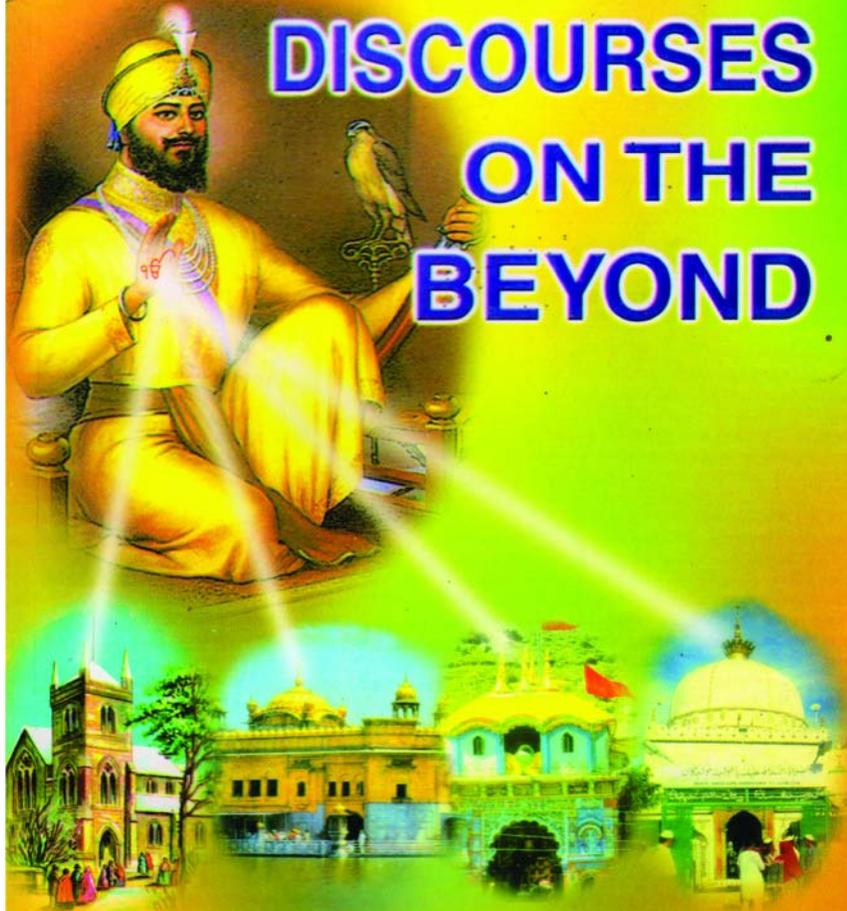


4

Atam Marg Publication

DISCOURSES ON THE BEYOND



*All humanity is one and the same. The temple and mosque are the same.
The puja (of Hindu) and Namaz (of 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.*

Atam Marg Spiritual Scientific Educational Charitable Trust

'ATAM MARG' PUBLICATIONS

Discourses On The Beyond

4

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Foreword

Three books under the title "Discourses on the Beyond" have already been printed. Those contain the discourses of the great souls which have a continuing relationship with the seekers. The great saints give expression to these words, to their experiences which are based on their spiritual earnings, keeping an eye on the welfare of the seekers. All their teachings are in accordance with the philosophy of the Gurus. In a way, the seeker learns the carriage-way (right path) for the journey of life, because the way of God's worship and prayers, is generally a great secret. It is called the secret way, which the great souls keep very confidential and which they never reveal to any unworthy person.

There are countless books on spiritualism which have been published in today's world. These contain the experiences of the great men of Tibet (Buddhist lamas), the experiences of the Sufi saints and the experiences of prophets and sages; also the preachings of the message of a large number of creeds, sects and subsects. All these are the expressions of their personal experiences. It becomes very difficult for the follower of the Guru's religion, as to which out of the various ideologies such as *Surati Path*, *Hath Yog*, *Raj Yog*, *Bhagt Yog*, and *Gyan Yog* such others he should adopt.

As per the situation prevailing today, there is a current of malice against the great saints. So far as we are concerned, we regard only the Guru Granth Sahib as our gospel and our guru (Preceptor or guide). The Granth Sahib is the visible word-form of the great Gurus. But the extremely abstruse fundamentals of the Guru's philosophy are beyond our comprehension. Guru Maharaj has given us inspiration to render those philosophies into simple language, and to that purpose, the Divine Guru has directed us to meet with some God-realised soul, true follower of the Guru, saints and monks and to benefit from their

personal experiences. The saints of the Guru's federation never even by mistake proclaim themselves to be the Gurus. To derive benefit from such high saints, we have to pay the price which Guru Maharaj has hinted in the Guru Granth Sahib :

Says Nanak, what shall I give him, who gives me a message of that Master of mine?

Cutting of my head I will give it to him to sit on, and without head, I will perform his service.

**ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥**

ਅੰਗ - 558

So long as the Guru and the seeker do not operate on the same wave-length of thought that long the seeker cannot benefit from the earnings of their words. Guru Maharaj has revealed the road to Guru's way of life by the union with the ideology of the Guru. In Guru's philosophy, there are no hard exercises of the Hath Yoga (the Yoga that prescribes tortuous exercises). One does not have to keep long fasts, one does not have to sit round the smoky hermits fire (as sadhus of that school have to do). One does not have to stand in water (as a penance). Only you have to take shelter of the devotion of remembering God, devotional singing, all according to the Commandments of Gurbani (The Holy Writ). Why? Because in our materialistic age, the concentration of mind is difficult to achieve; and so primacy has been accorded to the Devotional singing (of God's Glories).

Singing of God's praise in the saints' society is the highest of all the deeds.

Says Nanak, he alone obtains it, who is pre-destined to receive it.

**ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥
ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪਰੁਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥**

ਅੰਗ - 642

In this way, the life-experiences of the great souls, and above all, the miracles wrought in the life of the Gurus, show us the direction

(to our goal). We cultivate love with them. We keep ourself yoked to them.

So in this publication, there are the revelations of the True Guru Nanak; also the writings (thoughts) of great saints like Sant Attar Singh Ji of Reru Sahib and Sant Attar Singh Ji of Mastuana, the divine great men of the Iron Age like Baba Ram Singh Ji. These give us inspiration and our path becomes easy. The discourse of the scholar Dr. Ved Bharati Ji, D. Lit. identifies the true path for us and inspires us to embark on the programme of spiritual earnings.

20-02-2001

*Waryam Singh
Founder, Head & Chairman
Vishav Gurmat Roohani Mission
Charitable Trust and Atam Marg Trust
Ratwara Sahib*

INTRODUCTION

"The Discourses on the Beyond - Vol. IV" has eight chapters. The first two chapters are the discourses given by His Holiness Sant Ishar Singh Ji to the audience in 1961. In these discourses Sant Maharaj has brought out the deep philosophy of Guru Nanak Dev given in Sri Guru Granth Sahib. The simple approach of Sant Maharaj makes the most difficult as understandable and inaccessible as accessible, by his own experience, knowledge and wisdom.

In the first chapter Sant Maharaj talks to the selected audience which included seeker from all sects. They used to ask questions. Today their question was, "Kindly throw some light on the path to be one with *Waheguru*", to which Maharaj Ji gave detailed reply that we do worship Guru Granth Sahib but we make no efforts to understand the same. We are under the influence of *Maya*. It is *Kalyug* and *Maya* is predominate. The seeker has not only to work hard, it is also with the blessings of Guru Maharaj that he can realise God. Sant Maharaj has given details of how to do *Jap* in *Baikhari Bani*, *Madhama Bani*, *Pasanti Bani* and *Para Bani*. What are fruits of doing *japu* in those different ways and how fruits gets multiplied. The seeker has to practice it.

In the second chapter, the seekers who assembled at the bungalow of S. Ajmer Singh the then Revenue Minister when Sant Maharaj asked them as to what was their question for that day. Seekers submitted to Sant Ji that as man's thirst for money is unquencheable so is for the knowledge, so we have the desire to know more from you. We had been trying to carry out your instructions, but our mind does not stop from wandering. What should we do to control it? So Sant Maharaj explained in detail, drawing from *Gurbani* how we should feel deep love for *Waheguru*, and some practical advice

when you sit for contemplation. How to concentrate on the breath, inhaling and exhaling, to overcome desires. To see Him in everything *ਬ੍ਰਹਮ ਸੁਣੀਐ ਬ੍ਰਹਮ ਵਖਾਣਈਐ*, slowly & slowly one reaches the stage where it is all Waheguru and nothing else.

Third chapter is a discourse by His Holiness Sant Waryam Singh Ji on Guru Nanak Dev Ji's birth anniversary. In this Sant Ji has given in detail the state of affairs in the country at that time. The systems of philosophy prevalent at that time. How people had become devoid of virtues. They were only carrying the rituals. The real study and wisdom of *vedas* got engulfed in the darkness of Kalyug. Under these conditions Guru Nanak Dev Ji came to this world. How he gave enlightenment to His teacher in the school by writing 'path' an alphabetical hymn on it the *Gurmukhi* script giving enlightenment to Vaid Ji. Then His famous discourse with Guru Gorakh Nath and other *Siddhas* who had lots of powers with them. When their powers became totally ineffective before Guru Nanak Sahib. They questioned Him as to who was his Guru?

Guru Nanak Dev Ji explained that no other method can reach to the heights of spiritualism, it is through *Nam* only. In the time of Kalyuga only *Nam* is supreme that is what Guru Nanak preached and proved wherever he went, may it be *Macca*, Baghddad or any other place.

In the fourth chapter Sant Waryam Singh Ji elaborates the life of Sant Attar Singh Ji *Reru Walle*. Waheguru alone knows the purpose of creating the world. Man has been called the master as this is the only birth in which he can realise God. Those who do not realise this purpose they keep on being born and dying. Saint only know the method of getting rid of birth and death. One such exalted Saint was Sant Attar Singh Ji *Reru Walle*. He was blessed by Baba Karam Singh

Ji Hoti Mardan. As per the blessings of Baba Karam Singh he used to plough the fields and did *seva* of the Guru's household. For his finance he had the pension from army. Worldly people were coming to his door step. It was Baba Partap Singh of Bhaini Sahib who came to him to pay his obeisance. All twenty four hours he was immersed totally in the Nam, thus he uplifted spiritually many souls. Sant Ishar Singh Ji 108 and Sant Kishan Singh Ji came in contact with Sant Attar Singh Ji Reru Walle. They both got the directions from him.

In the same series the fifth chapter defines the life sketch of 108 Sant Attar Singh Ji Mastuane Wale. After Guru Gobind Singh Ji left his body the Sikhs were being tortured in a manner which is difficult to write. So many of them were done to death that in census of 1861 the Sikh community was reduced to minority community. Sikhs would have disappeared had the *Namdharis* not carried on preaching *Sikhism*. Another saviour was Baba Maharaj Singh Ji. In 1866 Sant Attar Singh Ji Mastuane was born in village Cheema. As a child he used to make rosary out of rope and count the bead. He got enrolled in army. After serving for years he left to Hazoor Sahib from there to Dera Ghazi Khan. He practiced *Shabad* & penance. He lifted many from the fallen state. He opened college in Mastuane & did a lot for education.

Sixth chapter is on Baba Ram Singh who has also been called the founder of noncooperation movements. After Guru Gobind Singh left his body the *panth* got divided in two, one were with Banda Bahadur & the other was *Tatta Khalsa*. Maximum atrocities were subjected on the Sikhs. Their heads were chopped, they were burnt alive, children killed in front of mothers and what not. The general condition had become rather deplorable. During such times Baba Bir Singh, Baba Sahib Singh Ji Bedi, they uplifted the Sikhs & gave them

new life. A little after that appeared Baba Ram Singh Ji. He realised that the down fall of the Sikhs was because the Sikhs & turned their back to the Guru. When Baba Ram Singh, gave the Nam the secret *Mantar* it was like magic, it was intoxicating, they danced in ecstasy & they were called Namdharis. He ingrained total love in the people and preached righteousness. Because of his popularity he was sent to Burma. Though it is more than century he is gone, still he is revered till today as *Satguru. Namdhari* martyrs are offered themselves to become the strong foundation on which the superstructure of Indians independence came to be constructed. We have forgotten those jewels, we should remember them always.

The last two chapters are the discourses given by Dr. Swami Veda Bharti at the annual *Smagam* of the Vishan Gurmat Roohani Mission. He has discussed the importance of Guru. Without the blessings of the Guru you cannot achieve anything. The presence of the Guru is to be felt each minute everywhere, everything is within us and we can feel it. Love God, love Guru. Purify your heart to the extant, whatever comes in contact with your heart gets purified. Watch your breath, do the jap & sit straight. In the second discourse Swami Ji says the one who has realised God does not talk about it. The one who has not realised talks about it. Keep God always in your mind in subconscious at the back of your mind as a mother keeps the child while doing something. Do *Jap*, keep God always in your thoughts and enter inside yourself.

In the end I thank Shri P. D. Shastri for translating the fourth volume. It is indeed a stupendous task to translate the spiritual works of the God realised saints. It is because of Shastri Ji that the fourth volume in English is in the hands of the readers.

Ratwara Sahib
20-02-2001

(Dr.) Tejinder Malhotra
Managing Editor, Atam Marg

Preface

The fourth volume entitled the 'Discourses on the Beyond' contain the soul stirring discourses by the men of realization, who had attained spiritual heights by dint of the saints devotion, divinity, discipline and the Grace of the Guru. These articles are authored by His Holiness Sant Ishar Singh Ji of Rara Sahib, Revered Sant Waryam Singh Ji of Ratwara Sahib and Dr. Swami Ved Bharati Ji of Himalayan Institute, Dehradun. These discourses discuss the way to achieve transcendental state of mind (*turiya*), the region of perfect peace and tranquility, where there are no conflicts, no worries, no anxieties. It is a region of Divine Bliss of which Guru Nanak Dev Ji mentions repeatedly in Japuji Sahib :

Saints ever remain in the region of Divine Bliss (vigas).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਸਾਸੁ॥

ਅੰਗ - 3

The populace of the world is engrossed mostly in the play of three qualities '*gunas*' of '*maya*', viz; *rajasik* (when the externalised mind becomes feverish & agitated), *tamsik* (further degenerated dull state of mind leading to unnecessary regret, sorrows, griefs & torments) and *satvik* (pure state of mind leading to harmony & cheerfulness). Guru Nanak Dev Ji has shown us the path to transcend the life of three '*gunas*', the play of *maya* which is full of fear, anxiety, greed, anger, attachment, enmity, desires, infatuations and pride.

This birth is the rarest opportunity when we can realize our true self (*atman*) and the Supreme Self (*paramatman*). The first two articles throw ample light on this subject and also discuss the hurdles one faces during this spiritual journey. The fact is that "while creating the great game of life, God Himself had introduced attachment and delusion which mislead us." In place of old tortuous systems, paths

and spiritual labyrinths and extremely troublesome yogic ways, Guru Ji advocated the simple path of meditation of Divine Name. His Holiness Sant Rara Sahib has shown us the way to perform the *Japu* of *Baikhari Bani*, *Madhama Bani*, *Pasanti Bani* and *Para Bani* and reach the realm of Truth (sach khand). "How to concentrate the mind?" is the most important but most difficult subject which His Holiness of Rara Sahib has dealt with in the these articles. With an increased awareness of the Divine Name Energy within, a *Nam-Simran* Devotee does not allow himself to be agitated during the changing conditions of pleasure & pain. There is no need to exaggerate the suffering & still more importantly there is no need to sow the seeds of future sufferings due to an artless confrontation of the present situation. The Love of the Divine enables us to keep our mind balanced in pleasure & pain, gain & loss and praise and censure as ordained by Guru Maharaj :

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.

ਜੋ ਨਰੁ ਦੁਖ ਮੈ 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 ॥

ਅੰਗ - 633

The last two discourses by Swami Ved Bharti Ji teach us the practical way to the Spiritual Heights. Guru Ji ordains us to do Nam-Simran with every breath :

The Guru's disciple, who with every breath and morsel

contemplates over my Divine Master.

He becomes pleasing to Guru's mind.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਦਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ

ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੁ ਮਨਿ ਭਾਵੈ ॥

ਅੰਗ - 305

Swami Ji shows us the way to do Japu of Gurmantra 'Wahe - Guru' while inhaling & exhaling, which is a wonderful method for yoking 'surat' (mind-consciousness) with 'sabad', the Divine Name. It is certainly result-oriented, simple and most efficacious method, the result of which can be seen, certified & experienced.

'Guru Nanak, The True Prophet', by His Holiness Baba Ji of Ratwara Sahib, unveils the reality that Guru Nanak Dev was the True Prophet of *Kali-yuga*, the age engulfed in materialistic tendencies, bereft of love of God and higher values. The man of the *Kalu-yuga* is enticed by mammon and delusion. Under the spell of egoistic tendencies, there is hatred, jealousy & friction every where. The rulers instead of serving the people, have become the butchers and bribery rules the roost. The learned author tells us that "In this Iron age, the only thing that could save the people was the path of devotion, repeating God's Name, otherwise caught in the disease of egocentric-consciousness (*haumai*) the man is bound to go through transmigration, the circle of births & deaths."

The life sketches of three luminaries viz; Sant Attar Singh Ji of Reru Sahib, Sant Attar Singh Ji of Mastuana & Baba Ram Singh Ji of Bhaini Sahib are soul-stirring articles giving details of the spiritual heights they achieved and also the influence they have had on the community. These men of word & action brought renaissance in the community. The author himself is a spiritual luminary and he alone can appreciate & write forcefully about men of Divinity dedicated to the service of humanity. The book is most inspiring and will prove to be

good addition in spiritual literature. It provides insight into the spiritual side of life; it imparts insight into how a person should actually live his life, a life that is ideal. It provides an understanding that every soul is like an actor who, entering the stage of the world, must play his part while, at the same time, maintaining the awareness that he is not identical with the part he is playing. Outwardly he is playing a role, but inwardly he keeps that detached understanding and yokes himself to spirituality which will bring him peace & harmony. With spiritual Force he will triumph over the negative forces. Although the Divine-Name-Force cannot be easily seen, its influence is as effective & radiant as the shining sun. The reader can himself experience it as the Nam-Energy is reverberating in every heart. Hence this book is most welcome.

I feel grateful to Prof. P. D. Shastri for rendering the book from Panjabi to English and also to Mrs. Tejinder Malhotra for writing an introduction of the book. Sant Ji is embodiment of love and out of his dedication Guru Maharaj that he is spreading this knowledge of spirituality through the magazine '*Atam Marg*' and the books. We have no words to thank His Holiness.

10-2-2001

*(Dr. Jagjit Singh
Chief Editor,
Atam Marg*

The Path of Self-Realisation

Discourses of His Holiness Sant Ishar Singh Ji

Part -1

In May 1961, Sri 108 Sant Ishar Singh of Rare Sahib wale had allotted his time to Chandigarh to hold Kirtan Darbars (assemblies of devotional singing). Every day, there were holy gatherings (congregations). To hear his spiritual discourses, religious folk from far and wide used to gather there. Many persons from the countryside, fired with divine love, used to come. For the first time, people from the neighbouring villages were found to be coming to attend the Diwans (holy gatherings); even though there was not much of Sikh religion in those villages. People had lost their way in the gloomy darkness of silly superstitions. No great man had gone into those villages to show them the right path of Guru's ideology. Addiction to intoxicants and drugs and chewing of tobacco were common habits among them.

Moreover they used to worship snakes (Gugga), small pox goddess and trees. The presence of these superstitions ridden people in such a large number at the Dewans was a matter of surprise. As the duration of the discourses (Diwan) increased subsequently the size of the gathering too severed into an enormous tide, spread over the spacious park of Sector 19, then spilling across the road into the adjacent school playgrounds, virtually a sea of heads one could see wherever one cast one's eyes. Very joyous and blissful were those days, one remembers the blessed times very nostalgically. Sant Ji Maharaj was able to captivate the minds of the audience with the consummate skill of his spiritual piety. Sant Ji had allotted sometime during the morning to interact with the devotees and to respond their questions. People made the precious use of that one hour and large

numbers of seekers, including the Namdharis, Radha Soamis and followers of other sects and their leaders crowded his meetings. People requested Sant Maharaj for the question-answer session. On day the seekers petitioned thus : It is the period of Kalyug. We have listened to many of your discourses and many loving devotees coming from high class, have preserved those thoughts in writings. But it is very difficult to act upon the path of divine worship and of being one with Waheguru, upon which you have shed so much light. Today there are a large number of new visitors in this congregation. We once again pray to you to take the trouble of shedding light in brief on the path to be one with Waheguru.

On hearing this request, Sant Ji ordained thus : Guru Nanak, the True Emperor of the world has stressed the importance of *satsang* (holy meetings) and daily congregation to listen to the sayings of the God-realised persons for this reason, because man's mind and intellect are so deeply engrossed in the outward world (that they have forgotten God and the purpose of life) which the Bani ordains :

The human body has come to thy hand.

This is thy chance to meet the Lord of the world.

Other works are of no avail to thee.

Joining the society of saints, contemplate over the Name alone.

Make effort for crossing the dreadful world-ocean.

In the love of worldliness, the human life is passing in vain.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥

ਜਨਮੁ ਬਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥

ਅੰਗ - 12

Inspite of such clear emphasis on this need for spiritual path, we always forget this Command. Inspite of the fact that we practise the daily religious routine and read this Commandment for years on end, this programme does not find a permanent place in our memory, nor do we have a sincere and lasting faith in this command. We don't seem to fully believe in this philosophy. It is a wonder that on one side we accept and offer our all-out veneration to Guru Granth Sahib, on the other hand, quite shamelessly we are not ready to believe in the fundamentals propounded in the Holy Granth. We call ourselves staunch Sikhs, we offer salutations, we offer costly covers on the Holy Granth, we offer the best possible incenses of burning scents, we stand before the Granth Sahib with folded hands, we lie prostrate before it in worship; but the contradiction is that we are not at all ready to subscribe to the thoughts contained in the Gurbani. Our worship and our earnestness does not include having unshakeable faith in those ideas. Time flows on and we keep reticent :

Writer's Note : On hearing the above talk of Sant Maharaj, I remembered the flights of poetry, expressed by Bhai Sahib, Dr. Veer Singh in his book '*Bijlian de Har*' (Garlands of Lightnings). He had said :

The memory of yesterdays eats into the vitals of our body.

The shock of the coming years is sucking our life dry.

The thought of the present moment is ever eating us up.

The dead past, the living present and the unborn future is wasted by us uselessly.

ਬੀਤ ਗਈ ਦੀ ਯਾਦ ਪਈ ਹੱਡਾਂ ਨੂੰ ਖਾਵੇ।

ਆਉਣ ਵਾਲੀ ਦਾ ਸਹਿਮ ਜਾਨ ਨੂੰ ਪਿਆ ਸੁਕਾਵੇ।

ਹੁਣ ਦੀ ਛਿੰਨ ਨੂੰ 'ਸੋਚ' ਸਦਾ ਹੀ ਖਾਂਦੀ ਜਾਵੇ।

ਗਈ ਤੇ 'ਜਾਂਦੀ', 'ਜਾਏ' ਉਮਰ ਇਹ ਬਿਅਰਥ ਵਿਗਾਵੇ।

Emphasising more on this point, he has recorded thus :

*The past is passed, it is long dead,
Tomorrow or future is yet unborn; it is not yet in our hands.
Today is very much with us but we are wasting it in useless worries.
In the thought of the tomorrow, we are losing the (all-important)
today.*

‘ਕਲ੍ਹ’ ਚੁਕੀ ਹੈ ਬੀਤ ਵੱਸ ਤੋਂ ਦੂਰ ਨਸਾਈ।
‘ਭਲਕੇ’ ਅਜੇ ਹੈ ਦੂਰ ਨਹੀਂ ਵਿਚ ਹੱਥਾਂ ਆਈ।
‘ਅੱਜ’ ਅਸਾਡੇ ਕੋਲ ਵਿਚ ਪਰ ਫਿਕਰਾਂ ਲਾਈ।
‘ਕੱਲ’ ‘ਭਲਕੇ’ ਨੂੰ ਸੋਚ ‘ਅੱਜ’ ਇਹ ਮੁਫਤ ਗੁਆਈ।

In this connection, he has written thus about the time :

*One may try one's best to stop the flow of time, but time gives us
the slip.*

*In no way can we stop the march of time; any obstacle (put) to stop
it is broken to bits.*

*Time marches on with its own fast speed, bursting all barriers.
Take heed. Make the best of whatever time is left to you. Make it
successful, for time is flying. It never knows any stopping. Time
once passed can never be recalled.*

ਰਹੀ ਵਾਸਤੇ ਘੱਤ ਸਮੇਂ ਨੇ ਇੱਕ ਨਾ ਮੰਨੀ।
ਫੜ ਫੜ ਰਹੀ ਧਰੀਕ, ‘ਸਮੇਂ’ ਖਿਸਕਾਈ ਕੰਨੀ।
ਕਿਵੇਂ ਨਾ ਸੱਕੀ ਰੋਕ ਅਟਕ ਜੋ ਪਾਈ ਭੰਨੀ।
ਤ੍ਰਿਖੇ ਅਪਣੇ ਵੇਗ ਗਿਆ ਟਪ ਬੰਨੇ ਬੰਨੀ।
ਹੋਸ਼! ਅਜੇ ਸੰਭਲ ਇਸ ਸਮੇਂ ਨੂੰ,
ਕਰ ਸਫਲ ਉਡੰਦਾ ਜਾਂਵਦਾ,
ਇਹ ਠਹਿਰਨ ਜਾਚ ਨਾ ਜਾਣਦਾ
ਲੰਘ ਗਿਆ ਨਾ ਮੁੜ ਕੇ ਆਂਵਦਾ।

After listening to the words of Sant Maharaj, these ideas of Bhai

Sahib Dr. Veer Singh really gave a jolt and left deep impressions on my heart. On hearing the words of Sant Ji I felt an inward sense of repentance, over the fact that I had attached no importance to the simple and direct dictums of the Guru. We had just been reading the holy Granth Sahib unmindfully.

By Sant Maharaj (cont..)

In reality, how careless are we, how unmindful of our own good. We have passed our whole life making a reading of the Holy Granth Sahib, but we have never paid any heed to the Commands taught therein. What could be the reason for this sorry state of affairs; why don't we follow the Commandments of our Guru, which can give us all the good, all our welfare, can end all our ills and troubles? Why do we still not practise these Commandments? There are many reasons for this. But the root cause of all these causes is God's Maya (delusion), which has rendered us all half unconscious, (we are not in our senses); it (Maya) has drugged us with the anesthesia of deception. We are like a half-conscious persons, who cannot take any decision. In the same way, while creating the great game of life, God Himself had introduced attachment and delusion which mislead us. They are so powerful that no living being, no man, including even gods, the realised seekers cannot resist its influence. All have turned their face towards Maya and they have turned their backs towards God, Guru Maharaj has ordained thus :

He, who loves mammon, him she ultimately devours.

He, who seats her comfortably, him she greatly terrifies.

Bothers, friends and family, beholding her, indulge in strife.

But, by Guru's grace, she has come under my control.

Seeing such a power of hers, the strivers, the men of miracles, gods, super human beings and mortals are bewitched. Excepting

the saints, all are deceived by her deceit. Pause.
Some wander about as ascetics.
But they are harassed by lust.
Some, as family men, amass wealth, but she becomes not their own.
Some who call themselves as men of charity, them she greatly torments.
God has saved me by attaching me to the True Guru's feet.
She leads astray the penitents who practise penance.
All the scholarly Brahmans are seduced by greed.
Bewitched are the men of three qualities and bewitched is the heaven.

ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਸੋਈ ਫਿਰਿ ਖਾਇਆ॥
 ਜਿਨਿ ਸੁਖਿ ਬੈਠਾਲੀ ਤਿਸੁ ਭਉ ਬਹੁਤੁ ਦਿਖਾਇਆ॥
 ਭਾਈ ਮੀਤ ਕੁਟੰਬ ਦੇਖਿ ਬਿਬਾਏ॥
 ਹਮ ਆਈ ਵਸਗਤਿ ਗੁਰ ਪਰਸਾਏ॥
 ਐਸਾ ਦੇਖਿ ਬਿਮੋਹਿਤ ਹੋਏ॥
 ਸਾਧਿਕ ਸਿਧ ਸੁਰਦੇਵ ਮਨੁਖਾ
 ਬਿਨੁ ਸਾਧੁ ਸਭਿ ਧੌਹਨਿ ਧੌਹੇ॥
 ਇਕਿ ਫਿਰਹਿ ਉਦਾਸੀ ਤਿਨ ਕਾਮਿ ਵਿਆਪੇ॥
 ਇਕਿ ਸੰਚਹਿ ਗਿਰਹੀ ਤਿਨ ਹੋਇ ਨ ਆਪੇ॥
 ਇਕਿ ਸਤੀ ਕਹਾਵਹਿ ਤਿਨ ਬਹੁਤੁ ਕਲਪਾਵੈ॥
 ਹਮ ਹਰਿ ਰਾਖੇ ਲਗਿ ਸਤਿਗੁਰ ਪਾਵੈ॥
 ਤਪੁ ਕਰਤੇ ਤਪਸੀ ਭੁਲਾਏ॥
 ਪੰਡਿਤ ਮੋਹੇ ਲੋਭਿ ਸਬਾਏ॥
 ਤ੍ਰੈ ਗੁਣ ਮੋਹੇ ਮੋਹਿਆ ਆਕਾਸੁ॥

ਅੰਗ - 370

The intoxication of this drug called Maya (illusion) is on the man and so he has fully forgotten his best friend God, Who lives in him and is never separated from Him. Man's enemies are attachment, anger, greed and illusion; he has fallen under their influence and has given all

his love to them.

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

He bears love to the one who is his enemy.

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ॥

ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ॥

ਅੰਗ - 267

The function of Maya is to make one forget God. It is true that love of God is most comforting; it snaps all ties and unites man with all bliss; it cuts the halter of births and deaths which is round his neck; with its help, man who has been suffering intensely for crores of births merges with the Almighty God. But man is never able to cultivate that much love for God, as he develops with regard to his kith and kin, for his family, for his children, for dresses, for the body decorations, for making the body free from disease. God has provided so many blessings to man, such as air, water, clean atmosphere. Many gifts have been given to man for his comfortable living. Forgetting all, man is completely enamoured of these false pleasures, that he never even by a mistake gives his attention to his Creator. As is ordained in Gurbani :

O Lord of the world and Master of the universe, this worldliness has made me forget Thine feet.

Even a bit of love for Thee wells not up in Thy slave. What can the poor slave do? Pause.

ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ॥

ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ॥

ਅੰਗ - 857

Guru Maharaj says so in the Holy Bani and poses the question, as to how man's mind has been addicted to these false values.

Is this mind a householder, or is this mind an anchored?

Is this mind without caste and ever immortal?

Is this mind mercurial, or is this mind detached?

Whence has mineness clung to this mind?

ਇਹੁ ਮਨੁ ਗਿਰਹੀ ਕਿ ਇਹੁ ਮਨੁ ਉਦਾਸੀ॥

ਕਿ ਇਹੁ ਮਨੁ ਅਵਰਨੁ ਸਦਾ ਅਵਿਨਾਸੀ॥

ਕਿ ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਕਿ ਇਹੁ ਮਨੁ ਬੈਰਾਗੀ॥

ਇਸ ਮਨ ਕਉ ਮਮਤਾ ਕਿਥਹੁ ਲਾਗੀ॥ ਅੰਗ - 1261

Guru Ji himself adduces the answer, saying that this world has been created by the Order of God and also to forget the divine God-Consciousness.

The Creator-Lord has attached mammon and worldly love to this mind.

ਮਾਇਆ ਮਮਤਾ ਕਰਤੈ ਲਾਈ॥ ਅੰਗ - 1261

This human being, however learned he may be, how much honour he may get in the world, without remembering God, he is not better than a worm. In the divine sphere, the worldly achievements have no importance, nor any glory which comes by achievements. All these works are worthless.

Other works are of no avail to thee.

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥ ਅੰਗ - 12

At one place, Guru Maharaj expresses himself thus : he may have a residence studded with jewels and pearls, he may have decorated his house with the plates of gold, he may be having all the worldly pleasures and while enjoying these never may there be any disease in the body, nor any obstruction in his enjoyments. The world may take out processions in his honour everyday; the Govt. and the community may often invite him to receive high awards and honours, but if with all these gains his consciousness is not joined with his Creator, he can

be compared only to a worm in the excreta, because he is deprived of the wondrous bliss of God. One's internal restlessness can never be cured without getting merged in the Name of God.

A man may enjoy a beautiful couch, numerous pleasures and all Sorts of enjoyments;

And may possess mansions of gold studded with pearls and rubies and plastered with fragrant sandal dust;

He may further enjoy his heart-desired pleasures and have no anxiety whatever, but, if he remembers not that Lord; he is like a worm in ordure.

Without God's Name, there is no peace. In what other way can the soul be comforted?

ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ॥

ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੌਤੀ ਹੀਰੇ॥

ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੁਰੇ॥

ਸੌ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ॥

ਅੰਗ - 707

So these are the reasons (why people forget God though that path can bring bliss here and hereafter), on which we have been exchanging thoughts during the last some days. Such is the play of God. You are among the advanced seekers, who put such questions for the uplift of those who have forgotten the right path and have gone astray. You are yourself showing the right path; and there is no doubt that many persons who have forgotten and lost their way will receive the knowledge of the true spiritual path, after hearing your talk. It is a matter of doing great good to others. This heritage of knowledge is meant for all seekers, to whatever religion and sect they may belong to. Such spiritual truths are meant for the whole world. Now about

your question; it is the iron age (Kalyug), man's mind and intellect, falling under the influence of this visible world and being enamoured of it, are inclined towards whatever appears to be the fact, based on proofs. In short, it is submitted that Kalyug is the period of conflict and suffering, in which arise strong tides of attachment and jealousy. In a way, irreligion rules the roost and falsehood is its mate and its rule is supreme. The practitioners of True faith are dubbed as simpletons by the world. In this nexus between falsehood and sin, the birth of imposter values (heresy) is but natural. The meeting of these three, produces countless enemies like the wicked, the demons, devils, and falseways. The chief warriors among these are anger, attachment (sex), greed, and pride. These are called satanic tendencies or the forces of the devils. The seekers would remember that in our daily religious routine prayer to God entitled, "*Hamri karo haath de rachha*" we make a request to save us with your own hand' from these devils, demons and imposters, by killing them, so that the exhortations of the great souls should find a firm lodgement in our hearts and we should be united with Him. In the *iron age*, man's nature changes from satogun (high virtuous living) to tamogun (the life of infatuation). Guru Nanak Sahib ordains that in this iron age, the kings have become tyrants and feel joy in drinking their blood. In other words, those rulers have assumed the role of the butchers and are looting and robbing the earnings of the populace under false pretences, in order to fill their treasures. Anything like *Dharam* (godly life) can't be seen in the world. In a way, the moon of religion has set and the light of Truth is merged in the darkness of falsehood. In this darkness, no one can find his path. Such would be the state of the world - because under the stress of I-ness, and in the darkness of ignorance, people caught in the quagmire, will cry and wail.

*The dark-age is the scalpel, the kings are the butchers, and
righteousness has taken wings and flown.*

*In this no-moon night of falsehood, the moon of truth is not seen to
rise anywhere.*

In my search, I have become bewildered.

In darkness, I find no path.

By taking pride, mortal bewails in pain.

Says Nanak, by what means can the mortal be delivered?

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥

ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥

ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥

ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਹੋਈ॥

ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥

ਅੰਗ - 145

Thus the effect of the *iron age* has infiltrated into every home - big or small - and has permeated every fibre of the society. Man's nature is so changed that they feel love for no one. There is such influence of anger, selfishness and materialism, that people have put the family duties on a peg and forgotten all about them. The rulers are waging a war against their own subjects. The son insults his father and dubs him inefficient. Following their own wills, the sons are totally bereft of the respect which is due to the parents. The parents still love their sons, but the son is so immersed in the affairs of his family, that he does not care a bit for them. The son picks up a quarrel with the parents at every step (without any rhyme or reason). So many fathers come to me with their tale that their sons have beaten them, and expelled them from their home. The mothers too come, the fathers also approach us with the same story. In these times, a son such as Sarwan (ideal son whose love and service for his blind parents have become a proverb) has passed into stories. Engrossed in his family, the son

looks on his parents as an extra burden. Though the fact is that the parents had to arrange money and beg other persons' favours to educate the son and make him worthy of some honourable status in life, but now he hates his parents; and openly says that his poor parents gave nothing to him; and that he received his education with his own efforts. Whatever he is saying to his parents today will be returned to him (with compound interest) by his own children. They will give him the same title, as he gives to his parents.

In days of yore, the love that Shri Ram Chander gave to his brothers lights the way for the world; the love of all the four brothers is world famous, but today a brother wants to grab his brother's property, by strangulating him. Leaving aside morality, he casts amorous (sexual) looks on his brother's wife, who is as good as his mother. The mother fights against her own daughter. The mother exhorts her daughter to tread the path of morality, but the daughter intoxicated by her blind mind, does not care a bit for her mother's advice. She commits such heinous acts, which are beyond the power of endurance of the parents. They fall a victim to many diseases. The mother-in-law is at war with her daughter-in-law. The mother-in-law seeks to torture her for bringing insufficient dowry. As time passes, the daughter-in-law takes full revenge on her mother-in-law. There is the fight between the father-in-law and the son-in-law, the mutual bickerings of the members of the fraternity, the fatal feuds of the various persons - these put into shade even the natural acts of the bloody beasts. Thousands of innocent persons are killed for no fault of theirs. The spirit of the age takes its toll. The laws are all forgotten. In a view, it is the return of the age of the brute. In such an atmosphere, the peace of mind is completely shattered. They feel themselves to be rotting in the fires of hell.

In such a dark period of the *Iron age*, God keeping an eye on peoples state of helplessness and blinding darkness sends prophets, saints, sages, scholars, Gurus, seers and those who have achieved divine knowledge in order to provide a ray of light in these dark times to ameliorate their miserable condition. Hearing the wails and cries of the earth, Lord God commissioned Guru Nanak Dev to teach to the world a very simple and easy path, in place of the old tortuous systems, paths and spiritual labyrinths and extremely troublesome ways of yogic postures. He ordains thus :

O, the Darkage has now arrived.

Sow, sow thou the one Lord's Name.

No, it is not the season for other planting.

Wander and stray thou not in doubt.

ਅਬ ਕਲੁ ਆਇਓ ਰੇ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ॥

ਅਨ ਰੂਤਿ ਨਾਹੀ ਨਾਹੀ॥ ਮਤੁ ਭਰਮਿ ਭੁਲਹੁ ਭੁਲਹੁ॥

ਅੰਗ - 1185

He started the path of divine devotion of true Sikhism, which in terms of this hard age is very simple indeed. In place of the very difficult practices of the olden times, he founded the path of service, devotion, and true knowledge. His religion ordained the recitation of Gurbani, the chorus singing and the contemplation of Gurbani. Its method is Jap (remembering) of Gods Name and proclaimed the importance of the love of God. He preached that without the love of God, man is no better than dead, because the art of living is implicit only in God's Name.

He alone lives within whose mind that Master abides.

O' Nanak! none else is really alive.

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥

ਨਾਨਕ ਅਵਹੁ ਨ ਜੀਵੈ ਕੋਇ॥

ਅੰਗ - 142

He popularised this way of the Gurmat, by assuming the Ten bodies of ten Gurus. He effected the welfare of the Sikhs of the Gurus by devising many methods of God remembrance. He ordained as compulsory love for the Guru and faith in the perfection of the Word. Mind is purified by performing selfless service; and the purified mind is concentrated in prayer and obeisance and one is merged in the godly condition. Supernatural powers of wealths and successes run after one, whose mind is pure. But despite these capacities, a seeker of Truth never even by mistake casts his glance on these :

The nine treasures and eighteen miraculous powers go after him, who ever keeps enshrined the Lord within his mind.

ਨਵਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ

ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥

ਅੰਗ - 649

The mind which is under one's complete control, becomes entitled to God-realisation. When one does not forget God's Name even for a moment, then the Guru bestows the blessing of God-realisation on him, and obliterating the distinction between God and the seeker, the seeker is merged with God.

The Guru's disciple, who with every breath and morsel contemplates over my Lord God, he becomes pleasing to Guru's mind.

He, unto whom my Master becomes merciful, to that disciple of his, the Guru imparts his instruction.

Servant Nanak asks for the dust of the feet of that Sikh of the Guru, who himself contemplates on God's Name and makes other contemplate thereon.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ

ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ॥

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ

ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥
 ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
 ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥

ਅੰਗ - 305

In the Tenth Form (incarnation), Guru Gobind Singh Ji founded 'Khalsa Panth' and ordained that any 'seeker', whose consciousness has been withdrawn from the attachments and delusions of the world; he who has risen above the four obstacles of the inner mind, namely mind, intellect, consciousness and I-ness, and who has entered the sphere of the Self (Atma), he alone is worthy of the title of the *Khalsa*; he becomes one with me, the Guru and ultimately God.

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ॥
 ਪ੍ਰਭ ਮਹਿ, ਮੋ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥

(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

The Five Beloveds (the Panj Piyaras) were the souls, one with Guru Sahib who had totally emersed themselves in God. They were blessed to establish branches to preach Guru's ideals and help people to free themselves from the cycle of birth & death and spread peace and realization of God. In Janam Sakhi (story of the birth of the Gurus), Guru Maharaj says to Ajit Randhawa, a realised soul.. There will be ten forms manifest in the shapes of the Gurus (Ten Gurus), also there will be 74 godly souls, in the shape of great persons, realised saints of the great spiritual order, full of true knowledge, who will uplift crores of people and agnostic persons; they will enable them to reach the sphere of supreme bliss), thus saving them from the fires of hell.

In the bygone days, people used to secure concentration of their mind, by means of the control of breath (Pranayam) and fixed it at tenth door (ਦਸਮ ਦੁਆਰ). The bodies of the people of that age were physically very strong. By keeping a watch on the principals of celibacy, they maintained perfect health and strength and so their physical and

mental condition were strong enough to carry to completion those arduous practices. Guru Nanak the True Emperor attached primary importance to the principle, 'of having one wife for the householder' (no polygamy or extra-marital relations). He advocated the purity of mind through the practice of Divine Name and seeking Divine Knowledge, the discriminating intelligence which will enable the seeker cross the *Agya Chakkar*, the place of *trikuti*, the tenth door, the great vacuum (ॐ) and enter the highest sphere of Truth and then enter the Divine, Who is Beyond, Invisible (formless), beyond description and Self-born. Thus the Guru raised man to become One with God. There are so many energy centres in the body, such as anus centres, organ centre, navel centre heart-centre, the throat centre. These are the energy circles of the body. Beyond that, are *Agya Chakkar*, *Trikuti Chakkar*, tenth door and the sphere of the Eternal Truth, which is beyond all delusion; also the state of ecstasy, which is non-manifest, beyond speech, the abode of Eternity, for the attainment of which it is most essential to keep the company of the great souls, who are complete practitioners, who have personal experience, who are beyond the three qualities of *Sattv*, *Rajs* and *Tams* (good, bad and indifferent) and who are immersed in divine love. We have to work under the guidance of such saints and sages, in the light of the Guru Granth Sahib.

For the concentration of mind, the great persons have explained the methods, which are based on their personal experience, and which they had achieved after long and hard practice. Seeing the seeker's fitness for that, they reveal that method (formula) bit by bit & slowly. They take the seeker to the upper stages of the divine spheres. By adopting those methods, the seeker achieves concentration on the inner-self, consciousness and ultimately develops his latent powers and easily

secures his meeting with true self and with Waheguru Himself. Such saints bring realisation to numberless persons.

Blessing with even a particle of the Name, the Exalted Guru, saves myriads of men, O brother.

ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਪਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ ਕਣੀ॥

ਅੰਗ - 608

The jap (remembrance of God's Name) is done through Gur-Mantra (the esoteric word that is secretly given by the Guru to his disciple). In the Sikh religion, the initiation in Gur Mantar (Waheguru) was started by the Tenth Master. We receive it through the Five Beloveds (*Panj Piyyaras*). In addition, Gurbani lays stress on the fact that we should carry on our spiritual journey, by keeping company with the God-realised souls (saints & mystics). The Bani is of the four kinds - *Baikhari Bani*, *Madhama Bani*, *Pasanti Bani* and *Para Bani*. In *Baikhari Bani*, jap is done with the help of tongue and the movement of the lips and with rapt attention. *Madhama Bani* stays in the throat. In this (method) the jap of God's Name is done without moving the tongue, only with the steadying of the mind and by the tune of the Word. The lodgement of the *Pasanti Vani* is in the heart. With this, a tide of the love for Waheguru rises in the inner consciousness and there we hear the Word given by the Guru. The place of the *Para Bani* is in the navel, where reigns supreme (deep) silence, where one fully experiences the presence of Waheguru Himself; and the tune of God's Name is heard there. At this stage, all thought currents are completely stilled.

The fruit of the Jap by the *Madhama Bani* is ten times that of *Baikhari Bani*; the fruit of *Pasanti* is a hundred times of *Baikhari* and that of the *Para Bani* is a 1,000 times that of the *Baikhari Bani*. It means that if you count the beads of a rosary in the *Baikhari* style

to the count of time, the chanting once of the Name in *Para Bani* would be quite equal. In the *Para Bani*, the ultimate stage of the seeker is that while sleeping and waking, or engaged in any activity with every breath, he never forgets *Waheguru*. Even if he has to be engaged in intellectual work, the vibration of the *Nam* rises from the body and the *jap* is continued (nonstop) by means of the tongue. The highest state is when consciousness does not experience sleep or senselessness. The body fully goes to sleep, utterly unconscious of the atmosphere around him and is fully merged in the Eternity.

Sitting and standing, and waking, one is in constant state. Consciousness goes on rising to higher and higher heights. Higher than *Para Bani*, the tune of the *Shabad* (Holy Word) enters the *Agya Chakkar* and starts automatic chanting of *Anahad Shabad* (formless word) and enjoys the supreme bliss. Higher than *Agya Chakkar*, is the region of *Trikuti*. At this state, one loses oneself in the contemplation of the *Shabad* (Word) or contemplating the form of the Guru, that he completely forgets himself. The trio of meditator, the meditation and the object of meditation is shattered and one's consciousness enters the tenth door. By this route, one enters the lotus with a thousand petals (highest point in the head) which is the centre of infinite light and complete concentration. At this stage there is such a flow of riches, successes, supernatural powers and capacity to perform miracles. These blessings come in such a flood tide that the seeker is carried away in this flood. The state demands very great attention. Realised souls, who have had personal experience of all this, fully realise the exact condition of the seeker and so save the seeker from drowning in this flood, with the strength of their own powers. This is the last limit of the sphere of the *Maya* (delusion). Or put it like this, that at this place, you have to wage a battle with the All-

power Time (kaal or death). Again and again, one has to seek the help of the invisible Guru and of the great saints. Crossing this region, one immediately enters the Tenth door (ਦਸਮ ਦੁਆਰ).

Within the heart of the Guru-ward is equipoise and his mind mounts to the tenth sky.

There one slumbers and hungers not and lives in peace in the Nectar-Name of God.

Nanak, pain and pleasure cling not to man there, where there is the illumination of the all-pervading soul.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ॥

ਤਿਥੈ ਉਂਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ॥

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸੁ॥

ਅੰਗ - 1414

The outgoing soul becomes steady by meeting the True Guru and enters into the Tenth gate.

There, ambrosia is man's food and resounds there the celestial strain, with which music the world is sustained.

Many musical instruments and unstruck music ever resounds there and the mortal remains absorbed in the True Lord.

Thus says Nanak, by meeting the True Guru, the wandering mind becomes steady and comes and dwells within its own home.

My soul, thou art thee embodiment (image) of Divine light, so know thy source.

ਧਾਵਤੁ ਥੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ

ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ॥

ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ

ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਥੰਮਿ ਰਹਾਇਆ॥

ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ

ਸਚੇ ਰਹਿਆ ਸਮਾਏ॥

ਇਉਂ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮਿਆ
 ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥
 ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥
 ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ॥
 ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ
 ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ॥
 ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ॥
 ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ॥
 ਇਉਂ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ
 ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥

ਅੰਗ - 441

*He, who closes his nine doors and restrains his wandering mind,
 obtains an abode in the Lord's own tenth home.
 There the unstruck music plays day and night. Through the Guru's
 instruction this celestial strain is heard.*

ਨਉਂ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ॥
 ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ॥
 ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ
 ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ॥

ਅੰਗ - 124

Bhai Gurdas, writing in his verses, about this matter, has shed light on the Tenth door as under :

ਦਸਮ ਸਥਾਨ ਕੇ ਸਮਾਨ ਕੌਨ ਭੌਨ ਕਹੌ,
 ਗੁਰਮੁਖਿ ਪਾਵੈ ਸੁ ਤੇ ਅਨਤ ਨ ਪਾਵਈ।
 ਉਨਮਨੀ ਜੋਤਿ ਪਟੰਤਰ ਦੀਜੈ ਕੌਣ ਜੋਤਿ,
 ਦਯਾ ਕੈ ਦਿਖਾਵੈ ਜਾਹੀ ਤਾਹੀ ਬਨ ਆਵਈ।
 ਅਨਹਦ ਨਾਦ ਸਮਸਰ ਨਾਦ ਬਾਦ ਕੌਨ,
 ਸ੍ਰੀ ਗੁਰੂ ਸੁਨਾਵੈ ਜਾਹਿ ਸੋਈ ਲਿਵ ਲਾਵਈ।
 ਨਿਝਟ ਅਪਾਰ ਧਾਰ ਤੁਲ ਨ ਅੰਮ੍ਰਿਤ ਰਸ,
 ਅਪਿਉ ਪੀਆਵੈ ਜਾਹਿ ਤਾਹੀ ਮੈ ਸਮਾਵਈ।

(ਕਬਿੱਤ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

At another place, Guru Maharaj also has ordained about this place as under :

*There is but One God. By the True Guru's grace, He is obtained.
The True Guru's Word is the light of the lamp.
With that the darkness of the body-mansion is dispelled and the
beauteous cabin of jewels is opened unto me. Pause.
When I saw within, I was astonished and astounded. Its glory I
can narrate not.
I am enraptured and inebriated with that sight and am clung to it
like warp and woof.
No worldly involvements and bonds affect me and not even an iota
of haughty-intellect is left within me.
O Lord, Thou art the highest of the high. Between me and Thee no
curtain is stretched. I am Thine and Thou art mine.
The One Unique Lord has made the world. The One Lord is
Illimitable and Infinite.
The One Lord is extended in the creation, the One Lord is fully
contained everywhere and the One Lord is support of life.
The most immaculate of the immaculate, the purest of the pure,
stainless and the Truest of the true He is.
Says Nanak, there is no end to the Lord's limit. Ever Infinite and
the Highest of the high is He.*

ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੋ ਦੀਪਾ॥
ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ ਅਨੂਪਾ॥
ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਜਉ ਪੇਖਿਓ ਕਹਨੁ ਨ ਜਾਇ ਵਡਿਆਈ॥
ਮਗਨ ਭਏ ਉਹਾ ਸੰਗਿ ਮਾਤੇ ਓਤਿ ਪੋਤਿ ਲਪਟਾਈ॥
ਆਲ ਜਾਲ ਨਹੀ ਕਛੁ ਜੰਜਾਰਾ ਅਹੰਬੁਧਿ ਨਹੀ ਭੋਰਾ॥
ਉਚਨ ਉਚਾ ਬੀਚੁ ਨ ਖੀਚਾ ਹਉ ਤੇਰਾ ਤੂੰ ਮੋਰਾ॥
ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ॥

ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਧਾਰਾ॥
 ਨਿਰਮਲ ਨਿਰਮਲ ਸੂਚਾ ਸੂਚੋ ਸੂਚਾ ਸੂਚੋ ਸੂਚਾ॥
 ਅੰਤ ਨ ਅੰਤਾ ਸਦਾ ਬੇਅੰਤਾ ਕਹੁ ਨਾਨਕ ਉਚੋ ਉਚਾ॥

ਅੰਗ - 821

On attaining this state one feels the drizzle of the nectar of love, and the (thousand petalled) lotus straightens up and sways in the waves of bliss. The body as well as the world, having forgotten all the joys and sorrows, touches the state of the bliss of the super conscious and there is the sheen of the light, which is beyond description in word and thought. Bhai Gurdas describing this state has given its picture as below, in his *Kabitt* (verse) No. 33 :

ਚਰਨ ਕਮਲ ਭਜ ਕਮਲ ਪ੍ਰਗਾਸ ਭਏ,
 ਦਰਸ ਦਰਸ ਸਮ ਦਰਸ ਦਿਖਾਏ ਹੈਂ।
 ਸਬਦ ਸੁਰਤਿ ਅਨਹਦ ਲਿਵਲੀਨ ਭਏ,
 ਉਨਮਨ ਮਗਨ ਗਗਨ ਪੁਰ ਛਾਏ ਹੈਂ।
 ਪ੍ਰੇਮ ਰਸ ਬਸ ਹੋਇ ਬਿਸਮ ਬਿਦੇਹ ਭਏ,
 ਅਤਿ ਅਸਚਰਜ ਮੈ ਹੋਰਤ ਹਿਰਾਏ ਹੈਂ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਮਹਿਮਾ ਅਗਾਧ ਬੋਧ,
 ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਿਤ ਨ ਆਏ ਹੈਂ।

(ਕਬਿੱਤ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Higher stages than this can be achieved only with the help of one, who has had complete experience (of the Divine) and the one who is constantly in this practice. In those stages, the consciousness, passing through the sphere of Nothingness (ਸੁੰਨ), reaches the abode of the Ultimate Truth (God), lies in the ultimate sphere of the Ultimate (Beyond) (ਸਚਖੰਡ). Having realised the Truth in totality, it reaches the highest state of Divine knowledge. And the man who has realised the Ultimate Truth, becomes one with God Himself :

The great god, Shiva, searches for the man, who knows God.

Nanak the Brahm-gyani, is Himself the Exalted Lord.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥

ਅੰਗ - 273

In this state, the bodily functions operate under one's order. He is no longer under the necessity of performing any function. He rises to the condition of non-doer. Also even the shadow of Time (Death) does not fall on him.

ਜਾਪ ਮਰੇ ਅਜਪਾ ਮਰੇ ਅਨਹਦ ਭੀ ਮਰ ਜਾਏ।

ਸੁਰਤਿ ਸਮਾਨੀ ਸਬਦਿ ਮਹਿ ਤਾ ਕੋ ਕਾਲ ਨ ਖਾਏ।

To attain such a state the help of a fully-realised great person is a must :

By meeting the True Guru, man comes to know the perfect way.

While laughing, playing, dressing and eating, he gets emancipated.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥

ਅੰਗ - 522

Having spoken this much, the honoured great Saint of Rara Sahib stated that the audience had heard only a part of what had been taught in the previous days. Practise these ideas from within , with the aid of the satsang under the guidance of a realised soul and achieve the purpose of life :

This is thy chance to meet the Lord of the world.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

ਅੰਗ - 12

Hearing such priceless words from the tongue of the great Sant the entire audience seemed to have gone into a trance. All had a feeling that God has bestowed on them the company of this realised soul, which they hardly deserve. All the audience had completely forgotten the fact as to who among them belongs to which religion or who is his messiah. Thanks were offered to that great Saint and all people went back to their places.

The Path Of Self-Realisation

Part - II

The next day. Seekers reached the residence of the great saint (Sri 108 Sant Ishar Singh Ji Maharaj) at the bungalow of S. Ajmer Singh Ji, Revenue Minister, in sector 10, much before the time. They all waited for the coming of the great man, frequently looking at their watches (indicating impatient wait). The door of the corner room opened. Persons sitting in front of the bungalow got the sight of Saint Ji Maharaj and all stood up with great faith to pay their obeisance to Sant Ji. The great saint casting his eye on all those present, slowly advanced towards his chair and graced it with his presence. All the audiences bent their head to show their respect and love. When all those present had taken their seats, the great saint smiled and asked what was their question for that day? The chief spokesman of the crowd said. We have heard enough of your exhortations during the last ten days, which should be quite enough for the whole life. But you know, sir, that inside the man there is ever-present a desire to know more and more, just as one who is after earning money is never satisfied but demands more and more of it. They are never contented with what they have. Similarly in our mind, there is the desire to gain more and more of knowledge, even though the previously acquired knowledge may be in the process of being forgotten. We have questioned you enough about the higher and higher states of the spiritual heights, the practice of which is impossible without the grace of the great saints. According to your instructions, we have been getting up at dawn (the time of nectar) and also have been busy in prayers. There is great earnestness in our minds, but we cannot stop the flights of our mind. It dirties our heart, with many kinds of thoughts. We never know when the mind makes the flight, where it had gone and when

did it return back.

One 'devotee' said, Sir, I start the reading of Japuji Sahib with great concentration. But I do not understand that despite all my care, in which world does my mind enter? I carry on reading the *Bani Baikhari* style (uttering it loudly)). I complete the reading of the Japuji Sahib, but my mind tells me that no, you have not read the complete Japuji Sahib. Japuji Sahib has many steps (pauries), which have similar ending lines and rhymes. (He gives some examples of jumbling the *Pauries* of the *Japu Ji Sahib*). I have noticed many times that after reading the *pauri* 'ਸਭਨਾ ਜੀਆ ਕਾ ਇਕ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥' I jump to the *pauri* 'ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ' Similarly after reading only one *pauri* of ਸੁਣਿਐ, my mind jumps to the first *paurie* of 'ਮੰਨੇ'. Similarly after reading only the first *paurie* of 'ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ', I wrongly jump to the *paurie* 'ਭਗੀਐ ਹਥ ਪੈਰੁ ਤਨੁ ਦੇਹ'. Similarly I reach the *paurie* ਸੋ ਦਰੁ, leaving some intervening *pauries*. After reading a single *pauri* of 'ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ, I reach the line 'ਇਕ ਦੁ ਜੀਭੋ ਲਖ ਹੋਹਿ'. Later when I read the *pauri* of 'Saram Khand' and recite 'ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ' and utter 'ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ' from there I enter the ਮੰਨੇ *pauries*. When once again, I pass through these *Pauries*, I say these I have already read.

Sir, I am in a great difficulty. Kindly tell me some remedy for this confusion. Hearing this, many seekers spoke out, sir, making a mention of Bhai Gopale of Hafizabad, you had said that an all correct reading of the Japuji Sahib is worth even more than Guru Gaddi (the seat of the Guru). We thought that the Bani must be read with full correctness and complete concentration of mind. We remember what you said about the single-minded reading of the Bani, during your talk on Nawab Daulat Khan. What should we do in this regard?

Hearing all these entreaties, the great Saint smiled and began as

under : Dear ones, I am happy over this, that you have come to realise that mind does not stay stable. You are lucky; you have travelled some distance to your goal. You have understood the pranks played by the mind. Otherwise many seekers when reading the holy text or in the act of devotion feel sleepy. Sitting on their seats they start dozing. They close their eyes, their body is motionless too, but their consciousness sinks into deep sleep. Thus they waste all their time, to no purpose.

In the previous discourses, I have told you a lot about these things. But I have to go over that ground once again, in order to answer your questions. Please listen to all this, with rapt attention.

In order to achieve concentration of mind, it is necessary to understand the activities of the mind; for as long as the mind does not cooperate, it is difficult to control it and secure its concentration.

Waheguru has no form, colour, lines and apparel. It is the matter of personal experience. This experience can be obtained only in the company of some saint and with great labour. Only then the consciousness of this Formless and All Perfect (Waheguru) is awakened in the mind. Otherwise the sense organs remain so engrossed in the visible world, that their reflections so fill the mind, just as a photo reel fills the camera. Mind feels a special attraction for the visible world around us. Some things in that panorama taste dear, for others we feel a sense of jealousy. At all times, we take in (see) the world with our eyes; and the reflections of what we see is registered in the (inner) mind. When we close our eyes, the reel of the things that we saw, aided by memory, is automatically reflected in our mind; and the mind pleased with all those pictures embarks on thought-waves. This is termed Parman Vritti (tendency to accept the outer world as the only reality, though it is only a delusion). To get out of this (wrong) mentality, we have to take the shelter of Gurbani :

All that is seen, shall go not with thee, O man. So abandon thou thy self-conceit and worldly attachment.

ਦਿਸਟਉ ਕਛੁ ਸੰਗਿ ਨ ਜਾਇ ਮਾਨੁ ਤਿਆਗਿ ਮੋਹਾ॥
ਏਕੈ ਹਰਿ ਪ੍ਰੀਤਿ ਲਾਇ ਮਿਲਿ ਸਾਧਸੰਗਿ ਸੋਹਾ॥

ਅੰਗ - 1230

Keeping away from the allurements of the world and establishing love with Waheguru, the needle of the mind points towards God. This is the Commandment :

Abandoning my mother and father, I have sold off my soul to the saints.

I have lost my caste, birth and lineage and sing I the praise of my Lord God.

I have snapped the bonds with men and my kinsmen and now perform the service, service of my Lord alone.

Nanak, such is the instruction of my Guru, that I should serve my God alone.

ਮਾਤਰ ਪਿਤਰ ਤਿਆਗਿ ਕੈ ਮਨੁ ਸੰਤਨ ਪਾਹਿ ਬੇਚਾਇਓ॥
ਜਾਤਿ ਜਨਮ ਕੁਲ ਖੋਈਐ ਹਉ ਗਾਵਉ ਹਰਿ ਹਰੀ॥
ਲੋਕ ਕੁਟੰਬ ਤੇ ਟੂਟੀਐ ਪ੍ਰਭ ਕਿਰਤਿ ਕਿਰਤਿ ਕਰੀ॥
ਗੁਰਿ ਮੋ ਕਉ ਉਪਦੇਸਿਆ ਨਾਨਕ ਸੇਵਿ ਏਕ ਹਰੀ॥

ਅੰਗ - 1230

Thus the contemplation over Gurbani is extremely necessary. We should feel deep love for Waheguru, considering Him to be Omnipresent and Omniscient, because the things that we see in the world and the relationships that we develop there do not accompany us beyond the region of death, nor do they help us at all. We should feel love for Waheguru who is ever with us and is our helper. As it is said :

O man, save God, none is an helper of thine.

Who has a mother, father, son and wife? Who is any one's brother?

Pause

Of all the wealth, land and property that thou considerest thine own, why thy body is deserted, nothing shall depart with thee, why clingest thou to them?

He, who is Merciful to the meek, and ever the Destroyer of pain; with Him thou increaseth not thy love.

Says Nanak, the whole world is false like the nightly dream.

ਹਰਿ ਬਿਨੁ ਤੇਰੋ ਕੋ ਨ ਸਹਾਈ॥

ਕਾਂ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੋ ਕਾਹੂ ਕੋ ਭਾਈ॥

ਧਨੁ ਧਰਨੀ ਅਰੁ ਸੰਪਤਿ ਸਗਰੀ ਜੋ ਮਾਨਿਓ ਅਪਨਾਈ॥

ਤਨ ਛੂਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਕਹਾ ਤਾਹਿ ਲਪਟਾਈ॥

ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ॥

ਨਾਨਕ ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ॥

ਅੰਗ - 1231

With the help of such ideas, one gets out of this mentality of the material world and establishes love with God. When this thought fills his mind, he does not feel attracted towards the visible world.

The second mental state is when you are engaged in prayer, you feel overpowered by sleeps. That is a great hurdle. One should keep clear of it. In this, you have to be a little persistent for instance, standing up and doing the jap with a loud voice, taking help of bairagan (a wooden stand) or walking a little to and fro, to get rid of lassitude.

The third is the tendency of the *Vikalp*. In this state, one goes on imagining that 'he must get the objective, according to the hearts desire. 'The service (effort) is small, but the fruit which is begged is great' (ਸੇਵਾ ਥੋਰੀ ਮਾਗਨੁ ਬਹੁਤਾ) (P. 738). Since it is the desire filled mentality that resides in the heart. This tendency can also be removed by this thought process namely that what is written in my luck by

destiny, is sure to come to me. If you have the mentality of doing good without the desire for any fruit' (*ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ*) (P. 286), one has the union with Waheguru, as a result of this.

The fourth type is - when one sits for prayer, memories of bygone days do not let him alone. The old memories of childhood and the long-forgotten behaviours and relationships raise their heads out of the layers of remembrance and do not allow one to be lost in the enjoyment of the Nam. The old memories persist. About this, think like this that what is past; it can't be recalled; also bothering about the future time is also baseless; for the whole play of the world is taking place according to the Will of Waheguru. We should try to make the best success of the present time, which is in our hands. The next idea is that great souls, following the fundamentals of Gurbani proclaim that 'All the world that we see is subject to destruction (*ਵਿਸ਼ਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ*) (P. 1204). Many great men were born in the world, none of them stayed here forever. All pass away.

As is the Command of the Guru Maharaj, the Tenth Master :

One Shiva was born, one died and another was born again.

There have been many incarnations of Ram Chander

How many Brahmas and Vishnus have been there.

*How many Vedas and Puranas, how many collections of Simritis
have been and gond.*

*How many preachers and Madars, how many castors and
Polluxes.*

How many part incarnations have sucumbed to death.

How many priests and prophets have been thee.

They are so many that they can't be counted.

From dust they sprang and to dust they returned.

ਏਕ ਸ਼ਿਵ ਭਏ ਏਕ ਗਏ, ਏਕ ਫੇਰ ਭਏ,

ਰਾਮ ਚੰਦ੍ਰ ਕ੍ਰਿਸ਼ਨ ਕੇ, ਅਵਤਾਰ ਭੀ ਅਨੇਕ ਹੈਂ॥
 ਬ੍ਰਹਮਾ ਅਰੁ ਬਿਸ਼ਨ ਕੇਤੇ ਬੇਦ ਔ ਪੁਰਾਨ ਕੇਤੇ,
 ਸਿੰਮ੍ਰਿਤਿ ਸਮੂਹਨ ਕੈ ਹੁਇ ਹੁਇ ਬਿਤਾਏ ਹੈਂ॥
 ਮੌਨਦੀ ਮਦਾਰ ਕੇਤੇ, ਅਸੁਨੀ ਕੁਮਾਰ ਕੇਤੇ,
 ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ, ਕਾਲ ਬਸ ਭਏ ਹੈਂ॥
 ਪੀਰ ਔ ਪਿਕਾਬਰ ਕੇਤੇ, ਗਨੇ ਨ ਪਰਤ ਏਤੇ,
 ਭੂਮ ਹੀ ਤੇ ਹੁਇਕੈ, ਫੇਰੇ ਭੂਮ ਹੀ ਮਿਲਏ ਹੈਂ॥

(ਅਕਾਲ ਉਸਤਤਿ)

The earth, the sky, the underworld, the moon and the sun shall pass away.

The kings, bankers, rulers and chiefs shall depart and their abodes shall be demolished.

The poor, the rich, the humble and the inebriated. All these persons shall go away.

The muslim judge, the preacher and the penitent shall all arise and depart.

The spiritual leaders, prophets and apostles, none of these shall remain stable.

The fasting, the call to prayer, the prayer and the Muslim, Christian and Jews religious books, they all shall vanish without knowing the Lord.

All the eighty four lakhs of existences of the earth, shall continue coming and going.

Immovable is the One True Lord. The Lord's slave too is eternal.

ਧਰਤਿ ਆਕਾਸੁ ਪਾਤਾਲੁ ਹੈ ਚੰਦ੍ਰ ਸੂਰੁ ਬਿਨਾਸੀ॥
 ਬਾਦਿਸਾਹ ਸਾਹ ਉਮਰਾਵ ਖਾਨ ਢਾਹਿ ਡੇਰੇ ਜਾਸੀ॥
 ਰੰਗ ਤੁੰਗ ਗਰੀਬ ਮਸਤ ਸਭੁ ਲੋਕੁ ਸਿਧਾਸੀ॥
 ਕਾਜੀ ਸੇਖ ਮਸਾਇਕਾ ਸਭੇ ਉਠਿ ਜਾਸੀ॥
 ਪੀਰ ਪੈਕਾਬਰ ਅਉਲੀਏ ਕੋ ਬਿਰੁ ਨ ਰਹਾਸੀ॥

ਰੋਜਾ ਬਾਗ ਨਿਵਾਜ ਕਤੇਬ ਵਿਣੁ ਬੁਝੇ ਸਭ ਜਾਸੀ॥
ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਆਵੈ ਜਾਸੀ॥
ਨਿਹਚਲੁ ਸਚੁ ਖੁਦਾਇ ਏਕੁ ਖੁਦਾਇ ਬੰਦਾ ਅਥਿਨਾਸੀ॥

ਅੰਗ- 1100

These being the facts, looking on the world as the whole truth (reality) and regarding Waheguru as untruth is called the mentality which is the opposite of truth (**ਵਿਪਰਜੇ**). Guru Ji ordains thus :

This world is the mountain of smoke.

What thought has made thee deem it real?

ਇਹੁ ਜਗੁ ਧੁਏ ਕਾ ਪਹਾਰ॥

ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ॥

ਅੰਗ - 1187

By this method when we try to establish unshakeable faith in God, as taught by the Bani, our mind begins to get steady by degrees. Still the great souls are in the know of the methods, which could bring the mind under control.

Breathing is the horse of the mind. Just as a rider mounts the horse to go to do some work, in the same way, the mind, by riding the horse of breath goes into its flights. If we know the science of breath control (Pranayam), we can keep the mind steady. If a rider pulls the reins of the horse, the horse cannot move (similarly mind cannot go on flights if we control our breath). But before that happens, the innumerable thoughtwaves, taking the shape of various desires, make the mind to fly (in many directions).

Guru Nanak Dev, the True Emperor, had taught Nawab Daulat Khan that under the influence of various desires, the mind goes on its flights for the fulfilment of these desires. Nawab Daulat Khan invited Guru Nanak the true king, to join the worshippers in performing the Namaz (Muslim prayer) in the mosque. Guru Nanak stood among

performers but when Namaz started, he stood aside absorbed in God. When the Namaz finished, Nawab Daulat Khan asked Guru Nanak, Why did you not join in the Namaz? In reply, Guru Maharaj said, I was engaged in prayer, making all my time fruitful in remembering God, but you did not say your Namaz, even for half a minute. All the time, you were thinking of your agents whom you had sent to buy horses in Kandhar, giving them instructions about the colours of the horses, which had to be bought and also thinking of the purposes, for which those horses were to be used. When the Namaz ended, you were back to your real self. So far as Namaz is concerned, you were absent from it. One's physical presence (at prayer) is not very important. In the Court of the Allah, only the presence of the mind counts. There upon the Nawab requested Guru Maharaj to tell him how to enforce the presence of the mind at the prayer and the answer which Guru Mahasraj gave has been detailed above. He said, Nawab Sahib, the mind rides the wind and under the effect of the cherished desires goes on flights.

The birds of the beautiful trees fly and go in four directions.

The more they fly (up) the more they suffer. They ever burn and bewail.

ਪੰਥੀ ਬਿਰਖਿ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥

ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ॥

ਅੰਗ- 66

So long one has not conquered desires, till then he has to adopt many means to control the mind.

The whole world is caught in the storms of the desires, feels out of breath and miserable and suffers from mental tension. His prayer and thought of God are zero. The desire for wealth leads to many calamities. Big conspiracies are hatched and illegal acts are performed,

to get rich quickly, even though such acts may ultimately lead one to jail and to sentence. But the desire is so powerful that it makes one commit even the worst crimes. One turns a traitor to one's country. He sells country's secrets to the outsiders. All crimes like thefts, robberies, assaults, frauds and trickeries are resorted to amass wealth. As a result, his soul has to undergo terrible tortures in hell and he cries.

When the desire is dominant, it is very difficult to concentrate the mind on prayer. Such a man never remembers that this amassed wealth and property has to be left behind at death. As a result of his sinful deeds, his soul weeps and cries in the hereafter. In place of pleasures, he has not the permission to occupy a space even for a foothold in the court of God. Blind of his true goal he has wasted his life.

Enjoying revelments, man himself becomes a heap of ashes and his soul passes away.

When the worldly man dies, a chain is thrown around his neck and he is led away.

There, his good and bad acts are read out to him and seating him, his account is explained to him.

When thrashed, he finds no place of shelter, but none hears his bewailings now.

The blind man has wasted away his life.

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ॥

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ॥

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ॥

ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ॥

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥

ਅੰਗ - 464

2. The second strong desire is the desire for son. One who has no

son is ever worried over that fact. Looking at his wealth and properties, he feels sad to think who would inherit them. The ambition to have the son is ever with him. He has no faith in Waheguru and at all times, his attention is towards begetting a son. Along with this desire, he has many other killing wishes, such as the desire for the image of being the loved one of the people, desire for high posts, desire to enjoy various pleasures, the desire to cram books, the desire to perform large religious ceremonies, the desire for popularity. Caught in these, the mind is ever running after them. But if one learns the art of breath control, the mind becomes restful to a large extent. The way to that is that when sitting for prayer, one should sit on one's fixed seat. The seat should be in accordance with the state of one's body. One should sit cross-legged and keep his spine upright at 90 degrees. There should be straightness in the head neck, and waist. Then he should shake and relax the head and empty it of any tension. The shoulders should be withdrawn. Thus he should free all other limits of the body from tension, and centre his attention on the ingoing and outgoing of his breath; and attentively should watch the coming in and going out of the breath. One should not let one's attention to be uprooted from the breathing. Also he should learn from great saints the technique of doing the jap of the Name with each breath. By this procedure, with a little effort, by focusing attention on the breath, one's consciousness starts getting merged with (God's) Nam; and soon one will start deriving elixir from it. He would start hearing the tune of the chanting of the *Nam*. In this way, the mind would become steady.

3. There arise many thought waves in the mind. Just as mercury can't be held under the finger, unless smashed by medicine, similarly the mind can't be brought under control forcibly. Mind is a great deceiver. About it, Guru Maharaj has said, O mind! whom have you not floored? Those

who have attained the peaks are thrown down by you to such states of depths, about which no one could have imagined.

Machhander Nath was an ascetic of a high order. A great spiritual leader and scholar like Guru Gorakh Nath was his disciple. He was the repository of countless powers. Once he was staying with Amru, the king of Lanka. The king and his lotus-like queens were ever engaged in serving him.

The sexual attraction for women secretly gave rise to love in his heart. Being an ascetic, he was also conscious of his own exalted state but wrong thoughts from the inner heart began to disturb him. Raja Amru shuffled off his mortal coil and his queens were full of aversion for all pleasures of the world. Gorakh Nath knew the art of entering another's body. So he leaving his physical body in a dark cave entered the body of the dead Amru; and remained in the company of the beautiful ladies for full fourteen years. When his Guru came to know of it, he awakened his disciple (Gorakh Nath) from the infatuation of love.

So Guru Maharaj says, O mind! who should trust you? You have been infatuated by the spirit of Maya illusion. Those persons deceived by you tread the path to hell. No one can have any confidence in the mind. The great souls make many sorts of efforts, and wage a fight against the mind. For instance during winters, someone brought a quilt to a saint. When it was time for prayer, he did wake up, but the warmth of the quilt was so pleasing that he could not leave it. Thus he once again fell asleep. The time of the prayer was passed in sleep. When the Mahatma got up, it was broad day. He felt greatly troubled at the thought that the mind giving him a feel of pleasantness through the quilt had made him break the daily routine of devotion. To punish the erring mind, the Mahatma along with that quilt sat under a running

water tap. As the water soaked in the quilt, it became heavier and heavier and the Mahatma went on repeating the words, O mind! now you would know how to deceive a person. Now you would have to shiver all through winter (because the quilt is wet). I too am not going to discard this wet quilt. Thus people try to make friends with the mind, fight against it, but the mind does not become motionless. It is a deceit. Entering into a conspiracy with delusion, it assumes such love-inducing forms, that the seeker never realises when the mind has brought him low.

Paras Nath was an extremely famous and powerful monarch in the golden age. He had defeated one lakh rulers and lodged them in his own jails. He told his minister that he had fulfilled the first condition of performing the Rajsoo Yagya (a sacrifice that proclaims that one is the all-powerful king of kings). He wanted to perform this sacrifice. The minister who was very wise replied, sire, there is one all-powerful king. If you defeat him, you may be said to win a victory over all other kings. That king is called the mind; in his army there are invincible warriors, who can't be conquered. In mind's armies, there are unconquerable fighters such as attachment (sex), anger, covetousness, delusion and pride; and their companions are the five robbers, namely, four rivers of fire, sound, touch, (beautiful) sight, taste and smell. These five elements are unconquerable. Even great warriors (chariot) kings, seekers and preceptors, even deities are of no avail in their presence. Take a single element called love. Under its infatuation, a god like Indra (king of gods), in whose kingdom there were so many beautiful fairies, lost his equipoise and approached sage Gautam's wife, Ahilya, to have sex with her, himself assuming the shape of (her husband) Gautam, the penancier :

Ahalya was the wife of Gotam, the penitent. Seeing her Indra was

fascinated.

When he got a thousand marks of vulva on his body, then did he regret in his mind.

**ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰੁ ਲੁਭਾਇਆ॥
ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ॥**

ਅੰਗ - 1343-44

At other place, Guru Maharaj writes as under :

With the award of the punishment of the thousand marks of vulva, Indar did weep.

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ॥

ਅੰਗ - 953

The minister said that, this warrior Mind can't be conquered by force, nor can it be brought under one's control. This is a super power, created by Waheguru. So long as you do not overpower this king Mind, you are not entitled to perform the Rajsoo Yagya. Paras Nath who had subdued all the rulers on this earth and who had even defeated the gods in heaven, was unable to conquer the mind. In despair, he sat on a burning funeral pyre and burnt himself to death. The mind, while performing its pranks in one minute brings to nought all the austerities and abstinence, done by a seeker; and causes its victim to be in to suffer the dire punishment of Death and such other sufferings. On the contrary, he looks on the five robbers (described above), who loot him at every step and who never let him reach the Amrit pool of God's Name, as his real friends.

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

He bears love to the one who is enemy.

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ॥

ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ॥

ਅੰਗ - 267

The only method to bring the mind under control is that one should

get into the company of God-realised souls and their company may lead to the nectar fountain of God's Name, in which one may start feeling the bliss of His Nam. This is the only remedy to steady the mind. Guru Maharaj ordains thus :

*Placing reliance on thee, O my mind, who is it that has not fallen?
Thou art bewitched by the great mammon. This is the way to hell.
O vicious mind, no faith can be placed in thee. Thou art
exceedingly inebriated with sin.*

*The feet-chain of the donkey is removed, only then, when a load is
first put on his back.Pause*

*Thou destroyest the merit of contemplation, penance and self-
mortification. Thou shalt suffer the agony of the Yama's rod.*

*O shameless buffoon, why rememberest thou not the Lord? Thou
shalt suffer the womb pangs.*

*God is thy Comrade, Helper and the great Friend. With Him thou
art at variance.*

*Thou art in love with the five high way men. An immense pain
shall well up therefrom.*

*Nanak seek the shelter of the saints, who have over-powered their
mind.*

ਕਵਨੁ ਕਵਨੁ ਨਹੀ ਪਤਰਿਆ ਤੁਮਰੀ ਪਰਤੀਤਿ॥
ਮਹਾ ਮੋਹਨੀ ਮੋਹਿਆ ਨਰਕ ਕੀ ਗੀਤਿ॥
ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂੰ ਮਹਾ ਉਦਮਾਦਾ॥
ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਉਪਰਿ ਲਾਦਾ॥
ਜਪ ਤਪ ਸੰਜਮ ਤੁਮ ਖੰਡੇ ਜਮ ਕੇ ਦੁਖ ਭਾਂਡ॥
ਸਿਮਰਹਿ ਨਾਹੀ ਜੋਨਿ ਦੁਖ ਨਿਰਲਜੇ ਭਾਂਡ॥
ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਮਹਾ ਮੀਤੁ ਤਿਸ ਸਿਉ ਤੇਰਾ ਭੇਦੁ॥
ਬੀਧਾ ਪੰਚ ਬਟਵਾਰਈ ਉਪਜਿਓ ਮਹਾ ਖੇਦੁ॥
ਨਾਨਕ ਤਿਨ ਸੰਤਨ ਸਰਣਾਗਤੀ ਜਿਨ ਮਨੁ ਵਸਿ ਕੀਨਾ॥

ਅੰਗ - 815

Hence to control the mind one should not employ force nor wrestle with it or fight against it. Only one should examine one's thoughts, dispassionately. One should consider mind's nature and its firm habits. One should notice to which side the mind inclines again and again. Another easy method is that when one sits for prayer, one should note its thought waves, keep pen and paper near and record those mind's impulses on paper. After the prayer, one should study all these thoughtwaves and study one's own self too. Acting thus, you would start watching the mind and standing aside, you would notice its flights in various directions, then it would be at peace by itself. By this exercise, the mind would become steady by slowly slowly. Ordinary seekers should adopt this method.

The second method is for those, who have been practising devotion for a long time and have begun to feel pleasure in the Holy Word. They can make their minds their servants rather than the masters and are able to stop the mind from bad thoughts, in fact, they can punish the mind (for wrong doing) with full authority. They thus put a limit to mind's flights in future. Mind flies like a bird from one tree to another tasting different types of fruits. And some greatly suffer after eating some fruit that chokes the throat. In this way, the mind goes on its flights indulging in different kinds of enjoyments and pleasures and thus feels miserable.

Kabir, the mind has become like a bird, flying and taking wing, it goes in ten directions.

As is the company it associates with, so is the fruit it eats.

**ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ॥
ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੋ ਫਲੁ ਖਾਇ॥ ਅੰਗ - 1369**

The birds of the beautiful trees fly and go in four directions.

The more they fly (up) the more they suffer. They ever burn and

bewail.

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥
ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੇ ਬਿਲਲਾਹਿ॥

ਅੰਗ - 66

Carrying on this struggle with the mind a day arrives when the mind begins to obey your wishes and no longer remains doing what it pleases and bends before truthful (*ਸੱਚੀ ਵਿਚਾਰ*) idea.

The third method of controlling the mind is applicable to the ascetics alone. To fix your mind on God's thought, you should sit down and stop thinking. Empty your brain of all thoughts and observe your mind as to what thoughts are entering it and from what direction these thoughts are coming and of what nature. You would notice that all (extraneous) thoughts are coming from outside. They are triggered by outside stimuli and they are entering the mind. Push them out, before they enter your body. With the help of the Bani and as a result of the company of saints, one develops strength. But such a war against the all-powerful mind and scoring a victory over it cannot come without the Grace of God.

Nanak, man's mind is controlled, if the Lord shows His perfect mercy unto him.

ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ॥ ਅੰਗ - 298

There is another method too. When one practices contemplation (of God) certain changes occur in his body. His consciousness comes into contact with God, as a result of this tuning he feels a strange sense of intoxication. The body waves with bliss and the rain of nectar (*amrit*) seems to fall on his 'lotus', and seems to intoxicate every fibre of his being. His lotus is flooded with the elixir of Godliness. Divine music is heard (in his mind's ear). There are flashes of divine light. The mind cannot run astray, even for a second leaving these divine

blisses. Time seems to stand still for him. The mind is submerged in transcendental (supra-conscious) contemplation. Even after finishing that state, the mind again and again looks inward and gives a pinch to the person to get back to and enjoy that divine bliss again. Such is the lot of those seekers on whom there is the infinite blessing of the Guru and also who are worthy of it.

Higher than all these states, there is a stage where the very existence of the mind ceases to be. It becomes non-mind. In that state, one's own existence, which was the result of one's I-ness, merges in the reality, that is the soul. Rising higher than the feel of I-ness, his consciousness recognises nothing other than Waheguru, in all. In that very exalted states there is no question of flights (or pran) of the mind, for in the light of the supreme knowledge, in his eyes, nothing else remains except only Waheguru who is all love, all consciousness. As with the rise of the sun, darkness is totally gone, similarly with (the coming of the sun of true knowledge), one's feel of independent existence is totally gone. According to the varying states, three states remain. One, I am all-truth, all-consciousness, all-bliss; I am the only reality; there is none other than myself in the world. (This is the condition in which man feels one with God; I am God, God is myself). There is nothing in the world except myself. This is the condition of God-realisation. It has become manifest. The second state is I am Waheguru, Waheguru is myself. The third state is the whole world is nothing else than Waheguru (All is God and God is all).

Everything is the Lord, everything is the Lord.

There is nothing but God, the world-sustainer.

As one thread holds hundreds and thousands of beads, so is that Lord in warp and woof. Pause.

The water waves, foam and bubbles are not distinct from water.

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ॥
 ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥
 ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ॥
 ਜਲ ਤਰੰਗੁ ਅਰੁ ਫੋਨੁ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨੁ ਨ ਹੋਈ॥

ਅੰਗ - 485

These stages are felt by the perfect God-knowers (ਬ੍ਰਹਮਗਿਆਨੀ), in whom there is a complete absence of I-ness (vanity). Their search has arrived at the final target. This is the Commandment :

*Kabir, thou hast obtained the place, which thou wert searching.
 Thou thyself hath turned to be the One, whom thou thought to be different from thee.*

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ॥
 ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ॥

ਅੰਗ - 1369

Kabir, repeating "Thy Name" I have become like 'Thee'. In me now "I" has remained not.

When difference between me and others has been removed, then wheresoever I see, there I see but Thee, O Lord.

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ॥
 ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ॥

ਅੰਗ - 1375

He feels : I am non-changing (Eternity). God and the world are nothing but my other forms. I am Formless; I have no second; Supreme Bliss, Eternal space. I have two names. In the state of perfect knowledge (self-realisation) I am Waheguru; in the state of ignorance, I am this world or the universe. But above complete knowledge and also above ignorance, I have no Name (I am nameless).

ਨਾਮ ਠਾਮ ਨ ਜਾਤਿ ਜਾਕਰ ਰੂਪ ਰੰਗ ਨ ਰੇਖ॥ (ਜਾਪੁ ਸਾਹਿਬ)

The Lord has neither form nor outline, nor any colour. He is exempt from three qualities.

O Nanak, with whom He is well pleased, He causes him to understand Him.

ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ॥
ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ॥ ਅੰਗ - 283

Hence looking on the world and the self as the reality is the sign of the fall. This very person suffers a lot under the influence of ignorance and I-ness. When God-sight (**ਬ੍ਰਹਮਦ੍ਰਿਸ਼ਟੀ**) is developed, he feels his ownself and considers the entire visible world as nothing but God Himself. It is that state of Supreme Truth, which all prophets and founders and saints (apostles) have sought. This God-sight falls on a few very lucky persons. Guru Maharaj, the Fifth Master describes their characteristics as under :

He, within whose mind is the True Name, who with his mouth utters the True Name and who beholds no other but the unique Lord, Nanak, these are the qualities of the man who knows God.

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ॥
ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ॥
ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ॥ ਅੰਗ - 272

And his outlook is such :

Now I see the Lord, hear of the Lord and narrate but the One Lord.

The Supreme Soul is the Creator of the world. Without the Lord, I know no other.

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥
ਅੰਗ - 846

Above all these outlooks is the sight of the Divine and the Eternal.

Guru Nanak, The True Prophet

The Mist dispersed and the Light shone over the World

ਮਿਟੀ ਧੁੰਧ ਜਗ ਚਾਨਣ ਹੋਆ

Sant Waryam Singh Ji

Waheguru created, the world out of the Shabad (Divine Word). After having brought into existence the creation of infinite varieties, numberless shapes and countless colours, God brought into the race of man such high souls (prophets or apostles), who with their inner light revealed the secret knowledge brought from Akal Purakh (the Eternal Being), for the good of mankind. Many great personalities - social, economic and political - who were bound in the laws of Right Conduct appeared in the world from time to time, so that people's lives, bound in the discipline of Laws began to experience happiness and peace. According to the saying of Bhai Gurdas, vide Pauri 1, Var 5 :

He, The Almighty created four Yugas, Satyuga, Treta, Dwapur & the fourth was Kaliyuga. The Four Varnas (castes) ruled the four yugas.

ਚਾਰਿ ਜੁਗਿ ਕਰਿ ਬਾਪਨਾ ਸਤਿਜੁਗ ਤ੍ਰੇਤਾ ਦ੍ਵਾਪੁਰ ਸਾਜੇ।

ਚੌਥਾ ਕਲਿਜੁਗ ਬਾਪਿਆ ਚਾਰਿ ਵਰਨਿ ਚਾਰੋਂ ਕੇ ਰਾਜੇ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/5

In Satyuga, God appeared in the incarnation of Hans (Swan), and taught to mankind so-ham (I am He, no other than God). For them, God was the only Reality (Advait - not two), there was no second.

ਸਤਿਜੁਗ ਹੰਸੁ ਅਵਤਾਰ ਧਰ ਸੋਹੰ ਬ੍ਰਹਮ ਨ ਦੂਜਾ ਪਾਜੇ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/5

In this age, God gave to man the philosophy of So-ham (I am

He); no fraud (false idea) was propagated. People pronounced that there was only One God; no second reality. They had no desire for illusion or false appearances. They lived in the forests, immersed in the love of God. They lived on herbs and wild fruits and enjoyed long lives, free from any disease. The Time changed. Treta Jug (second age) entered the world. There was a great spread of Moh (delusion), Maya (illusion, false appearance) and Ahankar (pride of self). In the next age Dvapar, there were greater changes. Big civil wars took place. After that, it was the turn of Kalijug (Iron Age). Peoples tendencies (habits) underwent a complete change (for the worse).

The fourth age created (by God) was Kaliyug, which is dominated by the Shudar low mentality.

In this age, indifference to religion increased; and hate spread in the world. The creation was deceived (robbed) by Maya (false appearances or values). The art (fashion) of Kalijug misled the whole world. Hatred became dominant in the world (people started hating each other). People began to rot in pride. No one accepted anyone as leader or Guru. All forgot to honour the high and the low. The rulers, instead of being the servants of the populace began to butcher them, to loot them. They lost all principles and assumed the role of this ruling butchers; killing the goat, their subjects. Doing good to others was completely finished. God had been forgotten. The knowledge of the prophets had vanished. The whole world had become corrupt. They had fallen from the noble acts. About such an atmosphere, Bhai Gurdas has written thus :

The entire earth got enticed by mammon and the antics of the Kaliyug put everyone into delusion.

Hatred and degeneracy engrossed the people and ego burnt one and all.

Nobody now worships anybody and sense of respect for the younger and the elder has vanished into thin air.

In this cutter age the emperors are tyrants and their straps butchers.

The justice of three ages has become extinct and now whosoever gives something (as bribe) gets (justice?).

The mankind has become wanting in dexterity of action.

ਮਾਇਆ ਮੋਹੀ ਮੇਦਨੀ ਕਲਿ ਕਲਿਵਾਲੀ ਸਭ ਭਰਮਾਈ।

ਉਠੀ ਗਿਲਾਨਿ ਜਗਤਿ ਵਿਚਿ ਹਉਮੈ ਅੰਦਰਿ ਜਲੈ ਲੁਕਾਈ।

ਕੋਇ ਨ ਕਿਸੈ ਪੂਜਦਾ ਉਚ ਨੀਚ ਸਭਿ ਗਤਿ ਬਿਸਰਾਈ।

ਭਏ ਬਿਅਦਲੀ ਪਾਤਸਾਹ ਕਲਿ ਕਾਤੀ ਉਮਰਾਇ ਕਸਾਈ।

ਰਹਿਆ ਤਪਾਵਸੁ ਤ੍ਰਿਹੁ ਜੁਗੀ ਚਉਥੇ ਜੁਗਿ ਜੋ ਦੇਇ ਸੁ ਪਾਈ।

ਕਰਮ ਭ੍ਰਿਸਟਿ ਸਭਿ ਭਈ ਲੋਕਾਈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/7

The whole earth is deceived by Maya (illusion). All people of the iron age are gone astray. Hate has arisen in the world and burns inside hidden in vanity. No one worships anyone (Guru or Teacher). All feel confused about high and low acts. The kings have become heartless. Iron age is a murderer; the rulers have become butchers. All the (first) three ages stayed as an ascetic; in the fourth age (Kali jug) one gets what one has sown. The whole population has become corrupt in their actions.

At that time, were created the six systems of Philosophy, namely Nyaya system (logic) was started by a sage named Gautam; Jaimini invented Meemansa system of philosophy (ritualism), Vyas began Vedant (God is the only reality; the world is an illusion like a dream). Sankhya system (automatic evolution; no need of any Creator or God) was started by sage Kapil; Vaisheshak (atomic theory of the universe) was invented by Vaisheshak, while the sage Patanjali invented yoga

system. They created these (6 systems of philosophy) after a deep study of the Vedas, but real knowledge was missing in these. Only carrying on rituals became prevalent. In the absence of a perfect Guru, the doctrine of Soham Brahm (I am He or God) was hidden behind the veil of confusion. The study of the scriptures did not result in the attainment of the light of True knowledge because :

Without the True Guru the delusion can not be dispelled.

ਸਤਿਗੁਰ ਬਿਨਾ ਨ ਸਹਸਾ ਜਾਵੈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ - ਵਾਰ, 1/10

In the absence of a true (divine) Guru, doubt does not depart. In this way, the world lost its way in the dense darkness of vanity (sense of In-ness). One could not know as to which method should be followed, that would lead to God-realisation and one would meet God. Owing to the dull intellect and dull mode of thinking right action and doing one's duty could make no headway. Prayer, devotion, religious thought and acts were dismissed as false things. Economic, social and political conditions were completely confused. Man became totally confused. Even the prophets, preceptors, faquirs and apostles went on preaching their message, which made the public lost in the dense forest of ritualism.

In this iron age, the only thing that could save the people was the path of devotion (love of God) **“ਗੁਰਮੁਖਿ ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ”** (for men of God, there was repeating God's Name, Charity and holy bathing). In Kaliyug importance of the devotion through God's Name, is the only spiritual earning, that is acceptable to God. That is the only path to save man in the iron age. In these changed conditions, when the world got corrupted with sin, and different castes, communities and religions were at logger heads with each other. They were burning like the bamboos. The religious scriptures were run down (people were

speaking against them) and the world totally lost its way, in the darkness of ignorance. Now was the (crying) need of a True Guru.

ਸਤਿਗੁਰ ਬਾਝ ਨ ਬੁਝੀਐ ਜਿੱਚਰ ਧਰੇ ਨ ਗੁਰ ਅਵਤਾਰਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/17

There can be no true knowledge without a Guru of Truth. Nothing can avail, till there is an incarnation of God. In the absence of a perfect Satguru, humanity could find no spot of comfort. In this tempest of haume (vanity, ego) when all the creeds and their apostles and all religious were pushing humanity to be enmeshed in mutual discord and enmity, instead of giving them the correct lead in thinking at that time, ritualism and senseless argumentations became all important at that time, a terrible cry reached the abode of the Almighty. In response to that cry of humanity so says Bhai Gurdas, Guru Nanak the True Emperor was commissioned in the world and God sent him here with this mission.

“O Nanak, I am God the Almighty, you are Guru, the God. Go and distribute in the world the nectar of my Name, that can bring good to all. Hearing humanity’s cry of pain, God sent Guru Nanak unto the world :

ਸੁਣੀ ਪੁਕਾਰ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰ ਨਾਨਕ ਜਗ ਮਾਰਿੰ ਪਠਾਯਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/23

In the Bikrami Samvat 1526, corresponding to 1469 A.D. in the month of Kattak (October-November) on the full moon day, early in the morning, was born this prophet (messenger of God) in the village of Rai Bhoj’s Talwandi, of the parents Kalu Ji and mother Tripta Ji. Making a study of his entire life, we learn many lessons which help in enlightening Truth. His father Kaluji took him to the village teacher Gopal, to receive education. As per the custom of those days, his

father presented to the teacher a paraat (a large metal plate) full of shakkar (unrefined sugar) and a large length of cloth, with the request to make Nanak fully expert in studies. In his capacity as a student, he took his seat in the class. After a few days, when it was time to write some alphabets on his fatti (a wooden board) the teacher wrote on it the words of God's prayer - May God Onkar (ੴਕਾਰ) give us success. At this, Guru Nanak asked his teacher as to what letters he had written on the wooden board. The teacher was completely wonderstruck, because no pupil had ever put this question to him in the past. The teacher replied, Nanak, what have you got to do with these words? You learn the alphabet. When Nanak repeated this question a second time, the teacher to put him off said that he had written those words of auspiciousness for God for the success of their venture. Nanak asked, sir, have you seen this God Onkar? What is His form? Where does he dwell? The teacher could find no answer to these questions. Guru Nanak asked, what knowledge do you want to impart to me? The teacher replied, I seek to teach you the multiplication table, also short-cut formulas, so that you would become expert and able to calculate all accounts matters orally.

Hearing this talk about calculations, Guru Nanak said, Sir, Will these formulas which you are teaching me help, in the hereafter, when one's life would be in the grip of the agents of death and one breathes one's last, and when one would have to render account of all one's mistakes committed by one? Hearing such talk from the lovely small child, who looked the picture of love, the teacher was taken aback; and thought in his mind that here seems to have manifested some great soul. Such a one has no need of receiving any schooling, because, as says the yoga, such a person is a master of all lores and of all languages. Why should I not learn from this child, with all faith; those accountings of divine justice, that hang like the sword of damocles over

our head all our life? With all faith, the teacher said, Nanak Ji, these accounts that I teach enable a student to make calculations about the worldly bargains; and the education that I impart is to make the student wise for the worldly affairs. This learning does not accompany one in the after-life. The accountabilities (about one's good and bad deeds done in life) of which you are talking are beyond my comprehension. I have no knowledge of that (spiritual) learning; nor do I know what are its courses. Where is such a Guru, who can give that education, that can remove from our head the burden of those accounts (of punishments and rewards) that have accumulated through one's many lives. I look upon you as a perfect Guru, O Nanak, and implore you to teach me something about those (metaphysical) matters.

At that time, on hearing the teacher's words, Nanak got very serious and ordained thus. In this world, a man performs actions bound by personal ego and attachment. Pressed by the consideration of one's ego, man does good and evil actions, which stick to him forever. Their account is demanded after death. As a result of these actions one has to undergo sufferings or enjoy pleasures, in hell or in heaven. To cure this great disease of ego and attachment, these are to be burnt in the fire of God's Name and turned into black ink, just as the ash collected above the burning earthen lamp is turned into black ink by mixing it with gum etc.

In this way, you also make an ink by the (burning of) attachment and illusion. This also judges the difference between the eternal and the non-eternal of the True Faith. Also make a paper of the discriminating intellect. For writing on this (paper) you need the pen of love. Write on this the Name of God after consulting some God-realised Guru; write descriptions in praise of God's infinities. When after consulting a perfect Guru, you write this account, it will serve you as

an indicator in the life hereafter. It will not only help you in the post-death world, it will also bring you a lot of honour.

Burn worldly love and pound it into ink and turn thy intelligence into superior paper.

Make Lord's love thy pen, mind the scribe and write God's deliberation after consulting the Guru.

Pen down the praises of God's Name and continuously write that He has no end and limit.

O' Brother! learn how to write this account, so that where an account is called for, there thou mayest have a true mark.

Pause.

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ॥

ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ॥

ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥

ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ॥

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ॥ ਅੰਗ - 16

Writing this account will get one the honours of the hereafter; also the mind would always blossom with happiness and one would obtain all happinesses. To those persons, who have written this true account (in praises of God) will come true happiness in the future life. Hearing this preachings, the teacher made this appeal to Guru Ji, "kindly bestow your grace on me." Guru Nanak the True Emperor showered grace on him and made him confirmed in the love of God's Name and blessed him with the hymn :

The Lord who created the world, is the sole Master of all.

Profitable becomes their advent into this world, whose mind remains attached to Lord's service.

O man, O my foolish mind, why doest thou forget Him?

When thou shalt adjust thy account, my brother, then alone thou

shalt be deemed educated. Pause.

The Primal Lord is the Giver and He alone is true.

No account is left due from the Guruward, who understands the Lord through these letters.

Sing thou the praise of Him, whose limit cannot be found.

They, who perform service and practise truth, obtain the fruit.

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ
ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ॥
ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨ ਕਾ ਲਾਗਾ
ਆਇਆ ਤਿਨ ਕਾ ਸਫਲੁ ਭਇਆ॥
ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੁੜ ਮਨਾ॥
ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ॥
ਈਵੜੀ ਆਇ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ॥
ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੋ ਗੁਰਮੁਖਿ ਬੁਝੈ
ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨ ਹੋਈ॥
ਉੜੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ॥
ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨੀ ਸਚੁ ਕਮਾਇਆ॥

ਅੰਗ - 432

Thus the Guru put on the spiritual meaning on each letter and taught it to his teacher, who was completely taken aback. He had the feeling of the Guru for Guru Nanak and thus he made his life achieve its true purpose. He bent his head at the Guru's feet and submitted.

Oh! you are the most ancient of all eternal, you are a perfect person. You do what comes in your mind. He made this prayer at the feet of Guru Nanak, 'O you who are the primeval, you are the eternal. You should shower your mercy on this slave, and shatter off all the chains of births, deaths and rebirths of mine.

In the same way, he was sent to Mullah (Muslim teacher) to receive instruction in Persian. There too he wrote an edict to throw

light on the purpose of life for the Molvi.

Hearing these life-stories of the Gurus, doubts arise in some weak-minded persons, also in the minds of the thinking individuals feeling that they have reached their excellence, after reading many books, how can it be possible that Guru Nanak, a small child, without any deep studies of worldly learnings got all this knowledge? What intellect enabled him to compose the poetry of the great Bani? This great question of theirs seems to be correct from their viewpoint, but they lack internal knowledge, due to their lack of spiritual understanding. The ascetics instinctively gain the knowledge of yoga and all its practices, and of all languages of the world without reading any books on the subject. In today's time, I have known and recognised from a near view two such ascetics, who are experts in all the lores of yoga. They are Swami Ram Ji and Dr. Ved Bharti Ji (D. Lit.) They both are best experts of all yoga lores. Swami Ved Bharati clarified in one of his lectures in Ratwara Sahib that when he went to Holland to qualify for Ph. D. in yoga they raised the objection that he (Swami) did not know the Dutch language (language of Holland). Swami Ji said, give me just seven days for this. At the end of seven days, he was master of that (foreign) language. They gave him permission and he did his Ph. D. from that very university. According to the statement of Dr. Ved Bharati and Dr. Swami Ram, apart from them, there are eight other ascetics, in India, who by their power of yoga have acquired knowledge in all spheres and who can speak any language and can also deliver a lecture in any language.

For this reason, Guru Nanak the True Emperor, who was the master of all the arts, (from birth) had absolutely no need to study any subject or any language. Wherever he went during his (foreign) wanderings, he preached his values and fundamentals of spiritualism in

the language of the local people. For us, he preserved his teachings in the language of Guru Granth Sahib, for our welfare. He had the knowledge of all the languages of the world. To what college did Kabir Sahib go for education. Even the best scholars find it very difficult to comprehend his Bani. Guru Nanak termed characterless scholars as fools, because they could not establish control over their demoniac nature. He rejected the learning of non-spiritual scholars as earning poison and distributing poison (false philosophy).

Guru Nanak reared buffaloes. The Eternal serpent stood above his head, providing shade with its head. When he stood under the trees, their shadow (over him) did not get shortened. These were not miracles. These were natural wonders of the manifestation of the internal Nam (of God).

I can give the example of Bibi Ranjit Kaur (the writer's wife). Her father when in the frenzy of prayers, was so filled with energy with such a great force that he rose and touched the ceiling. When he came down to the ground, then for full 6 hours, light rays were emitted from his body, with the result that the entire audience began to feel spiritual tremours. Bhai Sahib Bhai Randhir Singh in his book Rangale Sajjan (realised noble men) writes how when the Saint Bhai Hira Singh lifted any load over his head; that load did not touch his head, but remained hovering at the height of one span above his head. This was no miracle. This was a manifestation of the power of Nam, in one who had devoted his whole life to the practice of Nam. When he touched anyone with his hand such a great flow of energy emerged from his hand that the man touched began to roll on the ground unconscious. Similarly such incidents in the life of true King Guru Nanak - the trees used to extend prolonged shade over where he sat or the eternal serpent drew shade on his head with its hood; when he

grazed his buffaloes and his cattle grazed the whole field, the field became fresh and whole again in no time - these were not miracles in the life of Guru Nanak; those were the ideas rising in the heart of that perfect saint taking concrete shape (what he wished, that became a harsh reality). Just as one thought (wish) of Waheguru can create the spread of the whole creation, similarly the idea (wish) arising out of the heart of a person, whose life means God's Name; in fact one who has become one with that Nam, his natural wish that the farmer's field (grazed by Guru's cattle) should become fresh and whole again is the wonderful art of the Light of Truth.

Guru Nanak was confined to bed, lying silent. A hakim (an indigenous physician) was summoned. He sought to diagnose the ailment of Guru Nanak. Guru Nanak Ji smiled and questioned, Vaid Ji, what are you looking for? He replied, dear Nanak, I want to find out the nature of your illness. The True Emperor (Nanak) said, dear physician, you yourself are suffering from illness (you are yourself a patient). The whole world, which has broken away from Nam is a patient. Since you have no knowledge of this illness, you all are suffering. A successful physician is one, who can correctly diagnose the disease and prescribe the right cure. The Vaid, with full faith, made this prayer to True King Guru Nanak, "Kindly tell me how I, along with the whole world, am a diseased person. I am feeling myself to be in perfect health." At this, Guru Maharaj ordained thus, leaving aside a few diseases, diseases start in the mind. When the mind is diseased, the body too gets diseased. First of all there is the serious disease named Vanity (I-ness). It is called the leprosy of the mind. That ailment has fallen to the lot of man.

The Fifth Guru Nanak Dev, the True Emperor of the world, has ordained thus, giving details of this illness of I-ness (haumein) :

The disease of pride has humbled the man.
The disease of lust overwhelms the elephants.
Through the disease of seeing, the moth is burnt to death.
Through the disease of bell's note, the deer is ruined.
All those, that are seen; they, they are disease-stricken.
It is only my True Guru, united with God, who is free from the
disease. pause.

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ॥ ਕਾਮ ਰੋਗਿ ਮੇਗਲੁ ਬਸਿ ਲੀਨਾ॥
ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ॥ ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ॥
ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰ ਜੋਗੀ॥

ਅੰਗ - 432

Man caught in the disease of I-ness keeps on in the circle of the births and deaths. He eats the pleasant and unpleasant fruit of his good and bad actions. Caught in the duality of the joys and sorrows, he cannot get relief from the circle of the births and deaths. Since the time immemorial, he is caught in the web of haume (I-ness). Since his experience is defiled by this disease he sees the Perfect Eternity in three (different) forms - one, the Form of God, two the being self and three, the world (they are all one, though he seems to regard them as three separate realities). He is suffering troubles, because he has broken away from the Eternal Power of the Perfect Name (of God). Since time immemorial this disease is clinging to man. He has forgotten his reality and regards himself only as the body, which is untrue in the three timings (past, present and future). The person is drowning in the well of intense darkness and is thus permanently in trouble. Except the saint, all the persons are suffering from this disease. This disease can't be cured, either by giving charities, or by visiting holy places of pilgrimage, or by performing austerities which torture one's body or by reading holy books, or by the study of Vedas or other scriptures.

Rather it adds to one's dirtiness (sins) and one's ignorance increases.

The second terrible illness, which is born of haume (I-ness) is the birth of delusion, regarding oneself, regarding God and regarding the world. This is called ignorance, as is the Commandment -

Spiritual ignorance is diffused amidst all, and the doubt is Thine doing, O Lord.

Having created doubt, Thou Thyself strayest the men and they, on whom is Thine grace, them the Guru meets.

ਛਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ ਭਰਮੁ ਹੋਆ॥

ਭਰਮੁ ਉਪਾਇ ਭੁਲਾਈਅਨੁ ਆਪੇ

ਤੇਰਾ ਕਰਮੁ ਹੋਆ ਤਿਨ ਗੁਰੂ ਮਿਲਿਆ॥

ਅੰਗ - 433

Because of this illusion, a person does not have firm faith in (the doctrine of) soham (I am He; I am no other than God). He looks upon himself as a miserable being (not God Who is all bliss) and remains wandering in the experiences of joys and sorrows since the time unlimited.

The third great disease is called the T. B. of the mind. This is the ailment of lust for more and more enjoyments in which barring a few persons, all the educated persons, all practitioners of religious rituals, all contractors of the religions, also the so-called intellectuals - all of them are burning. Being under the influence of ignorance and burning in the fire of the thirst of pleasures, they go on having intense desire to amass more and more of wealth and they go on suffering through a succession of births. It is ordained by Gurbani thus :

The thirst (desire) of only a few is quenched (stilled). Pause.

Man amasses millions and lacs of millions but restrains not his mind

He longs for more and more.

ਤਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ॥
ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕੋਰੇ ਮਨੁ ਨ ਹੋਰੇ॥
ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ॥

ਅੰਗ - 213

This is compared to the T.B. of the mind. Even more terrible than this is the disease of mongering. It is like the disease of vomiting. The nature of a slanderer is to censure others at all times. Knowing full well, that this habit of scandal-mongering can have disastrous results even then this person remains engrossed in talking ill of others. He goes on indulging in censuring the saints, great souls, without any rhyme or reason. A slanderer cleans others defects like cleaning of urine and excreta with his own hands. Such a slanderer may do good deeds, like digging wells (to provide water to the thirsty), he may dug tanks (for peoples service), he may donate land (for charitable purposes) like as for housing prayer-halls, to open a hospital or to open a school, he may do countless acts of virtue and charity. But if after performing all these good acts, he once indulges in slandering, then all his good acts come to naught. If we take millions and billions of figures and multiply them by hundreds of good deeds, but if in the end we multiply that big figure by zero then whole thing turns into zero.

If he bathes at sixty-eight places of pilgrimage,
If he worships the twelve shivlingam stones and if he dedicates
a well and a tank,
But if he slanders the saints then all goes in vain.

ਜੇ ਓਹੁ ਅਠਸਠਿ ਤੀਰਥ ਨਾਵੈ॥
ਜੇ ਓਹੁ ਦੁਆਦਸ ਸਿਲਾ ਪੂਜਾਵੈ॥
ਜੇ ਓਹੁ ਕੂਪ ਤਟਾ ਦੇਵਾਵੈ॥
ਕਰੈ ਨਿੰਦ ਸਭ ਬਿਰਥਾ ਜਾਵੈ॥

ਅੰਗ - 875

Similarly there are other mental diseases like carrying tales and jealousy. These are very dangerous germs in the mind, namely five

thieves - lust, anger, greed, illusion and vanity; five dacoits named power, wealth, beauty, caste and youth; also five subjects of enjoyment that is sound, touch, shape, sentiment and smell - these she-demons of hope and ambition take charge of the mind.

Guru Nanak Dev said, "O Vaid! the whole world is troubled by these diseases. The only persons who are free from these diseases are the Satguru (True Guru), perfect great men, apostles and knowers of Brahm and the Eternal. Hearing these words (of Guru Nanak Dev), the physician with full faith, bent at the feet of the Guru, enquired thus, 'O divine Guru, you are the manifest form of God in this body; your mission is to do the welfare (of the people). Kindly tell me the medicine to cure these ailments. Guru Maharaj said that Waheguru who has created the universe, has also established the cure of these diseases in that body itself. That remedy is the Name of God, about which there is this commandment in the Gurbani :

He to whom Thou appliest the medicine of Thy Name, O Lord, is cured of his pain and sorrow in an instant.

He, who within his mind, loves the medicine of God's Name, is not infested by disease even in his dream.

The medicine of God's Name is in every heart, O brother.

Except the Perfect Guru, no one knows the method to prepare it.

When the Perfect Guru administers the medicine after giving the directions, then, man sickens not again, O Nanak.

**ਲਲਾ ਲਾਵਉ ਅਉਖਧ ਜਾਹੂ॥ ਦੂਖ ਦਰਦ ਤਿਹ ਮਿਟਹਿ ਖਿਨਾਹੂ॥
ਨਾਮ ਅਉਖਧੁ ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ॥ ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ॥
ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ॥ ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ॥
ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ॥ ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੂਖ ਨ ਥੀਆ॥**

ਅੰਗ - 259

The Vaid made this submission at the feet of Guru Nanak, the

True Emperor of the world, saying : kindly bless me with this cure. So that I may attain perfect (spiritual) health and live without any disease; so that I may be able to achieve the supreme goal of life. Guru Maharaj took mercy on him and made him realise God Himself and made him a denizen of the sphere of God's Name. Thus we learn great lessons from the little incidents in the life of Guru Nanak Dev the True King. Says the Gurbani :

Sing the praise of the Lord, O friendly saints, with alertness and single-mindedness.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥

ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥

ਅੰਗ - 295

So long as one does not do the jap of the Name of Waheguru, with all attention and with the complete concentration of mind, till then the absence of our mind does not let our prayer and our devotion to be accepted by God. Guru Nanak Dev the True Emperor, coming out of Bein river, gives this message to the world :

The Guru thus commanded -

There is no Hindu, no Musalman in this world. Both of them have acquired false designations (Humanity is one).

On hearing this talk, the Nawab (Daulat Khan) called on Guru Ji and enquired about it. In reply Guru Maharaj said that neither of the two was acting according to his principles. Nawab Daulat Khan invited Guru Maharaj to join him in rendering Namaz (Muslim prayer) in the mosque. Guru Maharaj did go to the mosque but did not take part in the Namaz. After the Namaz, both the Nawab and Qazi (Muslim judge) enquired of Guru Ji, why he had not joined them in Namaz? Guru Ji said, Nawab Daulat Khan; at the time of Namaz your mind had left your body and was busy buying horses in Kandhar. Looking towards the Qazi, Guru Maharaj said, 'Your mind was in your

home, where it was trying to save your she-calf from falling into the pit. You were trying to stop her. With whom could I join to offer Namaz? He enquired of Guru Ji why the mind does not remain concentrated on Namaz. Guru Ji replied, the mind is like the mercury, which is ever restless under the influence of the desires. Till it is yoked to the Guru's Shabad, it can never become steady. When the Shabad given by a God-realised Guru enters every fibre of one's being and the mind is submerged in that nectar, then it can wander nowhere. The prayer offered when the mind is absent, is not acceptable to God. On the entreaty of the Nawab, Guru Maharaj blessed him with the gift of Nam and made him enter the sphere of God's Name.

Guru Nanak, the True Emperor, wandered in the world, as far as there were habitations, teaching the ideology of the Eternal and guided numberless seekers, apostles, faquirs (wandering monks), saints and great souls, who had been stuck up in the midway, on to the path of Truth. Later Guru Maharaj went to Smeru Mountain, where lived eighty four realised souls like Guru Gorakh Nath, who with the power of breath, control, were making their life spans longer and longer. They were demonstrating their powers to the public. When Guru Maharaj met them, they talked to him about their achievements of Hath Yoga and made an attempt to bring Guru Ji within their own panth (creed). They handed over a skull to True King Guru Nanak and told him to bring water from the tank that was beneath. Guru Maharaj found that in place of water that tank contained gems, jewels, rubies and other precious stones that were flickering with their light and enrapturing the mind. Seeing water turned into precious stones did not make any impression on Guru Ji's mind. Rather he felt pity on these Siddhas at their power to create miracles. Gorakh Nath said, O Nanak see what miracles are we enabled to perform, through our practice of Hath Yoga.

We, through our practices of dhoti, neti, basti, tratak and kapalbhati (these are different exercises of their yoga) are able to achieve very great success and powers. Through the power of yoga, by the control of breathing, we can remove back the Bhujang Nadi from Muladhar Chakkar and awaken the Kundalini Nadi (another source of power in the body). When Kundalini is awakened, we acquire the power to see all three worlds - past, present and future. We can see the secret plays of the gods and goddesses. There is no entity in the sky or on earth that can cross our divine vision. We can pierce through the six Chakkars (circles) and can enter the lotus of sahasrar (a thousand petals); and can achieve many wealths and miracle making powers. Thus we pass our life. We drink the internal nectar and stay in bliss. You have seen how with one power of our will, we were able to change the water of the tank into gems, diamonds and rubies. No one can tell the value of these precious stones.

At that time, Guru Nanak termed these miracle-making powers as the child play, because godly men do not need such powers. All that is the form of Maya (illusion), cannot break the final wall of vanity which separates us from Waheguru. The True King Guru Nanak cast a glance at that tank and all the illusion of precious stones created there by Gorakh Nath vanished into thin air (water looked as water, not that make believe of gems and diamonds). Gorakh Nath saw that the True King Guru Nanak was some extraordinary prophet and there were discussions in detail between the two. Guru Nanak, the True Emperor of the World, said that in the iron age, the jap (repetition) of God's Name is the only way to spiritual welfare. No other method can reach up to the height of the practice of the Nam. God's Nam, got in initiation from an efficient Guru fructifies. And when that Nam has taken a firm abode in the devotee's heart, then all the wealths and miracle-making powers run after him.

In the same strain, Guru Maharaj when he went to Mecca clarified that people wrongly supposed that God lives only in Mecca. He showed a miracle there. He lay down with his legs pointing towards the holy place in Mecca. In the morning, a manager named Jiwan came there and kicked the Guru and demanded why the Guru was sleeping with his feet pointing towards the House of God? Guru Nanak replied that he did not know that God lives only in the sanctum of Mecca. You may lift my legs and place them in any position where God is not. He caught Guru Nanak's legs and rotated them. As soon as he touched the Guru's feet, he got true knowledge inside him with the Guru's touch. He was wonderstruck to see that in which ever direction he moved the Guru's legs Kaaba appeared to be there.

Their mistaken belief was that God lives only in this temple of Kaaba. Their second wrong belief was that Islam is the only religion superior to all others. Baba Ji said that you consider Mecca and Madina to be the exclusive abode of God. The fact is that God is present in every place and in everything. Temples and mosques are the places for worship. They are worthy of honour. God is the Master of the crores of universes; he is innate in the innumerable indivisible lights (and persons). He is Omnipresent. God has no special relationship with any temple or with any one religion.

Baba reached Baghdad in the worship of God. There he had long dialogue with the prophet Dastgir. He explained that no one can judge the extent of the nature of Waheguru. It is baseless to say that there is nothing beyond the seven skies and seven nether worlds. The Guru showed to the Peer's son lakhs of skies, lakhs of nether worlds.

Guru Nanak Maharaj conquered the whole world as has been described by Bhai Gurdas Ji said :

Subjugating all the nine divisions of earth he established the

cycle of satinam, the true name.

All the gods, demons, raksasas, daitys, Chaitragupt at all bowed at his feet.

Indra and his nymphs sang auspicious songs. The world filled with joy because Guru Nanak came to give deliverance to the kaliyug.

He made Hindu-Muslim humble and suppliant.

In the future time, Guru Nanak the True Emperor established a satsang organisation at Kartarpur and transferred his own light into the body of Guru Angad, for the running of the Panth :

The same is the Divine Light and same the life department. The King (Nanak) has again merely changed his body.

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

ਅੰਗ - 966

In other words, Guru Nanak the True Emperor changed his shape and manifested himself in the body of Guru Angad. When meditating on the Bani of Guru Nanak, the thinking seekers gains the knowledge, namely that the whole world is the manifestation of only One Onkar, in which Maya (illusion) too is created by Him, also the human self has been created by Him too, only One God assuming different shapes and hues is manifestly repeating His Own glories. Here comes true the old adage : God is the only reality, there is none other. He expounded this fundamental philosophy. There is the Commandment :

Thou, of Thyself art the tablet, O Lord, of Thyself the pen and Thou art also the writing thereon.

Speak thou of the One Lord, O Nanak. Why should there be a second?

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥

ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੁਜਾ ਕਾਰੇ ਕੁ ॥

ਅੰਗ - 129

In Sri Asa di Vaar, the Great Guru says :

The Lord, of Himself created His ownself and assumed He Himself the Name.

Secondly He made the creation and seated therein, He beholds it with delight.

Thou Thyself art the Donor and Creator and being pleased, Thou bestoweth and showest mercy.

Thou art the Knower of all and Thou givest and takest life with a word.

Abiding within, Thou beholdest Thy creation with delight.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ॥

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

ਅੰਗ - 463

The Fifth Guru has further elaborated this idea thus :

Searching, searching and searching, ultimately the mortal succeeds.

By Guru's grace, he comes to know the whole reality.

When I look, then I see God at the root of all the things.

Nanak, He Himself is minute and Himself great.

ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੁਝਿਆ॥

ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ॥

ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ ਅਸਬੁਲੁ॥

ਅੰਗ - 281

In the same manner, the Tenth Master has recognised God as complete in all shapes and forms and has sung His praises accordingly in Akal Ustati. In this world, Waheguru having expanded Himself into many shapes, though seemingly countless, is only One. According to

the Divine Guru, the Tenth Master :

He is One, appears in many forms.

He has Himself created numerous shapes.

This creation is His play.

After the play He is again One.

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ॥ ਜਾਪੁ ਸਾਹਿਬ

Guru Nanak's preaching is neither fully in consonance with the 6 systems of philosophy (Sankhya Nyaya, Meemansa, Vaishishik Yoga and Vedanta) nor is it different from them. So long as the search for Truth is concerned, it can't be falsified, for ultimately Truth is Truth. But Guru Ji's teachings go some steps forward. Going as far as their reach (of the six scriptures) Guru Maharaj has further elaborated the path of love and devotion and of the jap of God's Name and thrown light on the path of reaching the final goal. This is his Commandment :

O, the Darkage has now arrived.

Sow, sow thou the one Lord's Name.

No, it is not the season for other planting.

Wander and stray thou not in doubt.

ਅਬ ਕਲੁ ਆਇਓ ਰੇ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ॥

ਅਨ ਰੂਤਿ ਨਾਹੀ ਨਾਹੀ॥ ਮਤੁ ਭਰਮਿ ਭੁਲਹੁ ਭੁਲਹੁ॥

ਅੰਗ - 1185

Guru Maharaj gave to the whole creation the message of Advait (Not Two; there is only one Reality). He also explained that the flights of the intellect cannot reach up to the heights of Godliness because in the highest limits of nature, the wings of the intellect get clipped and the wingless intellect keeps diving aimlessly, like the kite, of which the connecting string has been cut. The path that Guru Maharaj taught of

merging with God and becoming one with Him is having unshakable faith in a True Guru, having the initiation of Nam from that Guru, also learning the Bani, perseverance and service of the people. A capable Guru's glance, full of grace, can destroy Haumai (vanity or idea of I-ness), and its concomitants are totally gone, one is able to recognise one's true self (that he is no other than God); that he is in reality only the Soul (which is the form of God and not the body. By the Grace of the Guru, self and the Universal Self then merge and this self reaches state of Soham (I am He; I am God) and himself becomes one with God. In this world, there is no second reality (God is the only reality, all else is Maya or illusion). All the happenings are taking place, according to the Will (Order) of God. This self through ignorance taking to self-pride and attachment, gets enmeshed in the net of his actions, keeps on wandering aimlessly and suffering. So long as he does not meet with a really Godly Guru, there can be no emancipation for him.

The True Emperor Guru Nanak's birthday is being widely celebrated by countless men of religion, by each in his own way. But the best way of celebration is to draw out Guru's teachings from the Guru Granth Sahib - just as swan draws out pearls from water of Maansarovar and propagate them among the people, so that by having the knowledge of true fundamentals, they may be able to achieve the supreme purpose of their life.

Sri 108 Sant Attar Singh Ji Reru Sahib

Sant Waryam Singh Ji

Waheguru created the creation out of his own free will. Countless great men, scientists and intellectuals have tried to explain it, but Waheguru Ji alone knows for what purpose the world was created. There is the commandment of Guru Maharaj thus :

For the sake of the Saints, the Lord has installed the three worlds.

He who comprehends his ownself comes to know the Reality

ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ॥

ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ॥

ਅੰਗ - 224

For the flowering of the Saints this world of countless kinds and colours of human beings was created. Innumerable living beings, such as the gods and the demons, human beings, ghosts and spirits, also limitless undeveloped classes were created. Out of all these classes human beings were given the pride place and man was designated as the lord of the creation, because this is the only birth in which one can attain God - the Creator and the Master. In this human race there are men of varying natures, which can be divided into various categories such as Pamar (**ਪਾਮਰ**), lowest beings), Bhogi (**ਭੋਗੀ**), those given to sensual enjoyments) and seekers (**ਜਗਿਆਸੂ**) and realised souls (**ਮੁਕਤਿ ਆਤਮਾਵਾਂ**). The pamar and the bhogis live at the level of flesh and blood; they live their life operating within the circle of the mind. After having suffered for their past actions, they once again enmesh themselves in the web of new actions and thus they go on making rounds of the new births, to undergo the fruits of their actions. This process of these beings goes on forever. This class has neither any faith in the Maker of the universe, nor do they get any respite from

the physical enjoyments. Their goal is to amass wealth, to gain power, by means fair or foul. Their whole life is passed in practising enmities, opposition, sex, anger, illusion, pride, jealousy, hatred and censuring others. Since they have no inclination for the service of others, for remembering God, or for doing good acts, they generally waste their life uselessly. Since their mental state and their intelligence resembles that of the animals, they are no better than the animals themselves.

The other category is the best and is termed as seekers. In them there is the awakening of the consciousness to find out the purpose of life : have we got this life only for eating and drinking, for play and for practising enmity and opposition, or is there any higher purpose of this life?

In order to teach wisdom and awareness, God has created the saints. God sends these self-realised souls, at different times to banish darkness from the world. They confer true knowledge on the whole world, by means of their life of light. They have always been showing the path of riddance from suffering. They act their part in the play of life and set their example, before the world. It is the Grace of God, that He manifested such saints in order to show the right path to His own created beings. Their exalted messages are eternal (timeless), the truth of their statements is immortal. By meditating on their thoughts, one is able to discover the path of supreme bliss. For the uplift of humanity, there have been created in the world, men of God, sacred spots, places of pilgrimage and other sacred centres. At these places, men of true knowledge come and show the right path to people. There is also the second king of men of God-saints, great souls, apostles and wandering monks, who in the guise of the sadhus travel from place to place and bestow on the ignorant folks, who have forgotten their way, the knowledge of the path of Truth and how to be united with

their God.

One among such exalted saints is the great soul, Sant Attar Singh Ji of Reru Sahib. He was born in 1867 A.D., in the month of March, in the Loppon village in Ludhiana district. At that time, Baba Ram Singh, the world-famous great chief of the Namdhari sect was very popular in this area.

The residents of Lopon village too were fully impressed by his knowledge of Gurbani. He also created a lasting impression on Baba Takhat Singh, by influencing him with the Guru's ideology of God's Nam and Bani. It was in this religious atmosphere that Sant Attar Singh of Reru Sahib was reared. At the age of five he was sent to receive instruction in Punjabi from the Granthi of the town, Bhai Gurmukh Singh Ji, who was a devotee of Guru's faith. In those days, the priests who served in the Gurdwaras, used to be far superior to the saints of today, in life's virtues, in adopting the way of Guru's teachings and in possessing complete faith in their religion. They did not accept any money for reciting the Holy granth; they had no interest in their hearts for money matters. They were true men of Gurus, the true servants of the Gurus' house.

Impressed by their way of life the Sikh faith flourished in the countryside. This child (Attar Singh) received knowledge from such men of the Gurus. He used to get up at 2.30 A.M. in the early dawn. At that time, he made readings of the Holy scripture, he devoted time in the remembrance of God, he contemplated on the Bani. From his teacher, he learnt the way of life and used to practise that. His father commanded respectability in the area, being a Numberdar and Sufaidposh (two titles during the British rule). When he had leisure from the programme of studies, he sought to have practical experience of the Bani that he had studied. He sat under the shade of the trees,

closed his eyes and used to enjoy internal bliss, like the ascetics. When he was 18, he was inspired by the patriotic sentiments to serve his motherland. He was recruited in Platoon No. 36, which had produced some outstanding saints. That platoon was the pride of the Sikhs. It was June 8, 1887 and he was twenty years of age. His handsome physique, well-filled height, broad chest and fortunate forehead attracted all, who saw him.

Baba Karam Singh of Hoti Mardan - a very honourable soul used to reside very near to him. This young man at that time was posted in Noshehra cantonment. The Sikh soldiers used to go to Hoti Mardan to have the darshan of Baba Karam Singh and many Sikh soldiers whose life was influenced by Baba Ji got into the habit of getting up at dawn and engaging themselves in prayer. When Attar Singh met Baba Karam Singh face to face, he saluted him by laying prostrate before him, with the greatest earnestness. When his forehead touched the feet of Baba Ji he felt a strong electric current thrill in every fibre of his body. He was completely influenced by the programme of other worldliness (indifference to the world, offering complete devotion to God). The Saint made him get up & said 'Get up dear brother. Meet the holy congregation and restrain your feeling of love. Sant Ji patted him on his forehead and on his back. Baba Attar Singh made this petition from the deepest recesses of his consciousness. "Baba Ji, shower your grace on me, so that my human birth achieves its true purpose". The great man (Baba Ji) said, "Atar Singh, the mission of your life with which Guru Kalgidhar Maharaj, the Tenth Master blessed you, has been lying safe as a trust with me. Now spread your cloth to receive your due and take care of it. You yourself practice spirituality and spread it (the Guru's Message) in the world.

After meeting Baba Karam Singh of Hoti Mardan, his life was

completely changed. At all times, he went on doing the jap of Gur Mantar by his tongue, and in his body, it flowed nonstop in his life; it went from his tongue to his breath, from his breath to the unspoken speech and from the silent speech into his heart, from the eternal speech passing through the navel and entering the Agya Chakkar via sphere of the limitless sound and the passing through the thousand-petalled lotus (top of the head) entered the tenth gate (ਦਸਮ ਦੁਆਰ). He heard the harmonies of Nam from all nature, as is the Commandment of Guru Maharaj :

Whatever the deer, the fish and the birds utter; without God they speak not of another.

ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੂ
ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਰ॥ ਅੰਗ - 1265

Even getting more fine than this, he saw the perfection of the Nam from the insensate objects of the entire nature :

The earth, nether-world and firmament, O my soul, all meditate on the Lord Master's Name.

ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਸਭ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ॥ ਅੰਗ - 540

He began to feel such consciousness and with nonstop concentration, he reached that state, about which the Gurbani ordains as under :

They, who remember God, become like God and the playful and sportive Lord meets them.

ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ ਹੋਏ
ਹਰਿ ਮਿਲਿਆ ਕੇਲ ਕੇਲਾਲੀ॥ ਅੰਗ - 667

When one successfully achieves such a state, one gets the right to instruct others to the method of Nam-Simran. Guru Maharaj ordains

thus, intimating us about the honour of that Gursikh :

Servant Nanak asks for the dust of the feet of that Sikh of the Guru, who himself contemplates on God's Name and makes others contemplate thereon.

**ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥**

ਅੰਗ - 306

Thus making spiritual practices he retired from the army at the age of forty and reached the abode of Reru Sahib. Here stood the holy land of Reru, which stands there, keeping alive the remembrance of Guru Kalgidhar, the True Emperor. It was waiting for some realised soul, who with his own hands should discover this holy spot and who should thereby immortalise the memory of the Tenth Master.

When it was time for him to take leave of Baba Karam Singh Ji, the great saint said, "Go and yoke the plough; go on doing service of the Guru's household all your life and in your inner mind, the jap of the Guru will also go on in your inner consciousness for all time. You are blessed with the service of the Guru's mission. Thus he began this career of service with effect from the 18th October, 1907. To finance his own maintenance, he had his pension from the army.

His was the life of service and of remembering God. Miracles and riches and successes and many other powers were extremely anxious to serve him as his maids, but he did not even cast a glance on them. The fame of his dedication in the service of the Guru's cause, like a strong scent spread far and wide; it spread among the rich and the poor, among the palaces of kings and the queens. The Maharaja of Patiala came to have his darshan in Cognito. At that time, he had returned after the ploughing field. Just then, he began to cut the fodder for the animals with the cutter with his own hands, which were all besmeared with dust and dirt. The Maharaja of Patiala thought that

some servant wrapping a shawl around him was cutting the fodder for his bullocks with his own hands. He was much impressed with his face that was glowing radiant. To remove the doubt of his mind he enquired thus, "I have come from afar to have the darshan of Sant Ji. Kindly tell me when and at what place can I meet him." At this the great saint signalled the Maharaja to take his seat on a bed nearby and with extreme humility he said, you have come from a long distance. Do have the food in the langar (community kitchen) before you go to see the saint.

If you wish the food can be served here itself. Pointing towards a room, he said, kindly wait a little. The saint whom you have come to meet will be here soon. After finishing his work, he washed his feet & hands. When he was proceeding towards that room, a servant informed the Maharaja that the saint was coming. The Maharaja was wonderstruck to see that while the saint was cutting fodder for the cattle, he (Maharaja) was sitting on the bed. He fell at the feet of the saint and made this submission with the greatest love, dedication and with all earnestness, 'Honoured sir, I have committed a big blunder; namely I made the mistake of sitting on the bed. Today really I am face to face with a God-realised person. He revealed his identity and with full faith, he heard the words of the saint and after getting his blessings, he departed.

The fragrance of his fame reached Baba Partap Singh Maharaj of Bhaini Sahib. He along with the sangat of Namdhari sect came to meet the saint, reciting the words of Gurbani all the way. At that time, the saint was sitting in the congregation, wrapping himself in a sheet and was in inner contemplation. Just then, the great man Baba Partap Singh was reciting these lines -

ਭਾਗ ਜਾਗੋ ਅਜ ਸਾਡੇ ਭਾਗ ਜਾਗੋ, ਗੁਰਾਂ ਨੇ ਸੰਤ ਮਿਲਾਏ।

When this Shabad (holy words) was completed, then the old ladies from the sangat who had come with him from Bhaini Sahib, passed their hand on the sant's back and gave their benedictions thus - Dear son. Blessed are you, the son of the Guru. We feel blessed with meeting you.

These ladies, the two holy mothers were the incarnations of dharam, cool-hearted, simply dressed, their sweet words, noble nature, they at all times did service of others with their own hands. They were the honourable visible embodiments of the goddesses.

He often used to go on a pilgrimage to visit Saidhu Sahib where in the Lunda river the body of Sant Baba Karam Singh had been immersed. Here religious folk used to worship Sant Attar Singh, taking him to be the incarnation of Baba Karam Singh. People got fulfilment of their wishes by receiving his blessings. During his pilgrimage to Saidhu Sahib, he used to rest at night at the edge of the well of a Pathan, named Ajim Khan. He was a rich Pathan & was devoted to Saint Ji. He had a friend named Nijula Khan, the Nambardar of the area who was a well-known Rais (rich man) and also a military pensioner. He had three wives, but in the absence of a child, his house was covered with darkness. This man heard about the glory of the great Saint from Azim Khan (his friend). Azim Khan told his friend that this divine faquir, who is a true lover (of God), and true disciple of Guru Nanak sits in the contemplation of God throughout the night at the edge of his well. The fraternity of Guru Nanak is said to be a house that can confer great blessings. A Musalman like Mardana became his supreme disciple and spent his whole life, singing the praises of the Guru & God. I have heard the story even upto this extent, that when Guru Nanak left the world, both the Hindus and the Musalmans considered him to be one them (each); the Hindus owned him, the Muslims said, he is

one of us (Muslims). In order to put an end to this dispute, that great prophet (Guru Nanak) made his body disappear. Sant Attar Singh is also one in the tradition of Guru Nanak. I am hundred percent sure that house (of Sant Attar Singh) will fulfil your wishes. Nijala Khan was mortally afraid of the Muslim Holy Writ. In spite of that, greatly pressed by his need (to beget a son), he stood with folded hands before the great Saint (Sant Attar Singh) at 11 o'clock in the darkness of night (lest anyone should see him doing this). He submitted, most respected Saint! you are the beloved of God and are the disciple of Guru Nanak, the Prophet of all Prophets. At his door, no supplicant has ever returned with his wish unfulfilled. I have come to your court to beg the gift of a son. O you helper of the poor, I have large lands. I am getting handsome military pension. I have three wives, but in the absence of a son, I feel no ties with the world. You have the capacity to turn the dry ones into green. Two of my wives have gone to God (died). When Sant Ji enquired about his age, he replied, it is 90 years. Two of my wives have died and three are still living. The great man (Sant Attar Singh) closed his eyes (to see the future) and pronounced thus; Khan Sahib God Almighty has showered his blessings on you. Next year, a son would be playing in the lap of your eldest wife. But you should look at the Hindus and the Musalmans with an equal eye. Run a larger (community kitchen) in your house. Regularly say your prayers five times in a day. God will surely fulfil your desire. Next year, that Pathan was blessed with a son. As a thanksgiving he came to Sant Ji, along with a band and accompanied by his fraternity.

At dawn, the Sant after taking his bath, sat at the edge of a thatched cottage, in solitude, immersed in the memory of God. It was the month of Bhadon (August). There were crops on all sides. Day and night, the land lord used to irrigate his lands. Nearby there was

the well of Chanchal Singh. As the well was giving out water, the machine of persian-wheel kept on making a sound as an indication of its continued working. Chanchal Singh thought lest this sound of the well, might be disturbing the meditation of the Sant Ji, he took away the sound-making element and put it aside. When on waking from his meditation, the Sant did not hear the sound of the dog, he enquired of Chanchal Singh. The saint said that the shoulders of the bullocks get tired (by going round and round, bearing the yoke) and the landlord gives them rest after sometime. Those bullocks are put to great trouble for my sake. The peasant replied, I used to stop the wheel with my thighs and these bullocks felt no trouble. Just then the following words escaped the saint, almost spontaneously, 'you put the element back on the circling wheel; it will never produce sound again after today'. During the life of the saint, that persian wheel never made any sound. The blessings of the (God's) Nam are infinite. Even nature, wind, water and river too obey the orders of the saints, because these (saints) are not separate from God. Thus sant Ji spiritually uplifted countless souls. His drama of life taught to people the way of service, and remembering of God.

He had a meeting with Sant Attar Singh Ji, Mastuane-wale (who belonged to a place named Mastuana). At that time, he was sitting among the congregation, engaged in devotional singing. He in a loud voice told the devotional audience to go and have the darshan of Sant Attar Singh Ji of Reru Sahib, who is a Sadhu in the real sense & who has achieved and is a God-realised persons. There are so many saints; the world terms us also as saint. In Sukhmani Sahib, praises & glories have been sung about such true saints. Thus he passed through life distributing treasures of the blessings (of God). Maharaj Sant Ishar Singh of Rara Sahib and Baba Kishen Singh of Rare Sahib also came into his contact and with the touch of his alchemy themselves were changed into alchemy. All his life, Sant Ishar Singh Ji spread the message of Guru Granth Sahib in many foreign countries and converted

persons to Guru's ideology. He baptised more than a million persons. Such Sikhs of the Gurus are called pillars of light. The memory of such saints give inspiration to people to perform prayer and worship.

Sant Baba Attar Singh Ji was conducting Kirtan (holy singing) at the house of a Sehajdhari Sikh at Doraha. At that time, an inquistive Gyani Ji asked, 'Why are you chanting so loudly the hymns about other-worldliness when you yourself live at Transcendental stage? Why don't you preach the message of the knowledge about God? The great saint said, 'you wait for three more days, you will get the answer. It was the 5th Magh Samvat 1983 (17th January 1927 A.D.). There was a big wallow land. The whole day, he kept standing there and changed it into a road. He said large crowds would feel inconvenience. This (sentence) seemed like a puzzle, which nobody could understand. A few days after this on 9th Mag 1983 Samvat (21st January 1927 A.D., he proclaimed at 1 A.M. after midnight, 'I am ready to go into the court of Kalgidhar Emperor (Tenth Master). No one should shed tears on my passing away. But who could stop the grief of sangat? (all began to weep). After sometime, he bade the final Waheguru Ji di Fateh to the world and shuffled off his mortal coil. He, a light, merged in the supreme light of the Guru.

In this month on 19th January, a great soul, Sant Attar Singh Ji Mastuane wale also left his body and rested at the feet of the Gurus. We can never forget the great campaign that he waged to purify and reform the fallen Sikh Community. These two great saints greatly loved each other. The great work in the field of education which Sant Attar Singh Ji Mastuane wale did create in our hearts firm faith, and has left lasting memories.

It was in this very month of January, when the great saint and God-realised soul Sant Baba Kishan Singh Ji left his body of five elements and went and rested at the feet of the Gurus.

Fortunate are Thy Saints, O God In whose house there is Thy Blessed Name

ਭਾਗਠੜੇ ਹਰਿ ਸੰਤ ਤੁਮਾਰੇ ਜਿਨ ਘਰਿ ਧਨੁ ਹਰਿ ਨਾਮਾ ॥

Sri 108 Sant Attar Singh Ji Mastuane Wale

After Tenth Master merged with the Eternal Light, the Moghul Empire let loose its repression (on the Sikhs) with full force. At that time terrible tortures - unbearable and unmentioned - were being visited on the beloveds of the Guru such as - breaking them on the wheels, cutting limb from limb (of their bodies) hanging them upside down and peeling off their skin and such other tortures. At that time the Sikhs of the Gurus were trying their best to save their Sikh religion, even by having recourse to the weapons. At that time, many tyrannical personalities, who had forgotten God descended on Punjab, such as Mir Mannu, Abdali and Nadir Shah. The Sikhs from the Punjab migrated to Rajasthan, Meerut & Moradabad districts of U.P. where there was nothing except sand dunes and jungles and started to earn their livelihood there. But when in Punjab, harsh tortures began to be inflicted on the innocent persons, the jathas (fighting bands) of the Sikhs came from Rajasthan to protect their holy places and even gave battle to the tyrannical forces. That was the time when the preaching of the fundamentals of Sikhism had practically ceased. The Bani (holy texts of the Sikhs) could be recited only secretly. Passing through such terrible times, the Sikh kingdom of Maharaja Ranjit Singh was established in 1800 at Lahore. Thereafter the Sikhs established their rule over Punjab, Kashmir, Sindh and parts of Afghanistan. The Sikhs were all in all there. The Sikhs heaved some sigh of relief. A great holy man of that period, Baba Sahib Singh Ji Bedi kept Sikhism somewhat alive and kicking. By means of baptism, it is estimated that the count of the Sikhs had touched 86 lakhs during the last years of

the reign of Maharaja Ranjit Singh. Right at this time Baba Bhag Singh of Kuri and Baba Bir Singh of Naurangabad were preaching to baptise people into the Khalsa brotherhood to increase the Sikhs numerically. But after the fall of the Sikh kingdom, the number of Sikhs suddenly suffered a big drop. According to the Census of 1861, the Sikh community was reduced to a minority community numbering only 13,45,000. The Sikh numbers would have gone into a further decline, if at that time, a great Saint Baba Ram Singh, the founder of Namdhari sect, had not carried on nonstop preaching of Sikhism from place to place, working day and night. Also another saviour Baba Maharaj Singh went from house to house, encouraging the Sikhs to maintain the outward form of the Sikh religion as unshorn hair & wearing turbans etc.

It is recorded in the Census of 1861 that the downfall of the Sikhs was so swift that an officer of the Census expressed his fear that if the number of Sikhs went down as steeply as at that time, a time would come in a few years when it would become very scarce to spot a Sikh. For this reason their statues should be made and kept in the museums. He also remarked that the real number of the Sikhs is only about $4\frac{1}{2}$ lakhs. All these are Namdhari Sikhs, affiliated to Bhaini Sahib. They have complete faith in strict code of conduct of Sikhism. They will never agree to forsake their Sikh faith till their last breath; whatever be the hardships that may be visited on them.

The great Saint Baba Ram Singh Ji Namdhari, the foremost among all was exiled along with his lieutenants by the orders of the British Govt. This (his banishment) was the biggest blow to the Sikh religion. At that time, hardly any personality was visible, who could take charge of the Sikh faith and run it according to the true precedents and tenets. It was in 1872 when Baba Ji was banished, some learned

leaders floated the Singh Sabha movement, but they had to face many serious problems. It was the age of criticism and counter-criticism. An average Sikh was deprived of the fundamentals of Sikhism and of the nectar of the taste of Nam. Now there was a crying need for some such personality, who should have the capacity to revivify Sikhism in this shaky condition; and by preaching the message of God's Nam and Bani (holy text) should be able establish faith of the Sikh community with Guru Granth Sahib.

In 1866 A.D. (1923 Bikrami Samvat), a great soul was born in this world. In the then Patiala state at village Cheema, appeared in this world - by the Order of the Guru - a great soul named Sant Attar Singh, the chief among the saints. Such great souls are beyond the circle of lives and deaths. They are sent into this world, by the Order of the Guru, only to do good to humanity.

Both above birth and death are the philanthropic persons who come to do good to others.

They give the gift of spiritual life, apply men to divine devotion and make men meet with God.

**ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ॥
ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ॥**

ਅੰਗ- 749

His father was Bhai Karam Singh by name. He had one brother and three sisters. The supernatural story about his birth is very impressive and is altogether inspiring. On one dawn when Baba Karam Singh was going to plough the land, he saw in front of him near the hedge a Sadhu (holy man). Baba Ji extended worshipful salutation to him with great respect. When he stood up, the Sadhu smiled and said with great love, "Karam Singh, today your long-standing wish has been fulfilled. Come and take this phial of Amrit (nectar). Take it home and

keep it very secure. When some great soul takes birth in your house, then return this phial, which you would keep as a trust of ours." Baba Ji was a man of determined faith. He returned home and entrusted that phial to his wife Mata Bholi for safe-keeping. When (his son) Sant Attar Singh was born in his house he went out carrying that trust of the Sadhu (phial) with him. He found the Sadhu at the same old spot and he returned his security to him.

Even in childhood, he used to construct a rosary out of the ropes and tell the beads. At the young age, he used to tell his fellow children. 'I earnestly feel that just as an ant-hill was formed around Rishi Valmiki as he sat for prayer, the same thing should happen to me.' As he was sent for schooling, he said that he wanted to receive the education in Truth only. 'I have no interest in studying Urdu, English and Persian.' He received instruction in Punjabi language from Bhai Buta Singh. In his younger age, he reared the cattle and did other avocations relating to farming. Since childhood, he was in the habit of sharing with others, whatever he had (vand chhakna). When his mother knew of this habit of her child, she stealthily followed the Sant (her son), carrying gur (molasses) in her scarf. The child was standing at the same spot where the mother had opened the gur tied up in her scarf. The saint kept on standing in the same position. When he did not come home, the mother understood the whole matter. Once again she brought the gur to him. The child saint distributed that gur among his companions. At the age of sixteen when he had to perform farming, the father often found him in inward meditation. Involuntarily the father remarked that this child would not do any household work. God knows how he would earn a living.

He had a very high impression about the army men. He met Subedar Daler Singh, of the Cheema village during his visit to the

village. This Daler Singh who belonged to 54th Regiment was posted at Kohat. Sant Ji said, "In the army, one earns one's livelihood by the sweat of one's brow. He eats what is his due. The mind of the seeker eating what he has earned with the sweat of his brow gets nearer to God". With this idea, he took counsel with Daler Singh to join the army. In the Bikrami Samvat 1940, he went to Dharamkot to get recruited. He got himself recruited in artillery, near the unit of Daler Singh. But he found artillery being full of too many engagements. So he got himself transferred to the platoon. Once when he had come to his village on leave, Jiwan Singh of Badrukha village, being impressed with his handsome appearance – 6 ft. tall and finding him to be a very promising young man considered him suitable as a match for his daughter Maha Kaur. When Sant Ji had gone back to the army after the expiry of his leave, he received that proposal for marriage by a letter. He replied that he had dedicated his whole life in the service of the Tenth Master, and that this marriage proposal might be considered for his younger brother Jai Singh.

After completing his training as a recruit, he got himself baptised by Bhai Jodh Singh, who was working as a granthi in that very platoon. Thus he was most firmly united with Guru Granth Sahib. He very staunchly followed the traditions of his religion. Along with that he was given additional exhortation, 'O dear one of the Guru, you should practise devotion to God by mutually associating with those who found blissful sentiment in the jap of the (God's) Name. You should listen from them the devotional music of God, and you should hear stories (descriptions) about God with them and you should offer them veneration, as advised by the following statement of the Guru' :

Says Nanak, what shall I give him, who gives me a message of that Master of mine?

Cutting off my head I will give it to him to sit on, and without head, I will perform his service.

ਤੇ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ॥
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ॥

ਅੰਗ - 558

Never even by mistake talk ill of others. Nor ever keep company of those (pseudo) fakirs, who are un-godly, who are misguided and who are self-willed as has been suggested in Gurbani :

Kabir associate thou not with the infidel and flee far away from him.

If thou touch a black vessel, then, some blot must attach to thee.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੁਰਹਿ ਜਾਈਐ ਭਾਗਿ॥
ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ॥ ਅੰਗ - 1371

Stress was laid particularly on the following things : 1. Never commit theft with hands and feet; 2. Never make love to other people's wives; 3. Hear no censure with your ears nor speak any censure with your tongue; 4. Never covet the other person's wealth which you see.

After baptism, he started doing non-stop service of Bhai Sahib Bhai Jodh Singh, who was a perfect Sikh observing all the Sikh tenets & code of conduct. Once he entreated him thus, 'Great Sir, tell me the way to become a citizen of Begumpura, the city of No-Sorrows. Baba Ji who was already much pleased with his service made this reply, 'Have recourse to Gur Mantar and with its help, you would rise higher step by step; and you would get merged in the Divine Word. One's consciousness when joined to the Divine Word moves higher and higher stage by stage. There are four stages of the jap of Nam : one, Baikhari Bani or oral repetition - you utter God's Name by tongue; two,

Madhama Bani or Gloatal Repetition - the tip of the tongue moves but not the mouth; three, Pasanti Bani or Cardiac Repetition - you breathe in and out; with inward breath half the Gurmantar goes in; with outward breathe, the other half of the Gurmantar comes out. Keep your consciousness awakened by the incoming and outgoing of your breath. The most important thing that he (Bhai Jodh Singh) taught was to feel that Waheguru is Omnipresent, at all times and He is perfect in every shape (that you see), God's reflection is found in countless forms; just as the reflection of the sun and the moon is to be found in crores of water-filled pots. One should love God, feeling Him to be Omnipresent and Omniscient. When doing jap, one has to awaken in one's heart the idea of that Supreme Light. He also explained to him all the secrets of the visualization of the Guru, who must be kept in the mind at all time.

The vivid description of the Begampur – the city of No-Sorrows, to which he was directed by Bhai Sahib Bhai Jodh Singh created an infinite attraction in his mind. At that time he was exactly twenty two years of age. He stood six feet tall, he had white complexion, handsome physique, and he had the body out of which godliness seemed to be radiating. His eyes drenched in the sorrow of separation from God had magnetic attraction in them, which pulled an onlooker towards them as soon as he looked at this young man. Inside of him the sea of other-worldliness and love of God was in high tide. His keen desire was to wait for the time when he would reach Hazoor Sahib (It was here that Guru Gobind Singh Ji merged finally in the Eternal Light) and touch his head with the sacred dust of that place, where his beloved Guru had spent his last days to complete the physical journey of his life.

He started on foot from Dera Ghazi Khan, then in North western

province to Hazoor Sahib. With each step (right and left) he went on doing the jap of Gur Mantar. He would undertake a journey of a hundred miles without any exhaustion or any feeling of loneliness. He used to remark that if one joins his consciousness with the feet and goes on doing the jap of the Shabad (Holy Word) then the energy that comes from the Shabad produces so much power that a man can never get tired even if he runs for a hundred Kosas (a kosa is about 2 miles). It was this power of the Word by using which our elderly warriors performed miracles of valour, in times of extreme peril. This power that lies dormant in the Shabad has been totally forgotten by today's scholars and intellectuals, preachers and those who perform Kirtan also those who give religious discourses and traditional singers and men of music. After performing a short programme, their brain gets exhausted and they become dead tired. On the other hand the great men of the past squatting in one position only could complete the whole Akhand Path (nonstop recitation of Guru Granth Sahib).

I know about another such great personality, a beloved of the Guru, one Baba Kishen Singh Lohgarhian by name, who hailed from the village of Mahima Singh in Ludhiana district. During his life time, he performed 1,000 Akhand Paths (nonstop recitation of Guru Granth Sahib takes forty eight hours, but he used to do it in twenty eight hours alone and did 1,000 such paths). He used to charge Rs. 25 for doing Akhand Path. He thus collected Rs. 25,000 for langar (community kitchen) at Bhaini Sahib. He achieved such spiritual sublimity that by going on foot step by step, he could cover hundreds of miles.

Another such extraordinary person was Baba Jawala Singh of Harkhowal village, about whom it is said that he had the power to cover a distance of 40-50 miles by riding on the vehicle of Shabad (Holy Word).

Another great soul was named Harnam Singh, who lived near Kapurthala. He, too, could go on a journey on the vehicle of Shabad.

Bhai Paro lived during the times of Guru Angad (Second Master). Everyday he used to go to have the darshan (glimpse) of Guru Amar Das. One day, the river Beas (that lay in his way) was in high flood. Like everyday, he crossed the river riding on his horse. The horse strode over water, as if walking over land, so much so that even the hoofs of the horse were not wet with water. The secret of all such (supernatural acts) was the Energy from God's Name, that operates automatically.

Sant Attar Singh reached Hazoor Sahib after a very long and arduous journey. There he started practising very arduous austerities. He wore a little turban on his head and a kachhehra (nicker) round his waist and on his shoulder he carried a two metre long piece of cloth. (That was all his dress). He practised Shabad day and night. At first staying at one place he started intense penance secretly. Thereafter he stayed at Nagina Ghat, where he passed one year and seven months, practising Name and Bani, for all the 24 hours. He could naturally sit in 1½ feet of water. Many days would pass thus. Then the Guru, the Tenth Master mentally prompted his Singhs (disciples) to reach food to him.

There are many such stories about Hazoor Sahib.

Once this saint, when sitting in meditation, had this brainwave, he would leave his body in water. To that end, when he went in water and the water level began to rise, an Invisible Hand lifted him out of the water (and placed him ashore in safety). Also an invisible Voice told him, "O Sikh, I (God) have to take much work from your body. You are directed to go to Punjab and distribute the blessing of Amrit

among the Sikhs there. The Sant had a daily routine of 14 hours in the meditation of God. At Hazoor Sahib, he did one lakh twenty five thousand readings of Japuji Sahib. He used to perform 172 readings of Japuji Sahib everyday.

From Hazoor Sahib, he retraced his footsteps towards Punjab. He undertook the journey on foot. He was accompanied by Bhai Bhagat Singh, who always kept company with him out of sheer love for him. One day as they were passing through a dense forest Bhai Bhagat Singh saw a tiger standing on the road in front of them. Sant Ji was walking ahead. Bhai Bhagat Singh abruptly stopped. He noticed that Sant Ji was proceeding very near to the tiger. The tiger sniffed at him, wagged his tail and disappeared with a leap into the forest. When Bhagat Singh mentioned this incident to Sant Ji, he said. 'Bhagat Singh, today I had the darshan of Omniscient God. Bhagat Singh, now these eyes of mine see not the tiger. I see only Guru Nanak (God) everywhere'.

Dyed in this hue of indifference to the world, he sat down on the bank of a spring, where wild animals like tigers, leopards came to drink water at night. For a whole year, he practised severe austerities at this spot. In his life, there are details of 'having performed very tough penances (**ਭਾਰੀ ਕਰੀ ਤਪੱਸਿਆ**) – words which are used by Bhai Gurdas for the austerities practised by Guru Nanak Dev Ji) hearing or reading which give inspiration to the seeker, and encourage him to practise Jap of Nam, coupled with the regret that his life had hitherto been passed in vain and that he has made no gains from the human life.

He got his name struck off from the army, and went towards Rawalpindi town. He reached the village of Kalar-Choha Khalsa and there espied a hut made of Butea Frondosa trees. Sitting here, he

began austerities afresh and it was at this spot, that Bhai Wazir Singh, brother of Mai Bhag Bhari, kept serving him. Among these Butea Frondosa trees he practised severe austerities. Many supernatural incidents are recorded about this part of his life. First time he sat in meditation for forty one days without taking any food or drink; second time for 6 months and during the third time, he lived in solitude and saw the great Light of Waheguru face to face, which merged into Him. The occult powers like maids stood before him with folded hands, but he did not as much as cast a look on them. Thus after practising intense penances, he became One with Waheguru. Then he received a divine order to distribute among the populace living in the darkness the Divine Cup of Nam, which Lord Guru Nanak had brought from Eternity. The details of his life are most exalted and very inspiring. He served the cause of the Guru all his life. His life is extremely important and most unforgettable. From every point he had achieved perfection. Kings and emperors stood with bent head at his door. He gave them good counsel and also baptized them. He lifted them from the fallen life and led them to the path of the Guru. He established the famous college at his native place Mastuana. Hardly any village of Punjab was left which he did not sanctify with the dust of his feet. Sikhism had gone into deep slumber. He awakened it, by sprinkling Amrit (nectar) on its face. There are numberless inspiring incidents connected with his life which cannot be described in this short article. The complete story of his life is concentrated in this one fact that he had been sent by Eternity to carry on a special mission in the world. Very efficiently he carried to completion the work that was assigned to him. He left behind an indelible memory, which with the passage of time goes on deepening rather than fading (as is the rule). He had limitless love for Sant Attar Singh Ji of Reru Sahib (Both have the same name). Both these saints bade farewell to the world at an interval of a few days. He shuffled

off his mortal coil in 1927 on 9th Magh (in January) and the other Sant on 19th Magh. Their light merged with the Supreme Light of Waheguru. As is the Commandment :

As the ray blends with the Sun and water becomes water, so merges the human light in the Supreme Light and becomes perfect.

**ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੁਆ ਰਾਮ॥
ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨ ਥੀਆ ਰਾਮ॥ ਪੰਨਾ - 846**

**As water comes and gets blended with water,
So does his lights blend with the Supreme Light.
His coming and going end and he attains rest.
Nanak is ever devoted unto the Lord.**

**ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥
ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਵਾਮੁ॥
ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥ ਪੰਨਾ - 278**

His unforgettable memory goes on deepening, rather than fading with the passage of time. May Waheguru give us wisdom, so that treading the path shown to us by the great Saint, we may also become capable of rendering some service to the world of Waheguru.

A great soul of the Golden Age Baba Ram Singh Ji

After the Tenth Master merged finally with the Universal Light, the Khalsa Panth with great caution, carried on the struggle (for its survival) under the leadership of Banda Bahadur. But as time went by partly on the basis of fundamental principles and partly due to political policies, the Panth got divided into two sharp divisions - one under Banda Bahadur and the other by the name Tatta Khalsa (Khalsa the pure). Thus the struggle continued. Banda Bahadur was martyred. The other party named Tatta Khalsa kept on preaching its high principles, based on the Bani. The heads of the Sikhs were chopped off; some were broken on the wheel, some had the limbs, of their bodies cut from the limbs some were wrapped in cotton and burnt alive, women were tested by starving them for many days and other atrocities were perpetrated on them. Children were hung on the spears. They were cut into pieces which were presented to their mothers. Also their blood-drenched intestines were garlanded round the necks of the mothers. But those mothers, saturated with the love of Nam Bani and love of the True Guru were not shaken a bit. Even under very adverse circumstances their faith never wavered. They had unbounded love for the Tenth Master; they felt the nectarine taste of the Nam and indelible impress of Gurbani and totally fearless, without any bitterness, they entered into the portals of the True Court of God. Thus these terrible times passed on. They suffered so many martyrdoms but they never lost heart.

The Universal Khalsa of that time, with its perfect Light was seeing everything clearly, but it was struggling for the Good of All (sarbat) without any discrimination. Nadir Shah and Abdali caught hold of so

many women and children to sell them for a two-penny at Ghazni. It was a great challenge. These martyrs saved these distressed women from their clutches even by sacrificing their heads. Not only that, they reintroduced these women with all respect into their Hindu house holds. These families suffered from this superstition that if their daughters and daughters-in-law were touched by the men of Islam, they became polluted and were outcasts from the Hindu society and became quite unfit to return to the Hindu fold. This was the height of the illusions of the caste and communal ideology. A human being was not recognised as human. He was not recognised as the prince of spirit by a deep spiritual insight. What was the fault of those helpless women who were being abducted by force and fraud, in the sight of all men? The call of that time was that men's blood should have boiled and they should have saved these helpless women from the clutches of those murderers - even by sacrificing their lives. As opposed to this (undesirable act), somehow if they slipped away from these, the whole fraternity assembled and pronounced them as outcasts. It was such a critical age. To hide their own faults, these leaders of the community visited the punishment on those guiltless women (infact they themselves were guilty of not doing their duty to save their women).

The brave warriors of the Tenth Master, whose life was based on Bani and who were everready to sacrifice their all for the good of all, had no selfish interest. They were able to free those captured women, by offering sacrifices of the lives of hundreds of their companions. Then those brave warriors, who were ever ready to offer their heads, used to explain and convince the parents and fraternity of those oppressed women. They got the 'langar' prepared by the hands of those (polluted) women and made the whole community eat that langar - thus fully re-integrating those unfortunate women in their

families. After the work of those brave men was finished, they returned to their own Dals (organisations).

Such were the miracles wrought in the lives of those brave warriors, which leave today's people, who live only for their personal vanity, completely wonderstruck. One special reason for those wonders was that till that time the beloveds of the Guru, who had received Amrit (baptized) from the Five Beloveds of the Tenth Master (in person) were passing their life with perfect faith and sincerity, they lived a life full of love for the Guru, and they had attained perfect (spiritual) heights. These were saint-soldiers. These brave warriors, with their power of Nam saw the sunset of the kingdom of the tyrants i.e. Moghul Empire. They were also lucky to see the sunrise of the Punjab's freedom and the sunrise of the Khalsa kingdom. Big tyrants had to suffer defeats at their hands. The sun of the Sikh Raj was spreading its morning rays all around. But the descendants of those brave warriors, who had worshipped the Nam were somehow caught in their personal selfish ends in the pursuit of their own selfish happiness and in promoting their own petty kingdoms. They became totally bereft of that love of the Guru, which pervaded every fibre of their forefathers' beings. Soon they started killing each other. They became completely indifferent to Nam and to Bani. They were left only with the power of their weaponry, because with that power they could fulfil their selfish desires; for with the power of (God's) Name, one's I-ness (personal vanity) comes to an end.

Thus began the downfall of Guru's Sikhism and of the fundamental principles of the Sikh religion. The great hero of that era was Baba Sahib Singh Ji Bedi, the great religious leader. He gave the gift of Amrit to countless Sikhs of the Gurus and he thus gave new life and glory to the small flower garden of the Sikh religion. But other Sikhs,

intoxicated with political power, bade farewell to the fundamental values of Sikhism. Great ascetics like Baba Bir Singh Ji began tending the sapling of Sikh religion, and he tasted martyrdom at the hands of the Sikh army that had left Guru's tenets and that believed in victory of the physical force. But he kept demonstrating the high tenets of Sikhism with great determination. Under his command, many langars (free community kitchen) were run. He made the soldiers of the pseudo-Sikh forces partake of the langar with all love and satiated their hunger as well as their thirst. He never let arise any thought of revenge in his mind. That was the age of the so-called Khalsa, who practised the opposite of the teachings of the Sikhs Gurus. They drowned themselves in the cup of wine and took to womanising, which totally ended their spiritual life. Thus the descendants of those great saint-soldiers, who now sat on their thrones, drowned in liquor completely, forgot the exalted principles and past glories. They slipped downwards along the path of downfall. At last came the time, when due to mutual mistrust and fox-like policies, this invincible army of the Khalsa had to surrender before the foreign traders, who had come from far off foreign lands. The minds of the general public were greatly hurt by this capitulation. In those miserable times, who could give a hand to the demoralised masses, who had no support, who had lost their way and were stuck in the quagmire of darkness? The great man, Baba Maharaj Singh wandered during the nights, giving inspiration (for revolt) to Sikhs. In 1852, he was arrested and had to pass the rest of his life in Singapore jail, like a common political prisoner.

A little while after him appeared a perfect personality, Baba Ram Singh Ji, on the stage of the Panth with an eclat. His roar put the British rulers in a worry. He had fully realised the truth that the downfall of the Khalsa was due only to one reason, namely that they had turned

their back on the Ten Gurus and had deprived themselves of the blessings of Nam and the Bani. He gave the injection of the Nam in the discouraged body politic of the Khalsa, who had lost their direction. In the Census of 1861, the count of the Sikhs had gone down from 86 lakhs to 13 lakh 45 thousand - a steep fall, indeed. The Census Officer remarked that those who could be termed genuine Sikhs number only 4 lakh 45 thousand. Only those are fully joined to their Gurus. They are called Namdharis or the Kookas. Baba Ram Singh possesses some such magic or some charm, or Mantar (secret esoteric Nam) that when he administers the Gur-Mantar to others then, those persons get intoxicated with the love of the Guru and in the magic of the Nam they dance in ecstasy they get into trance. They become totally indifferent to the fear of death. They neither entertain the fear of anyone, nor do they cause fear to anyone either. They develop a great regard for Baba Ram Singh and at his instance are ready to make the greatest possible sacrifice. It was that period when the Sikhs had been defeated and they had lost their kingdom. Opulent Sikh landlords had taken to wine and meat-eating and remained engrossed in these. They were making merry with the Jagir's (gifts of land) given to them by the British rulers and were singing the praises of their British masters. They were perfect strangers to Nam and Bani. The common masses had lost their goal, and living a life of darkness they had fallen prey to various superstitions. The enthusiasm for gaining independence had gone dry. The number of hangings (of freedom fighters) executed during the revolt of 1857 still send a shudder in the heart.

Baba Ram Singh was working among such persons. Whoever heard the religious devotional singing conducted by Baba Ji became totally dyed in the passion for Nam. Such a person grew indifferent to the consideration of life and death. They gave such worshipful regard

to Baba Ram Singh that they became his unconditional devotees. Also out of great respect for his spiritual leader they began to regard him as True Guru and even God. Baba Ram Singh ingrained in his followers so much love of righteousness that those persons who had murdered the butchers of Amritsar were never caught. In their place, the sentence of death was pronounced on the Nihangs, who were caught. Then Baba Ji sent this message that under no circumstance can it be called a wise policy that someone else commits a crime and someone else suffers the penalty. He presented in the British courts those Namdharis who had killed the butchers at Amritsar and Raikot and declared, 'According to your law, we are the real culprits. Though it is we who have done this noble act (killing the butchers), but you (the Govt.) are making innocent persons who had committed no crime mount the scaffold and are putting the hanging rope round their necks. What sort of justice is this?' These saint-soldiers voluntarily climbed on the scaffold, kissed the hanging rope and voluntarily put it round their necks, making no difference between life and death. When one realises the secret of life and death, then as ordained by Kabir Sahib :

Kabir, death, of which the world is terrified, is pleasing unto my mind; it is in death alone, that one is blessed with the perfect supreme bliss.

**ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੈ ਮਨਿ ਆਨੰਦੁ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ॥ ਅੰਗ - 1365**

– they (those martyrs) had realised this deep philosophy.

The tours which he undertook to preach the message of his Guru - practically shook Punjab to its roots. The echoes of Nam and Bani could be heard on all sides. His disciples used to get up at 1 A.M. (after midnight) bathed themselves by drawing water in iron buckets

from the wells. He created so much enthusiasm in them that after bath, they were busy telling 108 beads of the rosary many many times. They were merged with God. He produced such saintly persons, who walked on the earth, white and sinless like the swans. This was actually an extremely praiseworthy magical miracle, which this great Saint Baba Ram Singh blessed the people with. This can be understood only by a person, who ever had the ecstatic experiences of the Nam.

While serving in the army of Maharaja Ranjit Singh, he with the clairvoyance from the power of the Nam clearly foresaw the future of the decline of Sikhism. With a loud voice, he warned, Beware! The victory bands of the British would echo in Lahore. These landlordships (of yours) would be turned into death thrones. His relative Bhai Kabul Singh, who was an officer in the artillery, tied him to the mouth of a cannon. With the eyes of prescience, he saw the future clearly and said in a loud voice, "No purpose will be served by tying me to the mouth of the cannon. This very cannon (of the British) is fated to blow off your body limb from limb."

After the fall of the Sikh kingdom, he returned to his native village Bhaini and there brought in a flood of prayer and devotion. Every particle of the soil of this village became sacred. The name of the village Bhaini became Bhaini Sahib i.e. Bhaini the Great or Bhaini the sacred. It had become a holy place. Even today, the lovers of the Nam hear the echoes of Nam in its streets and subways, and one is perforce inspired to take to the jap (repetition) of the Nam. Blessed is this land, which produced such great men, as brought revolutionary changes in that era. With their memory and the acts of fearlessness they will forever continue to bless with light those who are stuck up in darkness.

At Malerkotla, the bullock of Bhai Gurmukh Singh was detached from the cart and was butchered. Hearing this report a jatha

(detachment) of the Namdharis, who had crossed the circle of life and death and were ever ready to do or die, reached Malerkotla and inflicted punishment on the guilty persons. The British (Govt.) without making any enquiry and without framing any charge sheets resorted to a very condemnable act, namely ordering some innocent persons to be blown off from the mouth of the cannon. In that jatha (group of brave ones) there was a spectacle of ever-rising spirits and the great influence of Nam and Bani. They were intoxicated with the devotional singing of hymns. On no one's brow was there the slightest trace of fear or worry or desire to cling on to life at any cost. On the contrary all the brave warriors were determined that they would embrace those cannons since that promised liberation. These (cannons) were summoning them into the most sacred sphere of Guru Teg Bahadur and of the Fifth Master, Guru Arjun Dev Ji. These brave heroes were marching to their death happily like the great patriots and like the perfect Sikhs. The shells of the cannon were exploding with the deafening sounds and were blowing these lovers of Nam and Bani into the sky. To take their place other brave persons jumping with joy and in a divine frenzy embraced the cannon for martyrdom. This was the spectacle, the like of which cannot be found in the history of any other country in the world. There have been many other men of valour, but they had love for life and so were seeking the help of law to save themselves. But those brave men were out to embrace death, because while alive they had crossed the boundary of death. They had achieved a life of perfect love of the Guru; they had entered the immortal life for all time. For them, there was no difference between life and death. Their actions did not have even the slightest trace of self-interest. They could not stand that any foreigner should challenge their self-respect or national honour or change their exalted civilisation into the physical enjoyments and passions of life. They sought to see their country

independent, in which the Hindus, Muslims and the Christians should be able to lead a life of cheerfulness & happiness.

They were living in the hope to see such a country of theirs, where there should be no lack of food and wealth - a regime of humility and culture. The yardstick of their bravery and fearlessness cannot be compared with the yardstick of the martyrs of other countries in the whole world. (In bravery and fearlessness, they were head and shoulders above the other heroes of the whole world). The difference was that their minds were completely at peace. They had no bitterness against anyone. In the whole creation, they saw the single Light of God only. They were believers in the teaching of the Guru, the Tenth Master : 'Recognise the whole mankind to be one single family'.

This most honourable great man, Sant Ram Singh was not only a patriot. There have been many patriots but there are very few who are also religious leaders. He started a movement of the Nam among the Sikhs of the Guru; he brought the dead persons (persons without spirit) into the ranks of the living ones. The shouts of the living persons and their bursts of love melted the hearts not only of men, but even of the worms and other living beings. He brought into existence the group of persons who were 100 % alive, who were full of life.

He alone lives within whose mind that Master abides.

O' Nanak! none else is really alive. If some one lives, he shall depart dishonoured.

All, that he eats, is forbidden.

ਸੌ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੌਇ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੌਇ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ॥

ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥

ਅੰਗ - 142

He demonstrated the truth of these Super-Commandments to the world. About him, many persons have referred to his such programmes as the boycott of the foreign articles, not wearing foreign cloth, not using foreign things. They have praised these planks of his programme. In later ages Mahatama Gandhi thought along these very lines and getting inspiration from this great person started his campaigns. But his teachings were spontaneous and natural. The British Govt. imprisoned him in some foreign land. His separation proved unbearable to the Sikhs of the Gurus. He had attained such tremendous popularity, that the people of Punjab, particularly of Bhaini Sahib even its plants and creepers, as also birds and beasts were shedding tears in his separation. The cries of separation of the Namdhari heroes, expressed through devotional singing could not be borne. What more can be written about this great Saint? Though he was deported 123 years ago, yet the memories of his remembrances have persisted from generation to generation. His lovers, who learnt the secrets of the spiritual path from him and also learnt the way of uniting with the Guru address him as Sat Guru (True Guru). The love for him in our hearts has never grown less and respect for him is not a bit decreased in any way. But when we evaluate the times gone by, we are full of regret wondering why such great men of the Panth have been forgotten by the people. The remembrance of such heroes deserves to be entertained by the entire Sikh community, cutting across their divisions. The Namdhari sect has recognised him as a Satguru. This makes no difference to the fact of his greatness. It is due to their great faith in him. Owing to their great faith in him, Namdharis tried to keep this great person within their circle. It was natural for them to call him as their own; it was spontaneous. But we fully know that if in that degenerate period this great man had not done his maximum, the conditions would have taken a turn for the worse. If he had not given

the injection of Nam and Bani into the body religion of the Sikhs, today the principle of Nam and Bani would have been almost extinct. In no way can his contribution be ignored or forgotten. We should take a great inspiration from this great man's sacrifices and perseverance. We should tell these Sikhs who are Sikhs only in appearance, who are only after the chairs of authority that if we lose the blessing of Nam, if we lose our love for God, then we though occupying high chairs, and buried under heaps of wealth, living in beautiful bungalows riding rich transports and enjoying high honours, would be reduced to nothing. However loudly we may shout, however great self-praise we may indulge in, our beloved Guru would not accept us in his presence, because we are as good as dead :

Though one be very handsome, of high birth, wise, a leading theologian and wealthy, he shall be called as dead, O Nanak, if he has not love for the Auspicious Master.

**ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ॥
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ॥**

ਅੰਗ - 253

All right-thinking persons derived inspiration from that great man's life. May Waheguru so bless us that we should be capable of giving due respect to the great personalities who have served the Panth! As we are discriminating against this person and are refusing to own him, in the same way we did injustice to Banda Bahadur. In the Ajit newspaper January 24, 1996, there is published an article by that great leader of the Sikh Panth, Late Master Tara Singh as under - 'After reading the holy life of Baba Ji, I am convinced that after the fall of the Sikh kingdom, he was foremost among those who kept the Sikh flag flying high. He was among the first persons to think in his heart of re-establishing de novo the Sikh organisation which had gone to

pieces. The Sikhs had contracted all the evils which were downing them in the pit of degradation. It was he who devised the method to remove evils. First of all he put the Sikhism in the mind of Sikhs, which they had forgotten. They had lost the hold on it. With great love he handed back to them the spirit of Sikhism, which they had dropped. When the Sikhs recaptured the hue of Sikhism, their bravery and self-respect returned with an irresistible force. All of them engaged themselves in seeing the dream of the country's freedom.

On behalf of our 'Atam Marg' organisation, we bow our head at his feet in reverence. May Waheguru bless us also with a bit (grain) of the love of Nam and Bani from his own limitless stock!

In the end, we reproduce here a poem written by the famous historian Giani Gian Singh Ji, for the information of the readers :

ਪਾਇ ਇਹ ਹੁਕਮ ਪ੍ਰਮੇਸ਼ ਦਾ ਵਿਸ਼ੇਸ਼ ਇਹ
 ਰਾਮ ਪ੍ਰਮੇਸ਼ ਉਪਦੇਸ਼ ਦੇਣ ਲਾਗਯੋ।
 ਹੁੱਕੇ ਛਡਵਾਏ ਰਖਵਾਏ ਕੇਸ ਮੋਨਿਉਂ ਕੋ
 ਸੁਧਾ ਛਕ ਥਾਏ ਸਿੱਖ ਭਾਗ ਜੈਨ ਜਾਗਯੋ।
 ਫੈਲਿਓ ਜਸ ਭਾਰੀ ਜਗ ਥੀਖੇ-ਤਾਂਹਿ ਕੇ ਅਪਾਰੀ ਸਿੰਘ
 ਪੰਥ ਬਿਰਧਾਨੋ ਨਾਮ ਰਸ ਪਾ ਗਯੋ।
 ਭੰਗ, ਪੌਸਤ-ਸ਼ਰਾਬ, ਮਾਸ ਚੌਰੀ ਯਾਰੀ ਠੱਗੀ
 ਤਜ ਥੀਏ ਸੰਤ, ਸਤਿਜੁਗ ਆ ਗਿਓ।

Baba Ram Singh having received special command from God, started preaching the cult of God. He made them leave smoking tobacco (hookahs or hubble gubble). He made clean-shaven men to wear long hair. He administered Amrit to them (baptised them). The destiny of the Sikhs woke up and felt strong. His fame spread all over the world. Countless number of Sikhs began to follow the Panth. People of the Panth began to experience great joy in the Nam (of God). They left taking drugs

like bhang (intoxicant) poppy and liquor; they left meat-eating, stealing, immoral relationship and robbing others.

They left all these evils and became like saints. The golden age seemed to have returned. The Namdhari martyrs are the unforgettable heroes of India's war of independence. These martyrs offered themselves to become the strong foundation, on which the superstructure (temple) of India's independence came to be constructed. We have forgotten these jewels of the foundation. Sometimes we should remember them; sometimes we should bend our heads with faith before them. It is a matter of great satisfaction that the right-thinking persons of the World Sikh Sammelan have given due honour to these great heroes. Any honour that we can pay to this great man would still fall short of what he deserves.

The Technique of Japu

Part - I

Dr. Swami Ved Bharati

(The address delivered by Dr. Swami Ved Bharti at Sant Samagam Ratwara Sahib on 14-10-95)

I dedicate myself at the feet of those saints, the persons who through God's Grace, turn their body into the form of the Light of God, and sojourn in this world to bring solace to the creatures of the world, who are crying under all troubles. Their grace knows no bounds, we can never adequately thank them for their kindness. Regarding those saints, as the fire of Light, I offer my body-making it a sandalwood - to be burnt in that fire. It is through the favour of such saints that a person living in the world, turns into a mobile Gurdwara (temple). When that person ceases to regard himself as a mere body, and realises himself as the Light, his soul flies into the heavens, like the flash of Lightning. When these saints thus become the embodiment of the Light and of Divinity, the common people in the world who are weeping, crying and feeling miserable are rid of all their miseries, through the grace of these saints. They have achieved the state, where there is no sorrow, no grief, no darkness. They turn into the ocean of bliss whose roar we hear when it rains and whose laughter we see in the moon. Those saints, living at those heights of bliss, see how the common humanity is weeping, moaning and writhing in pain. In the grip of desires that we have, and the lusts we hanker after, we squirm in pain. We wait for the touch of the feet of the Gurus, and saints for our liberation. We keep on waiting for the Guru. But when such a Guru does appear, we fail to recognise him – that is our great misfortune. The Guru does appear before us, he leaves his impression inside of us; still we can't recognise him. He came and

gave a knock in the darkness of the night, we thought it was the gust of the wind. We turned on our side and went to sleep. We did not open our eyes. The Guru came to us for our welfare, but we did not open the door of our heart even after hearing his knock. Thus we keep wandering aimlessly in the darkness.

Now the question is how we can sit at the feet of the Gurus and attain our welfare. The priceless diamonds of the Gurus are like that ruby, which Guru Nanak sent through Mardana for evaluation. That jewel is the jewel of God's Name. We have no idea of the infinite price even after viewing it. These saints present to us a couple of such priceless jewels - such Saint is Sant Waryam Singh Ji here, but when we go home after hearing his sermons, we forget the whole thing. Only he knows its value who has got it. We wander over the world for indulging in the various enjoyments. We do not know that there is one pleasure - greatest of them all - that is the bliss of Nam that can be tasted by our tongue. There is no sweeter taste than that of *Nam* available to us in the world. To taste that pleasure with our tongue, it has been taught by our Gurus. That Nam is the real sun in the suns, the real moon in the moons, that is the king of all kings. He is Inder (god of rain) of the Inders. Inder is the king of gods, to whom we have paid obeisance. He is the Light pervading everywhere. That Light (of God) burns inside of us. We do not see Him, we keep burning in the fires of the world. That fire burns us all the more. To obtain peace from that (fire or troubles of the world), we sometime call at the door of the Guru. There we get peace, for a few minutes. We can not tie that peace in a bundle or in a packet and take it home. We leave it there and relapse into the affairs of the world. What a bad luck it is of ours! Hence with every breath remember that Nam which the Guru has given you as a Guru Mantar. When you remember God's Name

with every breath, I tell you the truth, you would be rid of all the troubles of the world. Akal Purukh (God the Timeless) will enter inside of you and you will enter inside of Akal Purukh (God). Thus you will not feel that Akal Purukh is separate from you. You will cross the boundaries of Time, you will shatter the chains of time. Rising above that state, you would go and climb and sit on the high peak of the Himalayas, which is inside you.

What offering can we make at the feet of such divine saints and Gurus? You should offer to them the lotuses, the roses and the blossoms of your thoughts.

When people sit for doing *jap* or listen to Gurbani – as they are doing *jap* or listening to the *Holy Bani*, their mind wanders away to the market of Kandhar, and haggle to settle the prices of the horses (that they mean to buy). Or their mind may be thinking of tracing the calves, which have been lost. We don't feel the effect of the Holy Word, the *Gurbani* does not pierce into our heart. When it (Gurbani) is going to enter our heart, then we forget the horses of Kandhar and the lost calves. We obtain the real jewel that we had lost (God's Name). That Name is our soul; he who seeks it realises it. Where should we go? What door of Guru should we knock at? Where can we get that priceless gem of Nam? There is one Guru, who sits inside of you. He sits there at all times – that Guru sits inside of us even at night when we are asleep. In sleep, we see dreams - of the world, but the Guru still sits inside us.

We see the dreams of the world. We stare at the spectacle of the world. The Guru sitting inside us says : Look towards me, too. Where is he (the Guru)? Which way should we look? And when we see the Guru face to face what have we to offer him? Offer him the flowers of your thought. Turn every breath of yours into a blossom

and offer these to him. The Guru said to his disciple, 'Bring the flowers and offer them unto me.' 'Wherefrom should I bring the flowers? There is no garden nearby.' 'All right, go and bring the flowers from the garden, which is near your hut.' Now he (disciple) wanders across his hut. He loiters hither and thither but he can discover no garden there. No flowers blossom inside the garden which is in sight. Whatever flowers can be seen hither and thither are all overlaid with dust. 'How can I approach the Guru with the offering of these flowers?' The Guru says, 'I speak of your garden that is not outside your hut; it is inside your hut.' He enters inside his hut. There he can find a jug, the wrinkled bed-sheets, there are utensils, but no garden is in sight there. Then the Guru, whose favour is upon him, makes him open his third eye (eye of wisdom) due to Guru's grace. When his third eye is opened, he discovers many gardens inside his hut. What are these gardens? What are these flowers? O my dear brothers, my respected mothers, you are the moving temples (Gurdwaras), you are the moving gardens!

There is a lotus, which blossoms inside *Mooladhar Chakkar*. There is another lotus flower, that blossoms inside *Swadhishtan Chakkar*. There is yet another lotus, which blossoms in *Manipoorak Chakkar* inside the navel. There is yet another lotus, which blossoms inside *Anahat Chakkar* in the cave of the heart. Another lotus blossoms in the *Vishuddh Chakkar* inside the throat. Another flower opens in the two eyes, but it blossoms inside the inner eye. There is yet another lotus; it has thousands of petals, of which there is no end. The petals of these flowers are unlike the petals of the external flowers. They are the petals of light, they are the petals of the divine glory, they are petals of divine light. When carrying the offers of these flowers he stays at the feet of the Guru, he turns into a moving Gurdwara.

To enter this Gurdwara, some paths have been indicated. If you enter by the means of the eyes, the eyes open outside, but they see inside. When you enter (that abode of God) by way of the ears, there is a divine music inside; in that music merge all the musical tunes that exist in the world. You get to the transcendental state of silent music. When you enter that state, then some sage of *Dvapara Yuga* (when Krishan lived and played on his flute) appears and gives you a rebeck (a musical instrument employed in the singing of Gurbani), which puts out the strain (tune) : 'You are the Formless (God), You are the timeless (God). Our fingers cannot play upon that rebeck. Only the grace of the Guru is necessary to draw music out of that rebeck (musical instrument). If Mardana (the Guru's famous disciple who sang Bani on the rabab) had not got the doubt, that without training, his fingers would not be able to play upon the rebeck – 'how could I be able to produce music out of this musical instrument' – and if without any doubt, he had started playing on the rabab, then his body, his soul, his mind would all have turned into the rebeck; he would not have heard the outward sound. Every fibre of his body would have proclaimed, you alone are Formless God, you are the Formless One (ੴ ਹੀ ਨਿਰੰਕਾਰ, ੴ ਹੀ ਨਿਰੰਕਾਰ). If he had attained that state, then neither hunger would have troubled him, nor thirst (he would be beyond hunger and thirst). When the Guru had ended his contemplation, he would not have gone towards Talwandi. This is the work, which we do. This is how we behave.

The Gurus who are present outside as also the saints who are there, are the image of the Divine Guru. He sits inside us, he has entered inside us. We have installed Him on the throne of our heart and spread the carpet of flowers for him. That Guru sits inside us and plays upon the rebeck. That is called Divine Music (eternal harmony).

When people start listening to that music in their heart, then the world's radio and T. V. Stations (and their programmes) would have no attraction for them. Compared to the rebeck music, their musical programmes would sound us of no avail. Just as before the sweet cooing of a cuckoo the harsh cawing of the crow is nothing Similarly compared to music (harmony) that can be inside us, all the tunes of music of the world are nothing. All the tunes of music have their birth from that divine music but are inferior forms of that godly music. Just as there are sparks of the fire or the spray of the sea, similarly all the musical systems are the sparks or the spray of that divine music. Try to achieve that, try to enter inside and hear the divine music which is inside you.

How shall we hear that Divine music? There are two strings in that rebeck (musical instrument) one by the power of which you breath out. The other string is when you breath in. When you combine these two strings, and add to these the power of your mind, and then remember with each breath the Name of your beloved God, which your Guru has gifted to you, out of his great grace, then with its support, you would hear the holy words of the Formless God and hear the tunes of that Formless God, hearing which all the harmonies of the world sound tasteless. When you open your eyes, you see that divine Light, before which thousands of illuminations of the world seem nothing.

There is a (divine) Light inside of you, of which you know nothing. You keep groping in the dark. That Light inside you shines with the sheen of crores and crores of suns combined together. Anyone who rises and climbs to the top of that Meru mountain which is inside of you, sees that divine Light. A few lucky persons do climb the peak of that Meru Mountain. Where is this Meru Mountain located? The

Meru mountain is no other than your spinal cord (back bone). When you sit keeping your back bone quite straight (upright), then by stages you will learn the habit of climbing on its top. The many inner 'lotuses' that I have described to you are the stairs to climb to the top of this Meru mountain. Hence enter inside of yours. Wherefrom does the outgoing breath come? God Who is sitting inside of us throws out this breath and then inhales the breath. Look towards Him (God inside). At this time, you are sitting here; the whole congregation is sitting here. All are engrossed in listening to the talk on their Beloved God, with rapt attention. You feel a burst of love for God, lest any worldly talk should enter our ear. Such a thought, such an emotion arises inside of us. When this sentiment of godliness gets confirmed, then we dip into the depth of that ocean and plunge into it. There you find such supreme peace; there is great silence there. Then we don't feel like talking of the affairs of the world. Our voice becomes dumb. The mouth is shut, the tongue, too, becomes inactive. All the desires depart, just as darkness, however dense, departs, when a lamp is lighted. People complain, there is such a great darkness inside of us. How will this darkness go? What should I do?

So I say unto you, however great the darkness, even if the whole palace is plunged into pitch darkness, the whole darkness will go, when you light a lamp. Not a trace of darkness remains. Darkness will be destroyed by light. The darkness has been there for endless time, the door was never opened. Even then, if we light a small candle, then the little light of the candle never says to us, 'The darkness is vast; I am a little thing, how will I face it?' The true heroes are able to cut that darkness with the sword of knowledge, yes with the sharp sword of knowledge. If such a small light of knowledge is lighted in our heart, then however great the darkness, it will not remain at all. That darkness

will vanish there and then just at that time. There is a way, a path, to gain entry into the cave of the heart. There crores of suns shine together; there is no limit to the light of the moon there. There the tune of the Infinite God engrosses us. It says unto us : Come, come hither. On a few occasions, we hear that call and we like it. There is a lovely place, a beautiful place. At that beautiful spot, there is no ugliness of the world. It can never dare to come near. Sometimes a distant sight of that appears to us in dreams. Sometimes we see it when moving. We see that spectacles. Sometime we sit by the side of the flowing spring. What peace of mind we experience! Sometime when we see that blazing fire, we are reminded of the light within us. Sometime, we see the diamond or we see the ruby. On seeing it, we say, is there any like me. There is light inside you. Tell me my dear ones, why have we got so much love for diamonds and jewels in the world.' We love them, because on seeing them we are reminded of the light of the self. We remember that on seeing the diamond. Why do we feel happy on seeing the light burning in the candle. We like it, for on seeing it, we are reminded of the Light within us. We exclaim, 'It is like myself (soul)? Therefore impress that memory inside of you, make it stronger, cultivate love for it. And enter within yourself. There is a temple inside. At that place, I reveal to you a great secret. There is the *Agya Chakkar*; from there *Sahsrar Chakkar* (top of the head), there is concentrated the entire power of the thousand petalled light. There is another spot there. It is called *Guru Chakkar*. If the grace of the Guru is on one, then one can enter that *Guru Chakkar*. Entering there, we prefer all our petitions for desires and wishes. At that juncture, the honoured Guru fulfils all our desires and wishes. Very rare are the persons in the world who are out to discover that path. Treading that path, one can reach the highest peak of the Himalayas. Then he realises that there is no Himalayan peak outside; it is inside

of us. There is no sun shining outside; it shines inside us. No moon rises outside. All the lights that shine outside derive their sheen from the great Light inside of us. When I appreciate the external lights, it is only to remind me of the great light which is my own. Of what sort is it? It is for this purpose that the Supreme Being, the Timeless God has lighted all the lights outside. So I say unto you, do you stop at loving the lovely outside or do you realise that thousand upon thousand times stronger lights are shining inside of you? Whenever you appreciate any external light, always remember that thousand upon thousand times stronger lights are burning inside me.

How can I reach there? How can I achieve that? How can I enter into that? And how can that enter into me? When this state is reached, then the mind turns like the glass that is a mirror or a reflector. Whatever article you place near that, the thing's form and colour are reflected therein. If you place a red rose near it, the reflector shows red; if you place a blue flower near it, it goes blue; if you place near it a yellow marigold flower, it shows yellow. That is the case with the mind or the consciousness that is inside us. You will not believe what I say, but I say unto you, that there is no spot as pure or as spotless (as the mind). There is nothing so peaceful, nothing so pure as our mind is. You will object that the mind gets so much upset or disturbed. Listen to what I say. The state of the mind which is dislocated is only the outer surface form of the mind. If you plunge into it, if you dive into its great depths, you come to know and you see the reality. The real thing becomes clear to us, namely that what we call the soul (self) is the thing nearest to us. Here is the lodgement of the Timeless God. That is the glass or mirror of the mind. No light, no other light (except the divine light) has been placed near it. It shows its own original form. When you stop putting in it (mind) the reflection of outward things and

you sit shutting your eyes, then it appears to you that there is another reflection inside. Whatever mighty power the mind has is due to that (divine) reflection; it is due to that shadow. That is the reflection of all those saints who have come and found a lodgement in your heart. That (your mind) is their habitation.

People ask, 'Why can't we have the glimpse of the great saints of the Dvapara Age, as Bala and Mardana (Guru Nanak's two disciples) had? The reason is that the inside place (heart) where the saints and sages have to take their abode, has not been cleaned. That place has not been washed with the clean water of japu and meditation. If Guru Maharaj is to pay a visit to your house, the whole premises have to be plastered and whitewashed. How all the articles are kept in decoration! Sometime Guru Maharaj ordains : 'On a few occasions I come to you, you were not at home. You didn't meet me'. Then you enquire, 'Did Guru Maharaj ever visit us?' We never saw him, we have never met him. We don't know when he came. But he does not talk for nothing. He comes with that shape of His, which is all light. How many households will the Guru Maharaj visit in this birth? Every person, every saint, every devotee of the congregation wishes that Guru Maharaj should visit his house; and consecrate his hut. But how many would he be able to visit? But he visits in the shape of the (Divine) Light. Our eyes are dazzled seeing the (false) lights of the world. Hence we do not see Him. Therefore it is said that there is no knowing on what day, at what time, at which moment, at what hour, Guru Maharaj might come to my house assuming the appearance of the Light. When he comes in person, we have to practise cleanliness of the house. In the same manner, we must keep very clean the cottage of our mind; he may come at any uncertain time. All the blossoms should be in full bloom. When Guru Maharaj comes, then the garden which spreads

from our head to heel (from Mooladhar Chakkar to Sahasrar) must be in full bloom. It should be wafting with perfume.

Aha! A happy sign. Smelling that perfume of spirituality, Guru Maharaj feels pleased and gives all the divine knowledge to his disciple, to his Sikh. Keep the hut of your mind ever ready (to receive Guru Maharaj). Always maintain very clean mind and consciousness, of your internal hut. What happens then? When you sit for performing jap (repeating God's Name) you should forget all the worldly matters. In what state (of jap) one forgets oneself. That is our tradition. Then he does not remember what will become of this work of his or that what will be the success or failure of this activity of his? Such worldly thoughts are : there is going to be the marriage of my daughter; who will make arrangements for it? In that state (of jap), you also do not remember - what will become of my business, of my shop or of my market? What will happen to my farm? When you forget all your affairs, all the gods that are will take care of all these affairs of yours. When doing jap, you forget yourself, when you forget all outside matters, and you are totally immersed in jap only, then all the gods that are, all the saints of the noble tradition of thousands of years, they all will see to your work (or affairs). They say, he is my beloved Sikh, he is my disciple, he is my pupil engrossed in Divine Love, they take care of his shop. Who will plough his field? His farm will be ploughed by itself. Your treasure will be filled automatically. All your work is done by the gods or by the saints of noble tradition. You do not need to worry about your treasure (it will be filled by the gods).

I say unto you - lead the life of ease. You are busy earning money from morning till evening. You are walking carrying all your load, your weight on your own shoulders. Is there any person who can carry his ownself (own weight) on his own shoulders? So the saints have

ordained thus : climb the shoulders of those (saints) who have the power, who have the strength to carry you. Why don't you dedicate yourself to them. They say that the path of the jap is very difficult. It is also said that the path of meditation is very difficult too. The path of the devotion to God is troublesome like sharp pebbles or like the piercing thorns. That path is filled with these thorns and sharp pebbled. My question to you is : is the path of worldliness that you have adopted, any easy? Have you found any happiness in the path of worldliness that you have adopted? They say, (not now), but we will get happiness in future. Today I am beset with problems. For tomorrow, I have prepared its remedy. One hopes that tomorrow he would shift from his little hut into a big palace. Thousands of new problems would come there. A person who does not keep any servant is a free man. A person who has one servant loses his freedom one-fold. He who commands an army of thousand men loses his freedom a thousandfold. He is dependent on them. He is not self-reliant.

Hence adopt the path of the jap. When you sit to jap, at that time, make the determination, that these stones and rocks that I carry round my neck, I am going to take them away and throw them off. As when you enter a Gurdwara (temple) you keep your sandals and shoes or footwear outside, similarly when you sit for jap in the Gurdwara of your mind remove and keep away the rocks and all the worldly problems, which crush you with their weight and which prevent you from treading the path of God. When you sit for jap, you will learn that all your worldly affairs & rocks that you had cast aside keep lying there; no one is going to steal them. No one likes these rocks (problems) of yours. They remain where you left them. Don't bother about them. Don't let worldly thoughts disturb your concentration. For instance - don't haggle over the prices of the horses in Kandhar that

you were going to buy, or don't search for the lost calf (the buying of horses in Kandhar and searching for the lost calf are the stock examples of the stray thoughts that corn the worshipper's mind when they sit for prayer as per *Sakhi* of Guru Nanak Dev joining the prayer in a mosque). Don't let these thoughts enter in your inner consciousness. I tell you what to do there. I teach you a technique. Fix your mind on your breath that goes in and comes out. Don't do anything else with your breath. Don't hold your breath. Only feel the breath that is ever flowing. As you sit, keep your spine, your backbone perfectly straight (upright). Straighten the wrinkles on forehead and concentrate your mind on your breath; which is flowing through your nose. The breath goes inside, the breath goes outside; it does the same again and again. Practise this thing with me. Sit with me and relax your shoulders. Relax the tension, which is in your shoulders. Your backbone that is, your back - keep it perfectly straight). Relax your shoulders; keep loose your hands, like the hands and the fingers of the baby. Forget your body; forget the affairs of the world which are rocks you carry like halters round your neck. Forget them, keep them aside and be conscious only of your breathing experience; how your breath moves in and out. It is there inside the nose. Keep breathing slowly, don't draw your breath fast. When your breathing gets slow, then your mind also which was galloping ahead before will also slow down. Its jerks will also vanish. There should be no jerks in the breathing. Feel the breath in the nostril without holding (the breath) and without jerks. When the breath is coming in, thread the mind in it. Also when the breath is coming out, thread the mind in that breath. There should be no break in the flow of breath. When it has come out, immediately try to breathe in. When it is breathed inside, immediately attempt to take it out. There should be no break, between the in coming and out going breaths. The chain should be constant. The chain of feeling

should never break; the mind should remain threaded (woven) in that breathings both during breathing out and breathing in. When breathing in think only of the word 'Wahe' and when breathing out think of 'Guru'. Thus go on repeating Wahe Guru, Wahe Guru, Wahe Guru, with every breath. There should be no break in the process of breathing. Only this method, brings peace to the mind, see how the breath, mind and Shabad (Holy Word) flow like a spring, like a stream, they are flowing in unison. There is no gap between the breath, mind and Shabad. The three have become one (it is three-in-one). If you act like this, then no idea of the outside world will enter into your inner consciousness. Now feeling the breath this way, go on repeating Wahe Guru, Wahe Guru, Wahe Guru, with every breath. Now getting down, you will see a cave between your chests. This is the path to the Gurdwara. Enter into this cave, which is the location of this Gurdwara. There stand at the gate of that (inner) Gurdwara, wherefrom arise all the thought-waves and feelings. Enter the door of that cave. Entering there, you will espy a Light; light will be visible to all. This is the Light of *Akal Purukh* (Timeless God). Prostrate yourself before that Light. It is the Light of *Guru Maharaj*. It is the Light of *Akal Purukh*; it is the Light of all the saints and sages; this is the Light of your own soul. The light that is inside this cave shines at all time. It is never extinguished. It is never born, it never dies. This is intransient, it is immortal. After making obeisance to this Light, take your seat on the floor of that cave. Sitting there offer flowers to it, burn a light to worship it; offer flowers and foliage to it. Sitting here perform the jap either of Mantar (secret word) that Guru Maharaj has given to you or just go on repeating Wahe Guru, Wahe Guru, Wahe Guru. This sound (of Wahe Guru) would rise. Let it rise. You are to do nothing. This is the Light of your soul. This Light of your soul automatically goes on producing the sound - Wahe Guru, Wahe Guru, Wahe Guru.

Listen to it as to the harmony of the Infinite in your heart. Hearing it, lose yourself in it. Go on listening thus. The Light will stay there always. When your jap is finished, then slowly rise from the floor of that cave, offer obeisance and come out, as you do at the Gurudwara. Coming out (of that cave) once again tread the path of that breathing. Feel the breath that comes high from low and low from high. When breathing up then with it remember Wahe Guru, when the breath goes inside then also remember Wahe Guru. There should be no jerk in the breathing, nor any break in it. Acting like this, you would bathe in this tank of supreme peace; I have now found the Tank of Imortality (Amrit-sar). I will perform a pilgrimage to this Amrit-sar (tank of nectar) every day. Bathing herein I will wash away all the dirt of my mind.

After bathing in, I will become very holy and make my mind transparent like the mirror of glass. In that, I will fix the image of the soul and of *Akal Purukh* (Timeless God). Acting like this open your eyes and feel the breathing, flowing in your nostrils. Then the chain of breath will never break, nor will the rocks and pebbles of the world trouble you at all.

Thus I have told you the path to enter the inward Gurudwara but I have not revealed it fully. You practise all this, this year. Next year, depending on the grace of Sant Maharaj (Sant Waryam Singh Ji) I will have a chance to meet you again. I will explain to you this path further. Those who practise all this will get the nectar; the others will not. They will hear all this, but it will not penetrate their heart. May *Akal Purukh* sink deep into your heart. When you sit down for prayer, never think of the time. Don't think how many minutes, how many hours, have I sat here nor let outward ideas cross your mind. Don't think what is going to happen to my plough; what of my farm, what about my shop? These things will be taken care of by the saints. Have

confidence that the saints will surely take care of your affairs. They have done so for all other devotees, they are sure to do that for you too. You get engrossed in God. You have taken to this path. You have paid (all) attention to God, God is sure to take care of your affairs. God has taken care of all the problems of those, who have taken to this path. Why would the divine power not help you too. Sit down (for prayer), wherever you find the place. You are waiting for the bus. While standing there, each breath of yours instead of thinking : so much time has passed, the bus has not arrived. You are getting much troubled, you will not feel troubled (if you devote that time for prayer). You have got that time and you have made the best use of that waiting time. You would thank God for it. The Timeless God has given you an opportunity to remember God, while waiting for the bus. Thus living in the world you can carry out worldly activities and remembering God, side by side. A day would come when you would be able to carry out both these worldly activities and remembering God simultaneously. You will hardly feel the need for carrying out worldly activities. You would rise higher than actions. Here in your mind there is the top of the Himalaya; here also is the holy city of Amritsar. You go on a pilgrimage once in a year. The pilgrimage about which I am telling you remembering God whenever you get a chance, you can undertake this pilgrimage at any time that you like. At that time, you can take a bath in the tank of Amrit (nectar) whenever you want. Here I finish my talk. I offer my flowers of thanksgiving at the feet of my brother Sant (Sant Waryam Singh Ji) who is worthy of being remembered every morning. I congratulate the whole congregation that they have got such a great saint. With his grace, may you obtain liberation in this very birth, you may merge with the Timeless God. Thus offering prayers and giving my blessings, I close my words, so that the Shabad (God's Name) may continue inside of you; may that Wahe Guru ever remain active in your mind, at all times.

The Technique of Japu

Part - II

(Address delivered on 15-10-95)

What talk can I give after my guide & master (Sant Waryam Singh Ji) has spoken? I have been hearing those matters which he has raised for the last twenty five years. For how many times I have to remember them again and again to set those ideas in my mind. Every time one hears him, one discovers something new. That is the one secret in the sayings of the saints. Some who hear that spiritual talk but hear not, some who see that, but see not. There are a few lucky persons, who listen to a few words & get riddance. Anyone who has the power to utter a few words as will enable one to cross the ocean of the world is called the True Guru or the Saint. Here is a meeting of the saints and of the religious-minded people. It is a matter of joy that in this congregation, anyone who shuts his external eyes, is enabled to open his internal eyes. He sees *Arti* (waving the light before God in the act of worship), which consists of lakhs of the suns, moons and the stars. They are waving the light before Akal Purukh (Timeless God), consisting of all the lights that are in the world, like the garlands of pearls, like the light of the lamp. One sound echoes through the entire universe : Ek Onkar, Ek Onkar, Ek Onkar - there is only One God there is no other; no other existence was there in the past or will be in the future. Just as a child is reared within the womb of the mother, similarly all the suns, the moons and the stars, all the beings, all the souls lie inside that One God, reared by His food, - they are all growing (like the child in the womb). This greatness is not of the body; it is His Supreme Spiritual expanse.

It is a matter of great joy to remind oneself that the great saint has organised this Samagam. It is a matter of great happiness that those whose minds were besmeared with mud have washed that mud of their mind by coming here. It is a matter of great satisfaction that all the

minds that are in the world would slowly and gradually henceforth emit some perfume after coming here. Think of it, my brothers and my mothers, whenever we go to the bazar, in the fragrance of all those thoughts that come out of our bodies & minds spread all round, coming out of our minds and touching other persons. Hence convert your mind and your inner consciousness into a garden of flowers. Each thought of yours should be sweet-smelling like flowers. Or each thought should shine like a lighted lamp, so that not a trace of darkness will remain there. Only the light should spread. The other name of this Light is God. Some rare person (prophet or saint) is born in this universe, who shows to the world the path to reach God, Who is Light. He shows them the Way. He catches us by the hand and directs us to move in that side. We try to free our hand (from that Sant's grasp) pleading - I have got this work; I have got that work. He (the sant) asserts - walk on; all your work will be done (by God). He gives us that blessing, but we do not accept that blessing, which is for us. We don't feel that we have got any blessing (benediction). Then we revert to those worldly affairs and get engrossed in them. Different desires, different ambitions so influence our minds, that we forget all about the Light that is God. Anyone who has washed off the mud that besmeared his body, who has washed the mud with clean water of peace - and who repeatedly sits performing the jap, then he somewhat rises high. He sits on low stool and thinks that he has arrived at his goal. He feels a sense of pride. After feeling pride, he does not advance forward, he keeps sitting there. If we want to progress, sitting on the low stool, we should think that a bed is higher than the low stool and that the throne is the highest of them all. One sitting on the bed tells the persons sitting on the low stool - why are you sitting that low; come up to the height of my bed. He says, I am quite satisfied with my low sitting. Slowly he degenerates. Sometime he tumbles over from his low stool and once again falls into that mud and is besmeared with it. He rises and falls again. Thus by degrees, he reaches the height of the bed. Then by chance, some saint or sage passes that way and

sees that this man has not achieved his destination; how shall I show him his goal? The saint, with great difficulties, with great love, makes him understand his true welfare, on account of the great pity that rises in the saint's mind. He lifts the person, who was shedding tears, feeling miserable and uplifts him and puts him on that throne, which is named the Akal Takhat (Throne of God). When one is raised to that high state, there death cannot touch him, cannot come near him. People raise different questions (about this path), different religions and faiths provide different answers (to those spiritual questions).

My co-fellows, I tell you a special thing. He who has realised the Truth (God) speaks not. He who has not achieved God indulges in loud talk about Him - God is of this sort. He is of this kind. No, no, your statement is all wrong. Even I know more than you do. Thus in our pride, we seek to foist our fundamentals and thoughts on the other people. He who treads the path of real sainthood, keeps mum. In silence, he leaves different sort of things (ideologies), he forsakes them, and entering into the caves of his mind, he practises meditation. I make this (humble) request to you that you enter into this cave (of the mind) and practise meditation. Now a days, in the Himalayas, which were once full of caves, there have arisen bus stands. There is much sound. There is a spot where the external sounds cannot enter; that place is inside you. Enter there. There are many ways of entry inside, which are shown by the saints, and ascetics. For reaching there, there is no need of mutual debates. Adopt that path, which your true Guru has shown you. Keep advancing on that path, keep advancing. One day, you would reach your destination. You must tread that path (of godliness). That is our goal. To reach that goal, to go there, we cannot go all alone. For that, you need the leadership of all the saints and gurus who will hold you by the hand and take you on the right path, saying come this way. Inside these saints, a river of light flows, a spring of light flows, in fact there is inside them the ocean of the Light (of God) roaring with its sound. That Light has no beginning, there is no end of it. No one can measure the depth, no one can measure the

height of those godmen, who have become one with that Light. Those saints says, "where I have reached, you too can arrive". 'How can I reach there'? "In the same manner, by which I have reached there." All the brethren who are sitting here, all the congregation, all my mothers, all of you - each one of you can scale that height. Today I plainly tell you - you must have a keen desire to rise (to those spiritual heights). You must awaken in you the desire that I have to reach there. I must arrive there.' In this world, I am suffering and groaning. I am falling from one side to the other; wherever I go, I slip and fall. I must leave this path of hurdles. I must go on that path, which is clear as the sky. No one can know the speed of the flying birds. When you and I march on this path, we leave behind our footprints. These footprints fall on the ground. But there are no footprints left by the birds flying in the sky. The fish swimming in the sea leave no mark behind. It is the path, where there are no footprints, only the Light is there.

Awaken in you a strong desire. The desire is already present there. Otherwise why should you have come here? The desire is there, but awaken it more keenly. We must reach the state, where the saints and sages have reached. If you awaken your desire with that intensity, you are sure to reach there. Then the mother would say, as in the case of Saint Kabir, Kabir has gone mad. But Kabir (a great saint and a poet many of whose sayings are included in Guru Granth Sahib) says, now I have seen the warp and woof of reality. Similarly when you tread this path, it is possible that one day you may sit in the valley of the river; for three days you don't open your eyes there should be no need of breathing; all the life's processes come to a stop and the Light within you may create such an atmosphere all round you, that you may be left with no desire in your mind to leave that Vale of the river. When you reach that height, then the whole world would become your field. When you reach that height, you will remember, you will see that the wild folk of the jungle would bring fruits and place them before you. My Gurudev (Sant Waryam Singh Ji) was telling you that

in the jungle the bears followed him like the domestic dog. Don't you have the desire to become like this? Is not such a strong desire present inside you? These separate desires; these small desires; these petty desires, which are present today did not exist yesterday. People say, God does not listen to me. He does not respond to my prayers. I beg (things) from Him but I get nothing. What should God do? Today you ask for one thing, tomorrow for another thing. Yet on another day, you say, no, I don't want these things. I want another third thing, which request of yours should God hear?

I tell you the story of a person, who was so God-realised, that he had developed so much power that he could cause rain to order. He had two daughters : one had been married to a potter and the second to the farmer, who ploughed the land. The farmer had sown the seed. He told his wife, go and tell your father to send rain here, as we have sown the seed. The potter had made the pitchers and kept them out to dry. He told his wife, go to your father and tell him not to send rain now at all (so that his pitchers would dry to hardness). Such are our prayers; sometime we wish for rain, sometime we want to avoid rain. Sometime the same wife looks very beautiful, sometime we are fed up with her and turn her out. Sometime a wife loves her husband; at another time, she feels like abusing him. This is not the way to make a prayer. How would God answer your prayer, amidst your contradictory wishes? Make up your mind as to what is exactly the thing that you want. Consider well and decide and then pray for that. Do it every day, do it every moment, do it at all times. Those whose prayers have been heard were the persons, who had made up the mind what exactly they wanted. Then keep on pursuing that desire. Yes sir, we will pursue it. We wish that your daughter should be married or that we should earn a profit of one lakh rupees. To pursue a thing half-heartedly is not the way. Death will come and take us away. We don't know at what uncertain hour, death would catch hold of us and carry us off. We cannot say. Therefore get going today itself; get going just now. We have only one desire - a big one not many petty

desires. God is greater than the whole universe. Many universes lie packed inside of Him. Yet he goes on fulfilling even small wishes of people (despite His Greatness). Your desire should be so great to match His Greatness. Do you go to the Emperor and beg of him just a penny? Will you ask for such petty blessings from the great saints of God? He has heaps of diamonds and jewels. Will you beg from him such little petty things?

Hence you should definitely decide which is the goal that you want to reach, before you leave this meeting. Go home after awakening your mind to rise high and become great spiritually. If you have to earn money, say, we will earn money so that our small needs should be fulfilled and we should be able to pay back the debt to our creditors. After that, close the external eyes and open the inner eyes (of the mind). Put out the external lights and light the inner lights. Love the diamonds and jewels that are inside, throw away the pennies of the outer world and enjoy the bliss of the (spiritual) diamonds and jewels that are inside of you. Thus you should make up your mind, you should decide your (spiritual) programme once for all. If today your mind will not be engrossed in *jap*, tomorrow things will be a little better. You will forget the sense of time; you will remember (your programme of prayer). Half an hour will pass in this - you will not feel, where the time has flown. Because at that time, the *Akal Purukh* (Timeless God) will come and take his seat in your heart. He is Timeless; so there is no limit to Time in Him. But people don't practise *jap*. Rather they (indulge in idle talk and) ask the saint, where does the soul go after our death? This is no question; I tell you that it is no question. The Gurus saints and ascetics hear this question - you yourself find out its answer. Enter within and see, what is the form of the soul. Will the soul die, when the body dies? (No), there is no question of the death (of the soul). The first word in your question has no value, no meaning. The soul never dies. There is no question of after death (when death itself is not a reality for the soul). You ask, what happens after death? That is future tense. The soul has no past,

no present and no future (it is everlasting). There is no meaning of what you have said about what happens after death of the soul. (The soul never dies at all). Where for do you speak like this? Firstly the soul never dies; secondly it is not limited by time. (Where the soul goes?) It means that it goes to some world to some place. You have not at all understood the meaning of the soul. The soul is never bound in the limits of place. This is not a small thing that it is present here, but not present there. (Soul or God is present at all places. He is Omnipresent). So the question does not arise where it will go. When it (soul) is bound neither by time, nor by place, then where arises the question at what place it would go. To all these questions, there is one common, answer, which is inside of you. Therefore leaving all questions, listen to that. When he closes his eyes and enters inside and takes his seat on the throne of his heart, then no question arises in him. All the answers are obtained automatically. Also those answers are given not in the words, not in the phrases. There is a sort of silence, a sort of mental peace; all answers are available there. Go there and see and you would know. But the whole matter is that living in the world and engaged in various activities, you have to do this work (of remembering God). When your baby is born, do you ever forget him? You may be busy in any work, you may be ploughing your farm, you may be going to your avocation, you may be supervising the running of the shop - but you always remember your new born baby.

Here is a mother, she is preparing the food; she is peeling the potatoes; she is attending to all other jobs in the kitchen. Her two month baby is lying in another room. Does she ever say that she has forgotten the child, in the midst of her activities? This is the sign of love. In the same manner, if you can't look upon God as a Father or as a Mother; if you can't love God like the Gurus, then consider God as your small child and start rocking Him in the cradle of your heart. He will rock with each beating of the heart. You will feel a strong intoxication inside. That intoxication would rid you of all the anxieties and shrieks of the world. It will raise you higher and take you to that

high state, where the soul of the sages and saints merging with all the lights that there are in the universe, waves the arti (passing light before God) of God. Thus you will rise very high. That is possible in this very life, it can happen even today. This can be possible, if you concentrate your mind on this.

Thus whatever sages and saints there are, whoever are the Gurus, they are not bound in their bodily self. They reach the heights where there is neither time nor place. There is no tomorrow, nor today, nor the past year, nor even the coming year. Perfect silence pervades there; there are rows of light. They merge there and experience such a bliss. They wish to bring a drop of their bliss also to those people of the world, who are groaning in miseries. These prophets & saints leave that divine state of bliss and are commissioned in this physical world. What can be a greater sacrifice than this? They are born as human beings. They come to the world, because persons who live in this physical world cannot hear their voice (message) from the other world. Their ears can hear only sounds from the bodily beings. If a child falls into the mud, you have to step into the mud to lift that child, even though our own clothes may get smeared with mud in doing so. That does not matter. We wash that child with love, lift him in our lap and caress him. Those prophets wash the mud of the people, with the water of Nam. They bring them in pure atmosphere. They do not allow fresh mud to stick to them. When they find that no mud is left, they feel happy, as the mother feels happy to see her child cleaned of all mud, shining and pure. Thus they come to this world for one year, two years, twenty years, so long as they feel that the world needs them, they wander in the world. Some understand them, others don't understand them. People may put round their neck the garland of shoes, or some may shower flowers on them, some may bring them pennies, others may bring the offerings of diamonds, may offer to them chains of pearls, all this is the same to them - no difference. Some may condemn them, some may sing their praises, they have no concern with that. They may be roasted on the burning plate or they may be boiled

in the burning water, it is all the same to them. They have realised that they are not the body, they are the pure Light, they are the soul. That soul cannot be parched by anyone, nor can it be made wet with water, nor can anyone roast it. When they realise that their mission has been completed, they throw away their body, as one discards one's old clothes. They once get merged with the same Eternal Light (that is God). They had taken this birth, for our sake.

Both above birth and death are the philanthropic persons who come to do good to others.

They give the gift of spiritual life, apply men to divine devotion and make men meet with God.

ਜਨਮ ਮਰਣ ਦੁਹਰੁ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ॥
ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ॥

ਅੰਗ - 749

Look to us. As soon as their back is turned, we revert to the same old sinful habits. As soon as they depart, we get entangled in the groanings and fears of the world. What we do is that once again we become slaves of the five sense organs. These five sense organs create a bally hoo in the lanes of the village. So I say unto you - Pacify your sense organs. But how to pacify the sense organs? There is one secret of that. When the mind becomes tranquil, and is engrossed in prayer, then the desires that arise in the sense organs themselves quieten down. But for that you need - love, love for that Guru who is the Guru of all Gurus, love for Him Who dwells in the hearts of all saints, love for Him, by whose power the sun, the moon and the stars shine. We should live in the love and fear of God. God says, there is no need of fear. Practise love. There are two paths to the love of God. One is to love all these creatures who are the creations of God. You should present double the amount of love to him, who is without love, so that your love may seep into his personality. Your love will fill the pitcher (with love) of that person, who is empty of love. This is one way. The other way is - to love him directly. Produce in your heart a sort of tide of love and a sort

of a strong emotion of love, for him. Repeatedly remember his good points and make an offering of your love to him.

There was a saint. One day, he passed through the market, carrying a bucket full of water in one hand and a burning torch in the other.

Sant Ji, whither are you going? Where are you carrying a bucket of water in one hand and in the other a burning torch in this broad day light. Sant Ji says, today I am going to set the heaven on fire, I will burn the paradise and reduce it to ashes. I am going to throw water on the flame of hell and would extinguish it. He said very angrily. I am feeling so much angry over this heaven and over the hell, this paradise and over the perdition.

Why are you feeling so angry over heaven and hell, Sant Ji? What harm have they done to you? What has heaven done to you? As for the hell you have nothing to do with it.

The Sant replied, people remember God to be able to achieve heaven. They remember God, in fear of hell lest they should find them there. This is no method to remember God. You should remember God, for the sake of love for Him, (not to go to heaven and escape hell). So today I am going to set fire to heaven; I have also to burn the hell. I want to finish them; so that people may forget heaven and hell and pray to God, only for the love of God. People should leave the thought of heaven and hell and remember God, because they are all love for God.

You should please give a little thought to this matter. Make your mind full of tranquillity; and forget the world. Enter inside of you and find out whether love of God arises there or not. See with that love. God, the *Akal Purukh* has given you this breath - a great blessing. God has given you breath, so that it does not operate alone (you should remember God, with each breath). Weave God's Name with these breathings. As wish arise in your heart and feelings arise in your heart,

similarly the breath rises in your heart. Fill love (for God) in each and every breath. With that love, remember the Name of God (do His *jap*). Remember God's Name as you exhale the breath, also remember His Name, while inhaling the breath. While doing so, don't utter (the Name) orally. When you reach that state, it is all peace there, the great silence. In that there is only the Divine Light. With that love, fill with Name, the outgoing breath that is rising in the heart. When exhaling, fill your mind with that love of Beloved of yours; also while inhaling, remember the Name of that Beloved (God). When the breath comes out, at once mould your consciousness in your mind; also when there is in-breathing, concentrate your consciousness in the mind. This chain should never break. If this chain is broken then the external thoughts would enter inside you and create a disturbance. You have to swim with this current of the union of the mind and the consciousness. Experience that state and keep on experiencing it. Remember the Name with each breath. When one course of the Name is finished, immediately begin the second course. This chain should never be broken.

Thus wherever you are standing, wherever you are sitting, remember the Name of God nonstop. People listen to the radio, they view the T.V., they spend their time in idle talk or on abusing others; or may sing other's praises. You just keep hold of your breath, hold the rope of breathing in your hand and thinking God's thoughts, you should rise higher and higher. Reach the heights of consciousness and rest only there. Do all this with love of God, never do any act without that love. Don't do *japa*, because there is so much misery in the world; rather do it, because God loves you. Out of that love, He has given you this world - the whole of the world. He has given you (life-giving) air; He has given you water (the basis of all life); He has given you food; He has given you the sun, the moon and the stars; He has given you trees. You have to produce happiness in this world, in place of the existing misery.

You have to create love in the hearts of people, who lack this love. Hence O my God! O my *Akal Purukh*, come and make your lodging in my heart. Come and sit in my heart! When God sits in your heart, then all the acts that you perform, you will do with love.

At one place, a langar (community kitchen) was in progress, just then they ran short of the curds. They thought in their mind that this congregation will have to go not fully satisfied. What should we do? An idea struck them that in that village, there lived a woman, who owned so many cattle. Why not approach her? From her, we might be able to procure, more curds. They went to her running, not just walking. They went to her running, because they wanted to provide curds to the sangat, devotees.

Mother, the matter is that we have run short of the curds in the langar. It will be very kind of you if you give us a little of curds. All right. I certainly possess curds. But I will not give. You have to pay the price for it. Whatever price you name, we are ready to give it. At this time, we have to supplement the langar. Please do give some curds to us. After giving the curds, she now demanded its price. "Give me my price."

But you have not mentioned the price. What do you want? She knew that this Sikh, this disciple (of the Guru) though seemingly small, has a great power like his Guru. She said, you have to give me the price. Will you give it? They said, we have pledged our word that we would pay it.

All right, then give it. Give me salvation. This is the price I want. The disciple said, all right. We bestow this price on you.

The disciple felt very happy. He came there carrying that curds. The congregation ate the langar to their heart's content and then went their way. At that time Guru Ji was taking rest nearby. After sometime, loud sound of weeping and crying was heard. He said, 'what has happened in the neighbouring house? He called the disciple and

questioned him about this. What is the matter? Why this weeping and wailing?

He replied, the matter is like this. We had fallen short of curds and I had gone to the gentle woman to get some curds. When we requested the price, she asked for the price and I granted that to her. What price did you give her? She had said, 'Bless me with salvation'. I gave that to her. Now she has left her fleshly body. She is gone to the spiritual world, the world of the Light. Those worldly persons, who regard this physical body as our whole being, they are crying and wailing.

Guru Ji felt very angry. She did such a great good to you, namely that the whole congregation went away fully satisfied with the curds. Could there be greater favour than this? Why did you give her only heaven or salvation? You should have given her gift of God's love. Heaven or salvation, she would have got any way. You should have blessed her with love of God.

The disciple said, what could I do? She had asked for only salvation? The idea is that where there is love, then heaven and salvation will come of themselves. Only try to create love in your heart. I said yesterday too, that for attaining that, there is no need of external lights. Enter inside of you and see that by way of this breathing, the saints, sages and ascetics cross by the way of Kundalini power and see that inside a lamp is lighted; it is lighted in *Mooladhar Chakkar* and in *Swadhishtan Chakkar* also a lamp is burning in *Manipoorvak Chakkar*. Another light is burning in the heart in *Anahat Chakkar* and is shining in the firmament of *Vishuddha Chakkar*. This light is also shining in the inner eye, which is there in outward eye. One light, one flame is burning there. Another lamp is lighted there too. The final one (the highest one) consists of a thousand petalled lotus, each petal of which is made of (divine) light over all these lamps (lights), lakhs and lakhs of the suns dedicate themselves. Such like divine lamps are burning inside of you, you say that you are lost in darkness. This is

as if the light of the lamp should say that there is darkness inside me. If that idea prevails then surely there is to be darkness in the world. Learn to reach that Light, by entering inward. When you reach there, and if you receive the grace of the Guru, you will in this very life reach that state, where man, realises himself to be the soul and super consciousness reaches the final stage and there is no need of any further achievement.

I repeat once again that you should sit straight, keeping your backbone (spine) absolutely up right. You should experience that God's Light is present on all sides of yours, that Love (of God) is unshaken inside you. That love, which is permeating inside of you. And on all sides you feel there is nothing but the light of God. That love is spread in every fibre of your being, in every part of your body and in every part of the life-consciousness. It is awakening every part of yours. When it awakens you, then you feel another wave rising inside of you. That wave (life force) goes in and goes out, in the shape of your breath. (It moves up and down). Experience this feel of the breath in this way. Feel this flowing breath. With the rise and fall of your breath, your mind should also go up and down, you should feel the path of the breathing. There should be no jerk in breathing. The chain should never break; it should always remain moving. Synchronise the flow of your consciousness, with the flow of the breath, with the movement of the breath; don't feel any experience except this. Feel perfect equanimity. If the breathing goes on slowly, without any break, then the mind will automatically enjoy perfect peace. In the path of the breath, there is another cave in the chest; enter inside that cave. That is the true Himalayan cave. You will see all light inside that cave. That light that you feel inside you is the ray of light of God. It is like the light of the lamp, or it is like a small mountain of light. Regard this inner light as the Light of Guru Maharaj; the light of the Self. Taking it as the Light of Guru Maharaj, sit inside the cave on the floor, make an obeisance and start doing the jap (repeating the Name of God). Dedicate every word of this jap, every syllable of it to that (divine)

Light. Do that with all love. Repeat the jap of *Mool Mantar* three times, keep sitting at that place, in the sheen of that light in that cave, then go on repeating only *Wahe Guru, Wahe Guru, Wahe Guru*. You can keep sitting in the company of *Akal Purukh* (God) for as long as you like. You can offer to Him all the fruits of your jap, just as one offers flowers to Him. Then get up by slow degrees. Then after making an obeisance, come out of this temple of God (inside you) - with great respect. Then again continue to repeat *Wahe Guru, Wahe Guru, Wahe Guru* in the flowing of your breath. When inhaling the breath go on repeating *Wahe* and when exhaling keep repeating *Guru*. That chain should never be broken; it should flow on nonstop. Thus always make up your determination to keep your mind in peace and to keep your consciousness in a state of tranquillity. Then after making that determination, you should slowly very slowly open your eyes. But that Light of God should stay in the heart, even after opening your eyes. The name jap of *Wahe Guru* should continue, as you breathe out and breathe in. Whenever your mind is disturbed and the whips of the worldly affairs flog you with, you get inside you, go and hide there. God Who loves all the living creatures of the world, will make of you such a hero and place in your hand a Divine sword. With that Divine sword, you would be able to cut all sorts of darkneses of the world (ignorance and lack of knowledge), and you would be able to make your journey to those spiritual heights. Finally in this very life you will reach your goal - the destination of your life. I give you my word for it.

I offer prayer for the peace of mind of you one and all.

