathroom should be used for remembering God. You remember God in the mind. When the jap becomes ajap-jap (remembering God in the mind, without sound or movement of the tongue, only by the mind) then the seeker has confidence that he is on the right path. Not a trace of anger remains in him. Somebody may call him a saint or scoundrel. It makes no difference to him (He remains

unmoved in praise or censure, both are the same to him).

At another time, people showered flowers on me. Swami Ram is a good fellow, they said. This is called prosecution because praising the seeker such high leads to the fall of the seeker. From morning till noon, people were loud in my praise. I said, it is a very bad thing. I will suffer a big loss. It is not right. So I proposed, let us see our weight (has praise led to increase in weight) if it has increased or decreased. I found that the weight remained unchanged since yesterday. At another time, some people abused me to their heart's content and said this man (Swami Ram) is a thief and a vagabond. They spoke words of condemnation that they should not have spoken. Once again, I checked my weight. It was the same as before (so neither praise nor censure made any difference). I have said that this world is a fair; in this, one should discover one's path and should get away from it; move forward. Beyond joy and sorrow, there is the condition that is called *sam* (same under all conditions). One should be in that stable condition. I have told you that there is no need of wandering in the forest (in search of God). He will Himself come to you. If you go higher up the mountains, there is Border Security Force to guard the frontiers. They will prosecute you. If you go down hill, there is dampness, your body will begin to ache. You will not get anything to eat. At all times, you will be worried about getting something to eat. This is all useless. You gain nothing by wandering hither and thither. It is a waste of time and energy. I speak not to mislead you, but to show the right path. All of you are Swamis or men of God. So I will appeal to Sant Ji to start here a (spiritual) clinic, of which we talk. This body, intellect and all that we possess belongs to you. All that is good is yours. All that is evil, is mine. I have told you to remember God, for even five or ten minutes, if you want to taste bliss. Some persons sit in prayer

for hours and keep looking at the time; it is half an hour today, it was one hour yesterday. In these there is no gain. These are useless things.

If one can achieve concentration of one's mind for 10 minute's he can achieve samadhi (meditation). There is no doubt about it. Sometime in meditation, you reach a stage which is beyond space, time and place. One forgets what one was and what one would be in future. It is a matter of here and now, there is neither past nor future. Hence when you turn inward and practise meditation, that is called Dhyan (contemplation). When you do the recitation/muttering outwardly it is called jap. There is little difference between the two. You need not be confused that I have introduced a new term Dhyan. When you do jap in great depths, it is called Dhyan. In the jap of deep silence the mind becomes still. In fact, there is no mind left. You begin to have experience of the self (soul) in which God resides. This is called the Samadhi state (transcendental meditation). All this is possible with practice. There is one power in the world, which disturbs the mind. Mind has many agents, namely five sense organs and five cognitive organs, together they make ten. Hence mind is called Ravan (ten-headed monster). The external mind has ten facets. Taking help of these ten organs, the mind keeps busy in the worldly affairs. But when the mind is concentrated it becomes single (not ten-fold). In this state, sometime the mind begins to feel fear. At the start, the mind becomes terribly afraid, because it has no experience of living in solitude. Under these circumstances, the seeker should approach some saint, to learn what to do. The saint's advice is - persist in your practice; continue your sadhana (effort at self-realization). Thus time passes and by slow degrees, one conquers fear and attains fearlessness.

I repeatedly tell you; so long as you are external centered, you feel very insecure, but when you are in your programme of jap or you are in Dhyan then you are most secure. No one can do any harm to you. There should be no place for fear in life. For that you should never forget God, nor depend on anyone else nor have faith in anyone else. What I mean is that if you want to achieve fearlessness, remind yourself again and again and yet again; That I am not a human being; I am His temple. You must have heard how Guru Nanak Dev, while weighing grain, stuck to Number 13 (it is all Terah or your). He went on repeating terah (thirteen), terah (it is all yours, O God) terah. And so practice is most necessary, and for that you don't need any degree from any college. Practice does not need any external education. It is as if one should say I have studied this religion, I have studied another religion too and so on. This indicates thirst for more and more information. The scriptures speak of three kinds of thirst, but there is a fourth type also, namely thirst to acquire more education. Thirst can be quenched only, when one begins to get the bliss of spiritual experience. When you get that taste, you want nothing else. Jesus Christ never studied in any college. The same is true of Guru Nanak Dev. Buddha did not receive any formal education. All the research centres in the world study their messages and so far they have achieved nothing. The sum total of all the sacred books is, look within. Why do you wander aimlessly hither and thither. So far as I am concerned I have perfect faith (in my Guru). So often have I felt what I am talking now. I have absolutely no worry. Someone says, I will cut off your head. If there is no head, what will you chop off? Fear will appear to you, when you forget the reality whose fear? And fear of what? You should taste the bliss of godly state. The last book of the Christian Bible is called The Book of Revelations. That book

describes seven churches from the bottom of backbone to the crown of one's head, (the whole body is the temple of God). There is also the description of the seven chakras (circles). He who knows this real knowledge cannot become a member of any organized religion. This is the chief idea. Anyone can become a saint; anyone on whom there is the Grace of God. I have told you and I repeat again the story of a religious minded woman. She was all the time worshipping God. She always complained to her husband (as is usual with women) that he never offered any prayer. At least devote one day to worship God with me. Do accompany me to the temple. He replied, you are doing Puja for both of us. I don't want to come between you and your Ram (God). You carry on with your programme. Don't trouble me, She said, a day will come when you will have faith in God. You have not accompanied me to the temple even once. The husband said, you keep visiting the temple. It is a good thing. What shall I do going there?

One night, the husband in a dream said 'Ram'. She was very delighted. She prepared an arti (light for worshipping) and passed that light in front of her husband, in the act of worship. He wondered and asked, why are you doing my arti (act of worship). You have never done any such thing before. She bowed to her husband and said. Today God has heard my prayer. I wanted to hear God's Name from your lip. I daily prayed that I should hear God's Name from your mouth. Today my prayer is fructified. In the dream, you spoke, 'Ram'. He said, has Ram gone outside my body.' And he died then and there. (His Ram was all inside of him when Ram came outside and nothing was left inside, he died, having no further use for his life).

He said, Has Ram gone outside of me, through my mouth?

Till today, I had kept Ram inside my heart; never brought it to my lips, for whatever comes on the lips becomes dirty and is like the leavings of a food, eaten by another. He felt so much troubled by the loss of God inside of him that he died. That is also a form of worship. There are different kinds of devotion, the inner one and the outer one, both are good.

I have no words to describe the love and honour that Sant Ji (Sant Waryam Singh Ji) has showered on me. And Mata Ji's goodness (Mata Ranjit Kaur Ji) has crossed all limits. Her extreme affection fills me with fear. Wherever I went, the Mother said, do eat something. She was always exhorting me. Do this, do that, do another thing. Her guidance was constant. If I stay on in Punjab (here) for one month. I am sure I will leave as a fat man. I acknowledge all the great love and regard which you people have extended to me. I pray that the saints, leaders, brothers, mothers, sisters and children of this great region may share their happiness with all citizens of India.



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