

*'How
rend the
veil of
untruth?'*



Introduction

My benefactor Col. Lal Singh Ji passed away at Baradari Farm, Rudarpur, Distt. Nainital (U. P.) in 1973. In 1974, when I went to have a holy glimpse of Sant Maharaj Ji (Sant Ishar Singh Ji Rarewale) then the Saint ordered me that he would bestow on me one lakh rupees with which I should buy a jeep for Rs. 20,000 and I should spend the remaining amount for producing video films in order to propagate Guru Nanak's spiritual message in the whole world. I declined to accept the money and prayed that he should bless my farm and that I was keen to perform this task from my own resources but he should himself get his work done from an unknowing person like me by bestowing wisdom and understanding.

Time passed leaving behind its footsteps. The saint's commandment was lost in the past, and I too forgot to abide by it fully and after selling my farm came to Chandigarh on 31-10-1978. From the Ghar region (valley of uneven land) comprising the districts of Ropar, Patiala and Ambala, Sikhism had in a way practically disappeared. Tobacco was sown and the common man lost in ghosts, spirits, serpent gods, goddesses and superstitions had become totally indifferent to spiritual teachings. People were steeped in poverty. Addiction to intoxicants like wine, tobacco etc. was quite common. No society or organization was keen to go to the villages to wean them away from these evil ways. In these conditions, I preached in the villages till 1986. I adopted simple refrains and moral tales for the purpose and depended totally on my own resources. At a village congregation, my great benefactor, the Late S. Gurdev Singh Grewal of Lalton revealed that Sant Maharaj in his daily diary, while referring to his offer of Rs. one lakh to me, had written

that he was highly pleased with Waryam Singh's refusal to accept such a huge sum (more than ten lakh of the present day).

The moment he said this I recollected the command of His Holiness. I was also worried how I had forgotten it; I repented over my forgetfulness. I did not know how video films were made; nor had I the financial resources to execute this project because so far I had been spending on preaching from my personal income and I considered the religious offerings a poisonous she-cobra. By this time I had made one lakh Sikh '*amritdharis*' by ridding them of their addictions and had them wedded to Sri Guru Granth Sahib. This very year, the construction of Ratwara Sahib Ashram started and Video films also started being made. Till today more than 790 video films and 2,200 audio cassettes on different subjects have been made. They are being viewed and heard all over the world. They are also being shown in the villages with the help of 17 T. V. sets. Agreeing to the suggestion of the '*sangat*', some selected cassettes have been brought out in the form of books.

Pir Budhu Shah approached the Tenth Guru for self-realisation. The sermon that the sovereign Guru bestowed on him that broke the wall of untruth and blessed him with the state of salvation are the subject of five video films which were made at the congregations held at different places. This deep philosophy was explained in a simple language keeping in view the understanding and intellectual level of the congregations. Since the language is the spoken dialect of the region, it is not grammatical; nor was grammar taken care of while delivering these discourses. To explain the meaning and keep the concentration of the congregation, the folk tales heard from

the Saint, or read from a number of religious books have been used without any change.

Man is unknown to the presence of God living with him because of the wall of ignorance and false self (*haumein*) within him. So long as the wall of ego (the fictitious self) is not broken with the kindness and grace of the Perfect Satguru (True Preceptor), he cannot achieve self-realization and meet the Supreme Exalted Soul. As a result of the Tenth Guru's grace, Pir Budhu Shah was accepted as 'perfect man'. He attained the state of salvation and lived his life getting rid of the conflicts of attachment and malice, profit and loss, anger and grief. He sacrificed his family and enjoying the bliss of an equable state and the Guru's pleasure became immortal in the world.

It is the wall of untruth that after putting the power of God's light in the conscious being, strengthens the individual feeling and man suffers untold miseries while going through the cycle of birth and death. That is why the book has been named as an interrogatory: '**How rend the veil of untruth?**' It is hoped that it will remove the doubts of the serious seekers after truth and show them the right path, and to researchers and authors, it will provide an easy doctrine.

In the end, I express my indebtedness to all those who have worked tirelessly to bring out this book.

Ratwara Sahib
15 February 1998

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

emancipation.

How then to become truthful?

How should the veil of untruth be rent?

Through obedience to His Ordinance and will .

Sayeth Nanak : This blessing too is pre-ordained.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵਤਾਰ॥

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥ P. 1

The present book of Sant Maharaj of Ratwara Sahib gets its title from this quote of Guru Nanak Dev : How should the veil of untruth be rent? Of course, "through obedience to the per-ordained order of the Lord of will." But what is this veil of untruth and what is pre-ordained order of the Lord of will? This has amply been explained by Sant Maharaj in a very lucid, simple but very impressive style, "*All this play is the result of God's will and command. The entire society is acting according to God's command. People are being born in this world; people are passing away from the world; this all is happening according to Lord's will.*" (P. 92) But only a very rare person agrees with what God does. The rest of the world does not agree because the veil of ego (false self) has not been rent. This veil or concept of 'I-am-ness' (*haumein*) is perhaps the greatest riddle of mankind. Guru Angad Dev terms it as the most dangerous chronic disease :

Haumein (egoism) is a malady malignant; yet to cure it is there a medicine.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ, ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥

ਵਾਰ ਆਸਾ, ਪੰਨਾ 467

What is the remedy ?

If the Lord bestows His Grace, then, man contemplates and acts according to Guru's word.

Sayeth Nanak : Listen mankind! By such discipline is egoism's malady eliminated.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

ਨਾਨਕੁ ਕਰੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥

ਪੰਨਾ - 466

Thus egoism takes man away from God and he goes astray to suffer agony in this world and transmigrates. Owing to the veil of egoism, we lose our divine vision and create a cabined, cribbed world of our own because of our limited human vision. The union between *jivatama* and *Paramatma* is already there within but we cannot comprehend it because of the veil of ego as per the edict of Guru Ramdass Ji :

The bridegroom (God) and the bride (jivatama, soul) dwell together. And between them, rises the concrete partition of egoism. The Perfect Master demolished the wall of egoism,

Then alone, sayeth Nanak,

The soul uniteth with God.

ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ ॥

ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ ॥

ਪੰਨਾ - 1263

In the verses of Guru Granth Sahib, this malady of ego has been equated with pain, disease, agony, thirst, lust, poison, illusion, fretful fever, veil, mist etc.; but the cure for this malady has also been prescribed as cited above.

This grave malady of mankind is the subject matter and main theme of this book, in which the subject has been thoroughly discussed and ultimately the saint-scholar makes the reader fully convinced of the Guru's edict :

If ego is stilled, then is God's gate seen.

ਹਉਮੈ ਬੁਝੈ ਤਾ ਦਰੁ ਸੁਝੈ ॥

P. 467

This concept of Guru Nanak Dev Ji has been conveyed to us through the story of Pir (Saint) Budhu Shah, who had approached the Tenth Master at Paonta Sahib, to see God's gate through inner-light. The Pir himself was a holy man with considerable following and possessed occult powers but he was yet to realize the truth. As an accepted Pir of repute amongst Muslims, he commanded great respect but from within he knew that he had not reached the highest reaches of spiritualism. This desire took him to the Guru, to seek his guidance and blessings but as ordained, he too suffered from false ego and could not acknowledge in public the young Guru of non-Islamic order, as his preceptor. Sant Ji has forcefully and convincingly stressed that spiritual enlightenment is not possible with self effort alone and that seeking benediction of a Guru, the enlightened soul is a must. Sant Ji, besides being an erudite scholar of Sikhism, is himself an enlightened soul and has most appropriately explained that a seeker of God with his own efforts can be a good man, a God-fearing man, and may also have some spiritual attainments and esoteric powers, but the final step towards full realization is not possible without the guidance and blessings of the Guru. *"It is not within man's power to take this final step. The power of grace and benediction is either in the hands of God or the saints who are lovers of God and day and night, remain submerged in Him and are indistinguishable from Him. They get blanket power to get the gates of God's abode opened."* (P. 74)

The description of the meeting of the two holy souls, Pir Budhu Shah and the Tenth Master, is very interesting, dramatic and thought-provoking. Pir Budhu Shah asks Guru Ji, "Sir, how can there be union between the soul

and God?" "As day and night unite" is the Guru's simple answer but the matter is not so simple as it appears to be. Pir Budhu Shah and for that matter, the reader as well, fails to grasp the underlying meaning. To remove the restlessness of Pir Budhu Shah and also of the readers, the learned writer explains it further : "*When truth is revealed what you call untruth will disappear. Truth is real while falsehood has no roots; it is baseless.*" (P. 74)

It was further explained to Pir Budhu Shah, "There is one falsehood which you call 'I', there is one truth which you call Allah Falsehood has no basis in reality Falsehood is to see 'non-existent' existing, and the 'existent' not existing Man is engrossed and entrapped in 'I' or ego..... This (false) 'I' suffers pain and torment..... This 'I' has infact no existence, but man has without cause fallen for it. Being ignorant, he does not find riddance from the cycle of birth and death..... and in the process goes through terrible suffering." (P. 75) Pir Budhu Shah was blessed with this Divine Knowledge and he was thrown in a state of divine rapture and ecstasy. He dedicated and surrendered completely his body, mind and everything to the Guru. In the battle of Bhangani, his two sons were martyred but he did not shed tears; he rather expressed gratitude to the Master and said, "I am fortunate that my two sons have laid down their life for my beloved Guru. Call me and their mother blessed that our sons happened to be used for the Guru's cause." (P. 94) Thus the lesson of shedding ego and living happily in God's will became firmly ingrained in him. The author concludes, "One does not become God by idle talk. It is through deeds and truthful living that one becomes God. Both joy and sorrow are equal to him. Budhu Shah remained happy even after martyrdom of his sons, brothers and followers" (P. 96) as he had enshrined the Guru's message in his heart and abided by it in all circumstances.

This book, comprising five lectures delivered to the 'sangāt' (congregation), is most welcome in the spiritual world and provides ample opportunity to the reader to understand the basic dilemma of mankind and get rid of it and be the real self.

'Atam Marg Publications' feels honoured by presenting the first translation of Sant Ji's books, to be followed by others, in a short time. This English version of the book (*Kiv Koore Tute Pal?*) entitled 'How rend the veil of untruth?' has been prepared by learned scholar Prof. Beant Singh, formerly, Head, Post-Graduate Department of English, Govt College for Men, Chandigarh. He richly deserves our gratitude.

Let us all surrender our ego and join the Guru's prayer :

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

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ
ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ॥

S. A. S. Nagar

15-2-98

Jagjit Singh (Dr.)

Chief Editor

Atam Marg

Translator's Note

The Lord Himself engages men in His service and Himself rewards them?

ਆਪੇ ਸੇਵਾ ਲਾਇਅਨੁ ਆਪੇ ਬਖਸ ਕਰੇਇ ॥

P.

653

This was my first reaction when Dr. Jagjit Singh approached me in April 1997 to render Sant Ji's numerous books into English in order to propagate the Guru's message all over the world. I was then convalescing after a major heart bypass surgery when I had a close brush with death. I thought that perhaps Waheguru had given me a new lease of life to render this service. The task appeared formidable and I told him frankly about my very limited study and understanding of the Sikh scripture, but I felt that with the Guru's grace and Sant Ji's blessings it might be possible for me to accomplish it. It is this belief which has sustained me while engaged in this arduous task. It has been, however, a spiritually uplifting and exhilarating experience. At times I felt that the task was too much for me, for Sant Ji's narrative often flows on and on like a mountain stream weaving a web of words apparently simple but in fact weighty and complex and loaded with ore, but then the Guru's boundless grace urged me on and literally made my pen move when my intellect appeared to be unequal to the task. I very humbly confess that but for the Guru's grace and Sant

Ji's benign encouragement the task will not have been accomplished. Translation is after all translation; it can't have the true flavour of the original. But I submit that I have stuck to the original and endeavoured to present Sant Ji's discourses faithfully without making any alterations whatsoever.

Of Himself He does and of Himself He causes others to do.

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ॥

P. 69

In me, meritless one, there is no virtue. Thou, of Thyself. O my Lord, has taken pity on me.

ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥

1429

**Beant Singh (Prof.)
176, Sector 16A
Chandigarh**

Slok First Guru

False is the king, false the subjects and false is the entire world.

False is the mansion, false the sky-scraper and false is the dweller therein.

False is gold, false is silver and false is the wearer. False is the body, false is the raiment and false is peerless beauty.

False is husband and false is wife, who pine away and become miserable.

The false one loves what is false and forgets the Creator.

With whom should I contract friendship, the whole world is to pass away.

In falsehood the boatloads are drowned.

Nanak makes a supplication, except Thee, O my Master, everything is thoroughly false

ਕੂੜ ਰਾਜਾ ਕੂੜ ਪਰਜਾ ਕੂੜ ਸਭੁ ਸੰਸਾਰੁ ॥
ਕੂੜ ਮੰਡਪ ਕੂੜ ਮਾੜੀ ਕੂੜ ਬੈਸਣਹਾਰੁ ॥
ਕੂੜ ਸੁਇਨਾ ਕੂੜ ਰੁਪਾ ਕੂੜ ਪੈਨਣਹਾਰੁ ॥
ਕੂੜ ਕਾਇਆ ਕੂੜ ਕਪੜੁ ਕੂੜ ਰੂਪੁ ਅਪਾਰੁ ॥
ਕੂੜ ਮੀਆ ਕੂੜ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥
ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥
ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥
ਕੂੜ ਮਿਠਾ ਕੂੜ ਮਾਖਿਉ ਕੂੜ ਡੋਬੇ ਪੂਰੁ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ ॥

Video Cassette No. - 72
Audio Cassette No. - 334, 335
Date - 19.2.1989
Place - Mohali

Invocation : 'True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji.

ਸ਼ਾਨ

ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ - ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

Prostrate salutation and obeisance I make many a time before the omnipotent Lord, the Possessor of all the powers.

Reach me Thy hand, O Lord and save me from wavering, says Nanak.

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

P. 256

After wandering and wandering

O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is :

"Attach me to Thy devotional Service."

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

P. 289

Refrain : Dallied in filial love have I trusting Thy mercy. 2, 2.

Trusting Thy mercy have I dallied in filial love. 2, 2.

Dallied in filial love have I, trusting Thy mercy. 2

'Trusting Thy mercy, O Dear Lord, have I dallied in filial love.

I, Thy child, have made mistakes and untoward overtures.

Thou, O God, art my father and mother. Easy it is to utter and cause to utter. But difficult it is to accept Thy will. Pause.

I take pride in Thee for Thou art my strength and I know Thee as my own. Thou art the independent Father. Thou art with all and yet without all.

My Father, I know not which Thy way is.

He immunes me from entanglements and possesses love for me, O Saints.

My Lord has become merciful and my coming and going have ended.

By meeting the Guru, Nanak has recognised the Supreme Lord.'

ਧਾਰਨਾ - ਲਾਡ ਲਡਾਇਆ, ਤੇਰੇ ਭਰੋਸੇ ਮੈਂ - 2, 2.

ਤੇਰੇ ਭਰੋਸੇ ਮੈਂ ਲਾਡ ਲਡਾਇਆ - 2, 2.

ਲਾਡ ਲਡਾਇਆ, ਤੇਰੇ ਭਰੋਸੇ ਮੈਂ -2.

ਤੇਰੇ ਭਰੋਸੇ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ ॥

ਭੂਲਹਿ ਚੁਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥

ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥ ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ ॥

ਹਉ ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ ॥

ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ ॥

ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ ਕਵਨ ਜੁਗਤਾ ॥

ਬੰਧਨ ਮੁਕਤੁ ਸੰਤਹੁ ਮੇਰੀ ਰਾਖੇ ਮਮਤਾ ॥

ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥

ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥

P. 51-52

Refrain : Harken, O my darling friendly soul! This is the time to meet (the Lord). 2, 2.

This is the time to meet, this is the time to meet. 2, 2.

As long as there is youth and breath, so long give thy body (in Lord's service) 2.

So long give thy body, so long give thy body. 2.

As long as there is youth and breath, so long give thy body (in Lord's service). 2.

Harken, O my darling friendly soul! This is the time to meet (the Lord) 2.

ਧਾਰਨਾ - ਸੁਣ ਮਨ ਮਿਤਰ ਪਿਆਰਿਆ, ਮਿਲ ਵੇਲਾ ਹੈ ਇਹ - 2, 2.

ਮਿਲ ਵੇਲਾ ਹੈ ਇਹ, ਮਿਲ ਵੇਲਾ ਹੈ ਇਹ - 2, 2.

ਸੁਣ ਮਨ ਮਿਤਰ ਪਿਆਰਿਆ, ਮਿਲ ਵੇਲਾ ਹੈ ਇਹ - 2.

ਜਬ ਲਗ ਜੋਬਨ ਸਾਸ ਹੈ, ਤਬ ਲਗ ਇਹ ਤਨ ਦੇਹ - 2.

ਤਬ ਲਗ ਇਹ ਤਨ ਦੇਹ, ਤਬ ਲਗ ਇਹ ਤਨ ਦੇਹ - 2.

ਜਬ ਲਗ ਜੋਬਨ ਸਾਸ ਹੈ, ਤਬ ਲਗ ਇਹ ਤਨ ਦੇਹ - 2.

ਸੁਣ ਮਨ ਮਿਤਰ ਪਿਆਰਿਆ, ਮਿਲ ਵੇਲਾ ਹੈ ਇਹ - 2.

Revered saintly congregation! Loud be thy utterance,

‘True and Supreme is God’s Name’. Getting free from worldly chores and with the inspiration of Guru Maharaj, you are attending this holy gathering of the true and devout and with Guru Sahib’s boundless grace, in this burning Kalyuga, you have got the good fortune of sitting beside a cool stream of peace where Name-nectar is raining.

Guru Nanak Sahib, the true Sovereign, after having travelled in the world through his four ‘Udasis’ (long travels), was blessing the devout at Kartarpur Sahib and showing them the path of liberation. Devotees came from far-off places. Guru Sahib’s fame spread far and wide. Tidings reached keen minds. There was an upheaval in the hearts of many on learning that a blessed one had come into the world who could unite them with God. One of them was Bhai Lehna. He felt a spiritual urge that every year he went in holy company to pay his obeisance to the ‘Devi’ (Goddess) singing her praises but he had so far not understood and realized the Timeless One (God - unchanged in past, present and future). He wished that when he went next time for the Devi’s (the goddess’) worship, he would surely see Guru Nanak Sahib. When the group of devotees reached Kartarpur, Bhai Lehna rode his horse and headed for Guru Nanak Sahib’s abode. On the way, he saw Guru Nanak Sahib going home. When he met Guru Sahib, he said, “Respected old man! I learn that Guru Nanak, who is also called ‘Nanak, the ascetic’, lives here. I want to see him. Kindly tell me if he meets people like me - in this manner, and where his abode is. Please direct me on the path so that I may ride there.”

Guru Nanak Sahib smiled and said, “Gentleman! there is no restriction on any one’s visiting Guru Nanak’s home. That home is always open to welcome those who come with love and devotion. Follow me, I shall lead you there.” Guru Nanak Sahib was leading and Bhai Lehna was

following him on his horse, with the former making many observations also. Bhai Lehna tried to guess who the old man was. He felt that he was no ordinary mortal; he was certainly a great man. Perhaps he was committing an impropriety by riding, while he (the Guru) was going on foot. Many times he was inclined to dismount and go walking with him. But it often happens that even when one feels like doing something, one fails to do. Reaching the house, Guru Nanak said, "Gentleman! tether the horse here. There lies water; wash off the dirt from your hands and face and at the yonder gate come when you are free. There you will see the person whom you wish to see."

Guru Nanak Sahib came from the other side after washing his five limbs (viz. hands or lower arms, feet or lower legs and face) and took his seat. When Bhai Lehna came there, he was taken aback to see that it was the same person who had led him there. He asked, "Respected old man! will Guru Nanak Sahib come here?" He replied, "One whom you wish to see is sitting before you." Bhai Lehna was deeply impressed and expressed regrets. He said, "My Lord! I came from afar to see you. I had been hearing about you for a long time, but it was not my good fortune to see you earlier. First of all, kindly pardon me for my lapse that I thought of you as an ordinary man and showed disrespect by riding the horse while you walked. Kindly excuse me for my unintentional mistake." Guru Nanak Sahib smiled and said, "Gentleman! those who owe something always walk on foot while lenders always come riding horses." On that occasion, a single remark settled the deal, the hearts were exchanged. There was no need to ask questions. A single glance of (Guru Nanak's) love transformed Bhai Lehna through and through and made him his own. On that happy moment, in a occasion of Divine inspiration Guru Nanak said out

of love :

*Hearken, O my darling friendly soul!
This is the time to meet.'*

ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹੁ ॥

P. 20

My dear friend, the time for the happy meeting has come :

*'As long as there is youth and breath,
so long give thy body (in Lord's service).'*

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ ਤਨੁ ਦੇਹੁ ॥

P. 20

As long as there is youth, physical life is savoury and worth-living, this body will obey your commands." Here old age has not been mentioned, because old age is a disease -

So long as the disease of old age has not come.

ਜਬ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ ॥

P. 1159

and whoever wishes to meet the Lord should try in youth. In the prime of life, one can accomplish great tasks because one has a strong determination. In old age one's determination becomes weak; many difficulties arise; the body becomes weak; one suffers from pain in the knees; another has migraine; someone cannot rise from bed; and someone cannot take bath in the morning. The mind proliferates in sons, grandsons and business matters, profits and losses, doubts, misgivings and hopes. The mind that has been wandering and straying through youth and manhood very much troubles in old age. It requires a brave heart to keep it within limits. A common man cannot control it; he is incapable of taking firm decisions. There is so much junk and waste matter inside that he cannot purge himself of it. There is no room in his mind for the Guru's word because it is ridden with many conceptions and notions.

From a well, we can draw water with a rope. In

olden times, people used to draw water from wells with a rope and a bucket. The regular use of ropes rubbed grooves into the raised platform around the well and if one tried to keep the rope out, it at once fell into the groove. In the same way, when, after a life-time of activity, one enters old age, it devours childhood and youth; no trace of them is left except the dull ache of regret and repentance. Man looks at youthful, handsome and blooming persons, and heaves sighs - "there was a time when I was also youthful like them; I was full of verve, vitality and zest; I too soared high and had many ambitious plans." When he looks at his shrivelled and weak body it does not carry him along. He has the same zeal in his heart, but his body does not give him company and is so much disintegrated and he is so distraught that he starts meditating on God's Name. But he finds meditation difficult; he cannot concentrate because the experiences of a lifetime flash across the screen of his mind. He cannot extricate himself; he is caught in a quagmire.

Guru Nanak Sahib said, "Gentleman! you are young. You have come at an opportune time. *"As long as there is youth and breath, so long give thy body."* So long as you are young, this body will give you company. If old age comes, this body will not stand by you. So this is the most appropriate time.

*'Without virtue it is of no avail,
the body shall crumble into a heap of dust.'*

ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ ਖੇਰ ॥

P. 20

If God's virtue is not inculcated, and God does not reveal Himself in him, the body will be reduced to a heap of dust."

'O my soul! earn some profit before thou goest.'

ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥

P. 20

'O my dear brother' - this used to be the common form of address at that time if one met a superior or a high personality, for whom one had reverence in the heart, he was addressed as - "My Rama! this is the matter." So Guru Nanak Sahib says :

*'O my soul! earn some profit
before thou goest home.
By Guru's grace praise the Name,
Thus the fire of egotism is quenched.'*

ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ ਰਹਿਮੈ ਨਿਵਰੀ ਭਾਹਿ ॥

P. 20

By receiving God's Name through Gurmukh (Guru-ward), sing praises of God who is perfect. It is best and most efficacious to sing praises of God in Kalyuga (the dark age; the last of the four ages in Hindu mythology).

*'The most exalted is the celebration of the Lord's praise
in the Dark age.
So, through the Guru, attentively contemplate thou the
Lord's Name.'*

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥

ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥

P. 1075

What will be the result of doing so? When one meditates on God's Name, the first fruit will be -

*'The hearers and singers of Lord's Praise receive the
reward of many millions of sacred feasts.'*

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

P. 546

The second fruit will be -

'Thou shalt save thyself and save all thy lineage

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ..... ॥

P. 1076

He will be saved himself, as well as his entire lineage will be saved.

'..... he shalt go to the Lord's court with honour.'

..... ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥

P. 1076

He will not go to God's abode dishonoured. When he will go to the world hereafter, then -

'Blessed, blessed, will every one call thee.

Thy face shall shine bright in that God's court.'

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ ॥

ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥

P. 283

Everywhere he will be blessed and praised. His face will shine bright. Benedictions will be showered on his mother. Blessed is the mother who has given birth to such an illustrious son. You are indeed blessed that you have emancipated the entire world. It is said that the fire of egotism that tortures man is thus quenched by contemplating on God's Name through the Gurmukh.

'We repeatedly hear and coin stories.

As also we write, read and understand a huge load of knowledge.'

ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥

P. 20

Guru Sahib has given a warning that by hearing repeatedly man continues forming notions and by reading books he seeks to solve the riddle, but this is not the way he can know God. But as long as he does not gain experience, he does not practice meditation and he does not ponder over Gurbani,

'His desires increase day and night and the ailment of vanity produces evil passions.'

ੜਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥

P. 20

We both hear and read that we are all souls; "I am a soul, I am not a body; I am not a 'subtle body' within a palpable body; I am not the 'causal body' within the body. Beyond all these three, I am the 'soul'." But man only says this; he coins stories intellectually. He does not know the reality; he cannot reach the world of

transcendental ecstasy resulting from self-realization. Day and night he burns in the fire of avarice which produces infinite maladies of vanity and evil desire.

'That care-free Lord is inestimable and His real worth is known through the Guru's instruction.

If man performs lakhs of deeds of wisdom and bears love and company with lakhs of people, he is not satisfied without saint's society and undergoes suffering and sorrow without the Name.'

ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੋਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ ਸਾਰੁ ॥

ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥

ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੁਖ ਸੰਤਾਪੁ ॥

P. 20

Guru Sahib says that lakhs of wise deeds, lakhs of reasonings and lakhs of philosophies are of no avail to man so long as the Name does not manifest in him. Till such time he will not be rid of pain and suffering. Therefore, one should seek the company of the saint, the realized soul, the Gurmukh (Guru-ward), without his company he will not be rid of pain and suffering -

'Man is not satisfied without saint's society and undergoes suffering and sorrow without the Name.

O my soul! by understanding thy ownself and meditating on God, through the Guru, thou shalt be released.'

ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਐ ਬਿਨੁ ਨਾਵੈ ਦੁਖ ਸੰਤਾਪੁ ॥

ਹਰਿ ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ ਆਪੁ ॥

P. 20

We shall have to discover ourselves, understand ourselves. Now we try to understand the world, we make inquiries about persons; who he is; where he has come from; where he lives. Is he good or bad? Does he speak ill of others or repeats God's Name? But we do not examine our ownelves. The Guru's edict is that we shall have to discover ourselves through the Gurumukh (Guru-ward).

So there are some conditions; Guru Nanak Sahib explains to Guru Angad Sahib that if he is to follow this path he will have to make some sacrifice.

*Refrain : Dear, sell to the Guru, thy body and mind, 2, 2.
Thy body and mind, body and mind. 2, 2.*

Dear, sell to the Guru.....2.

ਧਾਰਨਾ - ਵੇਚ ਦੇ ਗੁਰਾਂ ਨੂੰ, ਪਿਆਰੇ ਤਨ ਮਨ ਆਪਣਾ - 2, 2.

ਤਨ ਮਨ ਆਪਣਾ, ਤਨ ਮਨ ਆਪਣਾ - 2, 2.

ਵੇਚ ਦੇ ਗੁਰਾਂ ਨੂੰ, ਪਿਆਰੇ - 2.

The first method to realize and meet God, according to Guru Sahib is that one should sell one's body and mind to the Guru. As long as one considers one's body one's own, one cannot reach God -

'I have sold my body and soul to the Guru and have given my heart and head alongwith.'

ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ॥

P. 20

Even after giving body, mind, soul and head, one should not rest content -

'Seeking under Guru's guidance I have seen Him, whom I did track and search in the three worlds.'

ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਵੰਢੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ॥

P. 20

Through the guru, one should continue seeking God who is the master of the three worlds -

"Nanak! the True Guru has united me in the union of that Lord who is ever with me."

ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ॥

P. 20

And thus the Guru unites us with the Lord. But this simple method, this little device of selling one's body and soul to the Guru is in fact very difficult. We claim that we have already sold our body and soul to the Guru. No, not at all; we claim that we have offered our body and soul to the Guru, but we shall use it ourselves. We do not let the Guru use our body and soul. Anything that does not suit us, we do not like. If we have really given our

body and soul to the Guru, it is his duty to see what happens to us is good or bad. Again, it is for the Guru to see whether our body has gained or lost; whether we have been honoured or dishonoured; whether we have received praise or blame. So long as we are circumscribed by these, duality does not end.

*'As long as man is engrossed
in duality, so long he calls
some good and some evil.'*

ਬੁਰਾ ਭਲਾ ਤਿਚਰੁ ਆਖਦਾ ਜਿਚਰੁ ਹੈ ਦੁਹੁ ਮਾਹਿ॥

P. 757

Therefore, it is very difficult to sell body and soul to the Guru. Man can part with riches; he can abandon home and hearth; they do not matter much to him. But simply parting with riches is not enough -

*'Kabir, of what avail is the abandonment of wealth, if
man abandons not his self-conceit or pride.'*

**ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ
ਜਉ ਮਾਨੁ ਤਜਿਆ ਨਹੀ ਜਾਇ॥**

P. 1372

Pride continues to abide even when man renounces riches, becomes a hermit, abandons home and hearth, kith and kin, and in fact everything. But the 'mind' has many things, one of which is 'self-conceit or pride' or 'ego' and 'ego' has its entire family; which is the most difficult to renounce. It is said that the whole world is lost in this 'ego' -

*'The sages and the sublime saints
are destroyed by ego. Ego eats up all.'*

ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ॥

P. 1372

So it is a difficult thing. We need the example of a perfect man to understand it.

In the Treta-yug (the second eon of Hindu mythology.), Raja Janak invited noted scholars from all parts of India and told them that he wanted to adopt some

one as his 'guru' (preceptor), and in that age there were such great men as could create another universe; they were so gifted with miraculous powers, like Vishwamitter and many others. He said that he wanted to strike a deal with him - his preceptor. He would adopt that man his 'guru' who could impart him full knowledge in the time taken by him in putting his second foot in the stirr-up while mounting the horse - at the most 1/10th of a minute. All were greatly astonished. They wondered that, after all, knowledge was not that easy to impart or receive.

'Divine knowledge is not sought by mere words. To explain it is hard like iron.'

ਗਿਆਨੁ ਨ ਗਲੀਏ ਢੁਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥

P. 465

'It can't be achieved in a whole life; it sometimes takes 10 to 20 lives to attain Divine knowledge. It is not a 'word' that is known through mere utterance. It is a realisation experienced within one's innermost being; it is lighting the 'flame' within that is called God. Then dawns Divine knowledge. So long as man suffers from illusions, knowledge does not come; he remains ignorant."

Consequently everybody became silent. A low stool made of sandalwood was set down. Raja Janak again declared : "Greatmen! Is there dearth of capable men in India? None is coming forward to occupy the sandalwood seat!" Every one remained silent. None looked in the Raja's eyes. Soon a child having eight bends in his body got up and started walking up to the throne and ascended the steps where the seat was set down. Everybody saw that the child's body was twisted having eight bends - he looked in one direction and saw in another; the directions of the eyes, face and body were all in disharmony; his gait too was erratic. In this manner got up a child with eight bends in his person; and everyone thought that he had not understood what Raja Janak had said; for nothing but the

desire of becoming the 'guru' (preceptor) just seemed to have entered his mind. Seeing his tender age and twisted body they laughed at him heartily.

The child looked at all the great men and also started laughing superficially. The Raja said, "What is your command?" The child replied : "Obey what the Guru commands. The Guru says that the whole world is a manifestation of God; accept it in letter and spirit." First listen; what will happen with listening? The first four 'pauris' (stanzas) of Japu Ji are on listening. If one acts upon them, one can see immediate results :

'By hearing, the mortal becomes a perfect man, religious guide, spiritual hero and a great yogi.

By hearing, the reality of the earth, its supporting bull and the heaven is revealed unto the mortal.

By hearing, man comes to have the knowledge of the continents, the worlds and nether regions.

By hearing, death cannot touch the mortal. O Nanak! the devotees ever enjoy happiness.'

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

P. 2

This state will be attained immediately - just by hearing the Guru's word. If one accepts the Guru's word, then -

'The condition of (the mortal) who obeys the Lord cannot be described.

If someone tries to describe he repents afterwards.

There is no paper, pen and scribe with whom to sit and reflect over (write) the state of God's obeyer.'

ਮੰਨੇ ਕੀ ਗਤਿ ਕਰੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

P. 3

Thereafter, the Guru says : "Now you should practise. You have climbed two steps; now practise and discover the Lord within." Then after we have obeyed the

command, we have fulfilled the second condition -

'Surrender all your body, soul and wealth unto the Guru.....'

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ॥

P. 918

After having done this surrender, he says :

“Submit to his will.” Then what will happen? He says: “The fourth stage shall be achieved; and that is, thou shalt obtain the Lord; Ram (God) shall manifest Himself in you.”

So Raja Janak was wise and intelligent, he was not like us. He was standing there on trial. All holy men were watching him wondering what he would do, for he had surrendered his mind and soul. They were also watching the remarkable device revealed by the child with eight bends in his body. "This method did not occur to us. According to us, first there should be formal act of adoption, then worship, then knowledge and finally its practice. But this child has bound him (Raja Janak) with a single utterance; the latter cannot put his foot in the strirrup," they wondered.

So Raja Janak stood there silent like a statue. He did not let any thought cross his mind; if it did, he stifled it there and then. He thought that since he had surrendered his mind to the Guru why any idea should occur to him. He had entered a state of silence, an undisturbed condition of mind, the highest stage of meditation. This stage is not void and inactive; it is a conscious state but without any thought, a state of trance - a state of meditation in which he experienced the unstruck primordial sound 'Om'. Raja Janak had been standing like this for half an hour.

In the meantime, a Brahmin came there. He appealed to Raja Janak, "Worthy King! robbers have looted my son's

marriage party. We have suffered great harm. Kindly provide me immediate help. I am a poor man". The Brahmin continued entreating for 15 minutes. But the king remained unmoved; he did not let any thought cross his mind. Thereafter, the Brahmin started abusing him and said, "What a callous king you are! Why don't you listen to me? Why are you standing like a statue?" But even then the king was unmoved, and an hour passed in this manner.

If no thought occurs to the mind for an hour, it is 'nirvikalap smadhi' [a state of meditation in which mind is free from any kind of thoughts]; if any thought does come it rises to 'trikuti' [middle of forehead just above & in between the eyebrows]. It is our thoughts that keep us down and low. We cannot get rid of thoughts. Therefore, Guru Sahib advises us to give up these things and sell our body, mind and soul, our head and heart to the Guru.

Therefore, saintly congregation, if we wish to meet and unite with the Lord, we have to surrender our all to the Guru. So long as we do not strike a deal with the Guru, we cannot ascend; we shall continue wandering in this world so long as we have not realised this truth. One who comes to understand this truth, will be ready for the sacrifice required. If he feels the necessity and the urge to meet the Lord, it will not be difficult for him. It is a cheap bargain; we have to lose these things later too. Body and riches cannot go with us to the world hereafter; both these things are superfluous. Mind or soul has to go with us, but it will make us go through many cycles, because it is full of egoism and self love. So long as there is egoism and self love, we cannot find deliverance from the cycle of birth and death. Therefore, we have to sell our body and mind or soul. Recite with devotion -

*Refrain : Dear, sell to the Guru, thy body and mind, 2, 2
Thy body and mind, body and mind. 2, 2.*

Dear, sell to the Guru.....2.

ਧਾਰਨਾ - ਵੇਚ ਦੇ ਗੁਰਾਂ ਨੂੰ, ਪਿਆਰੇ, ਤਨ ਮਨ ਆਪਣਾ - 2, 2.

ਤਨ ਮਨ ਆਪਣਾ, ਤਨ ਮਨ ਆਪਣਾ - 2, 2.

ਵੇਚ ਦੇ ਗੁਰਾਂ ਨੂੰ, ਪਿਆਰੇ - 2.

'I have sold my body and soul to the Guru and have given my heart and head alongwith. Seeking, under Guru's guidance I have seen Him, whom I did track and search in the three worlds.

Nanak! The true Guru has united me in the union of that Lord who is ever with me."

ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ ॥

ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਢੰਢੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ ॥

ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ ॥

P. 20

The Guru says that the Lord abides with us. He, who accepts this reality, earns the Guru's word. And he, who does not accept the basic fact that the Lord abides with us, cannot progress further. If a ghost comes to reside with man, he starts fearing it. He does not go out in the dark because he has come to believe in its existence. But he does not accept the existence of God.

The Sikh religion had been in existence for a little over 200 years then. On that fateful day of Basakhi, the Tenth Guru conducted a practical experiment. It was a Baisakhi congregation; he himself sat on the throne. All of a sudden, he rose from his throne and unsheathed his two-edged sword and called out in a loud voice that he wanted a head. According to books of history, the Guru's demand surprised the entire congregation; why is the Guru demanding a head? After some period of time Guru Sahib called out again; all sat with down-cast eyes. He called out for the third time; "Is there anyone who can give his head?" Then it is said, one Bhai Daya Ram

presented himself before the Guru. He prayed: "True king! I should have got up at the first call, but I was lost in thinking."

This description does not appeal to one's sense of reason. It is unbelievable that 200 years of Sikhism had not been able to prepare the Sikhs to surrender their body and mind to the Guru. Was there not a single Sikh who had sold his body and mind to the Guru? If he had already surrendered; then there was no need to think about it. Sainly congregation, this is not the case. They had already sold their heads to the Guru. At that time, they just got up and went away. There wasn't any stampede; they did not run helter skelter. This kind of description is excellent to make the incident interesting but it presents Sikhism as very weak. Had the Sikhs' love for their body not been overcome even under the all powerful Gurus? Infact, the Sikhs were ever ready to do everything; they had already surrendered their heads. When the head is sold to the Guru, the Guru shows it to God experimentally. Such is the Guru's edict :

Refrain : He, who perceives God's light within every heart, discovers the essence of Guru's teachings, 2, 2.

Discovers the essence of Guru's teachings,

discovers the essence of Guru's teachings - 2, 2.

He, who perceives God's light within every heart2.

ਧਾਰਨਾ - ਘਟਿ ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ, ਬੁਝੇ ਗੁਰਮਤਿ ਸਾਰ - 2, 2.

ਬੁਝੇ ਗੁਰਮਤਿ ਸਾਰ, ਬੁਝੇ ਗੁਰਮਤਿ ਸਾਰ - 2, 2.

ਘਟਿ ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ -2

Guru Maharaj says that he who surrenders his body and mind, enters 'Gurmat' or Guru's teachings, he then attains to that 'Light', which is ever present within every heart; it is an ever-shining 'light' which moves the entire universe; it is not like electric light which shines intermittently.

'He, who created this universe, did make the expanse of the three worlds.

Know that the good (Guruwards) perceive the Divine light and the perverse fools remain in spiritual darkness. He, who perceives God's light within every heart, discovers the essence of Guru's teachings.'

ਜਿਨਿ ਏਹੁ ਜਗਤੁ ਉਪਾਇਆ ਤ੍ਰਿਭਵਣੁ ਕਰਿ ਆਕਾਰੁ ॥

ਗੁਰਮੁਖਿ ਚਾਨਣੁ ਜਾਣੀਐ ਮਨਮੁਖਿ ਮੁਗਧੁ ਗੁਬਾਰੁ ॥

ਘਟਿ ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ ਬੁਝੈ ਗੁਰਮਤਿ ਸਾਰੁ ॥

P. 20

But why is this Divine light not perceived in the world? The Guru's edict is very simple that this 'light' is present in every heart, but all the time man remains oblivious of it. Repeatedly, the Guru reminds him -

'Remember, remember God. By remembering Him thou shalt attain peace and efface, from within thy body, strife and anguish.'

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

P. 262

Remember Him by whatever name you like - Waheguru, Ram, Allah; but remember you must the Divine light. If He is not remembered within the heart -

'All men utter God's Name, but by such utterance man does not become one with the Lord

If by the Guru's grace, the Lord abides in the mind, then alone

does anyone gather fruit.'

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥

P. 491

He, mechanically repeats - Ram, Ram, Ram, Waheguru, Waheguru, Waheguru. But he does not care to remember the simple thing that God lives with him. The mind determines to remember it for future, but on the other hand, a game is being played, God's game, which is called 'illusion'. It is a powerful 'illusion' which man has been suffering from for many many lives. This simple thing

cannot be embedded in man's memory so soon. It is neither memorizing an English lesson, nor solving a sum of Mathematics, nor learning a formula of Science - they are very difficult to learn. But it is quite easy to remember that God ever abides with man. If during day time, man continues to think at intervals that God is watching all his actions, - true, he has not met Him; well, let it be so; - his Guru after Him lives with him. And if, at intervals it continues to occur to him that he (the Guru) lives with him, then he cannot do any wrong or evil.

Once there was a holy man. He had two disciples, one of them was very talkative. He tried to impress all the devotees who visited the holy man. He claimed that he was the main functionary; he was all important and that there was none like him. Self-praise is man's natural weakness. *Haumein* (I-am-ness, ego) is the root of all maladies. This desire works within everyman that he should be considered the most important. People should consult and know him alone. He constantly labours under the apprehension that his prestige may not go down, and that people may not start saying that he is no body. Everybody wants to show off and project himself. Well, you may try to come forward and occupy the centre stage in the empirical world, but not in the spiritual realm. In the world of spirituality, even after having done everything, man has to keep a low profile; he has to profess and feel that he is very humble and has done nothing; only then does he find acceptance in the house of God. After having done everything he says: "I have done nothing; Waheguru (God) Himself has got things done by me." But very often he says this superficially; from within himself he feels that he has done everything. It is a very difficult test to pass. He, who claims that he is doing nothing and that he is doing only what God wills

him to do, can be tested by saying something against him. If he accepts unfavourable opinions about himself quietly, then he has understood the importance of humility in the world of spirituality. If he is cut to the quick, then he is merely professing humility orally - a mere play of words. He is not speaking from his inmost being; he is speaking from his intellect.

So this disciple always wanted to show himself off. The other disciple spent his time in Divine meditation. He remained quiet and kept a low profile, though he did all his work sincerely. The Guru was happy with this disciple and not the former. But since he had gained importance in the eyes of the devotees, the Guru did not want that he should be able to create doubts in their minds after he (the Guru) was gone. Often, it has been observed that after the passing away of a great saint, the devotees get divided into factions. All do not fall out, but the egoistic ones do. People side with those who pamper their ego. The world cannot recognize one who is oblivious of worldly things. Therefore, failing to recognize the worthy one among the successors, devotees fall a prey to groupism or factionalism. This often happens after the passing away of a saint or a holy man.

Therefore, the holyman thought of convincing the entire congregation regarding the relative worth of his two disciples. He was intelligent and so wanted to teach them through a skilful device. He summoned the devotees and said, "My dear! I am going to give up my mortal frame; my hour of death is fast approaching. You are all united into a congregational group, and I want that when I am gone, you should be led by a perfectly knowledgeable person who has much service and God's worship to his credit, so that you may not go astray, may not form wrong notions in your minds and may not get lost in the

dark, and the torch of light may be passed over to the right person for its continuance. All of you know about my two disciples who are equally dear to me. I want to hand over the torch to one of them, for which purpose I have devised a test. I have got two pigeons, one each for them. Whoever comes back first after killing it will be my successor. The devotees wondered; "What kind of test is it? It is a race, not a spiritual test that the saint has devised." At the same time the saint laid down a condition: "The pigeon should be killed at a place where none is watching." At that moment they did not understand if they would be able to find such a place where none was watching. He gave them the pigeons.

The first disciple was very talkative. He, fearing lest the other one should win the race for succession, went hurriedly behind a mud-house, wrung the pigeon's neck, came back running as if in a relay race, and threw the dead bird before the saint, saying : "Well sir, I have killed the pigeon." The saint told him to sit down.

The saint started waiting for the second disciple. He did not return for many hours, and when, finally, he did return, he had the living bird in his hand. The saint asked him : "Well, why have you not killed the pigeon?" He replied: "Sir! I would have obeyed your command; obeying half of your command I got ready to kill the bird and to obey the other half of your command, I set out in search of a place, where none was watching. I entered a thick sugar-cane field nearby, thinking that none would be watching me. But there I saw locusts and grass-hoppers dancing about. I said to myself that they were watching me there. Then, sir, I went into a dense forest. But there I found birds sitting on the trees watching me. Then I jumped into a deep pit; there neither any human being, nor any bird, nor animal was watching. But I went further

into a desolate waste-land. I covered myself with a thick cotton sheet and thought to myself that none was watching me. But when I was going to kill the pigeon, I realised that 'I' myself was watching, while you had commanded me to kill where none was watching. So sir, I covered my eyes with a bandage. Then I said that none was watching me; but I remembered your religious discourse where you had said that God sees everywhere." Such is Guru Sahib's edict -

Refrain : He sees, hears, and is ever with me, but I, a fool, deem Him to be distant -2, 2.

I, a fool, deem Him to be distant,

I, a fool, deem Him to be distant. 2.

ਧਾਰਨਾ - ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ, ਮੈਂ ਮੁਰਖ, ਜਾਨਿਆ ਦੁਰੀ ਰੇ - 2, 2.

ਮੈਂ ਮੁਰਖ, ਜਾਨਿਆਂ ਦੁਰੀ ਰੇ - 4, 2.

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ, ਮੈਂ ਮੁਰਖ ਜਾਨਿਆ ਦੁਰੀ ਰੇ - 2.

'He sees, hears and is ever with me,.....'

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ

P. 612

God always sees and hears. There is no such time even during our sleep, when God goes away from us. He is ever and everywhere with us. But what is my attitude, my mental state? The Guru says: "I am a fool; I never realize that He is with me; He always abides with me." The second disciple said; "Great sir! when I was about to kill the pigeon after covering my eyes with a bandage, at that moment I remembered your teaching that Waheguru (God) watches everywhere, and there is no place in the whole world where He does not see. His camera lens are focussed everywhere. Sir! I could not find any place where none was watching."

The entire congregation understood the whole thing. They saw that the second disciple alone could lead them; the first one was blind:

'A blind leader will sink all his followers.'

ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਥੀਐ ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ॥

Bhai Gurdas Ji - Vaar - 35/2

They said, "If you make a blind person the leader, he will sink all his companions. The first disciple has himself not realised God. He is a vain prattler who has wasted his life in idle talk." So let us remember this much at least that God sees, hears and is ever with us, whether or not we do some Divine meditation. The majority of men think that it is difficult to do Divine meditation.

Thoughts invade our mind; we cannot focus attention. The primary thing is that we lack determination; we do not wish to see God. Our mind has not as yet understood and accepted the purpose of our coming into the world. So long as our mind does not accept the purpose of our life, we cannot advance on the path of spirituality -

*"M - The mortal's business is with his mind.
He who chastens his mind attains perfection.
Says Kabir, I have dealings with my mind alone.
I have met nothing like the mind."*

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ॥

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ॥

P. 342

So the mind does not accept the truth. By word of mouth man says that he is not to live for ever. But from within himself he asserts that he is not going to leave this world and that he is going to live here. One's mind never accepts this truth. Superficially, everyone agrees that none can live here for ever. When somebody passes away, people advise that none is going to live here for ever. But from his heart man says, "I am going to live; I am not leaving." So, infact, we do not accept these things. If the mind accepts this, then we can do Divine meditation. But if we do it forcibly, the mind does not give us company and continues wandering. In that case, we are not able to advance even a step. In a whole life-time; and that too

even a very fortunate person will be able to do so; generally, majority fail completely in advancing spiritually. One advances in centimeters, but does not go far. But it is true that he is weaned away from sins and perversities, and comes on the right path. He reaches the stage from where spiritual advancement begins; if he drinks, he gives up drinking; if he is given to back-biting and talking ill of others, he will give it up; he will change for the better and become charitable. But beyond the stage where spiritual ascent begins, he does not advance because his mind does not give him company. The mind repeatedly pulls him down. But if he remembers only this much that He (God) abides with him, and repeats it honestly fifteen or twenty times a day that -

'He, who perceives God's light within every heart.....

ਘਟਿ ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ P. 20

and watches him all the time -

'Wherever I see, I find God pervading there.....'

ਜਗ ਦੇਖਾ ਤਗ ਗਵਿ ਰਗੇ P. 21

'Wherever I see, there I see Him present.

He, my Master, is never far from any place.'

ਜਗ ਜਗ ਖੇਖਉ ਤਗ ਗੁਜਰਿ ਦੁਰਿ ਕਤਗੁ ਨ ਜਾਈ॥ P. 677

then God never goes far from him. If, we ground this fact firmly in our heart, then also we are able to do Divine meditation. And when we do Divine meditation, we shall start feeling that He, whose Name we repeat, hears us. Many devotees wonder why we should do Divine meditation, why we should repeat Waheguru's Name, and if it is not enough to recite God's Name once. Saintry congregation, this is not the case. The educated ones, the professors and scholars say so because they have not recited God's Name practically. There is 'energy', 'force' in the word 'Waheguru'. Every word has two forms; one is

its attributive form and the other is its 'force' or 'energy'. The word 'Waheguru' is God's attribute that He is perfect and manifest everywhere; its 'force' or 'energy' is that when we repeat the word 'Waheguru' (God), we establish contact with Him and become united with Him; at that moment, changes are bound to come in us, vibrations are bound to take place, unstruck primordial sound is sure to be heard, darkness (of ignorance) is going to be dispelled, and the light of knowledge is bound to dawn upon us. The word 'Waheguru' is full of energy; it is a 'mantra' (a mystical formula), and 'mantra' is replete with energy. Therefore, when our mind accepts, then it (Divine meditation) is not difficult; we can tread the path of spirituality easily.

But alas! the other side is very powerful, about which all saints and sages have complained. Mahatma Buddha said: "My teachings are simple. They are eight in number - right approach, right thinking, right decision, right action etc. In this manner, man remains quite easy and comfortable. True, man will remain comfortable." True, man will remain comfortable himself, and give comfort to others also, but the mind does not listen and accept. Good folk! why does mind not listen and accept? It is said that there is a god named 'Mara', (serpent, satan), who deludes and distorts the mind and does not let it accept. Baba Farid was asked: "What is the matter? You deliver so many sermons, but why does the world not listen?" He replied: "What should I do? Am I the only one to deliver sermons? There is no dearth of sermonizers in the world. We have here the 4 Vedas, 6 Shastras, 27 Smritis, Upanishads, the Koran, the Bible, the Sri Guru Granth Sahib and many other holy texts, and countless saints and sages who have been preaching man loudly -

'The saints shout, shriek and ever give good advice, O Farid.

They whom the devil has spoiled, how can they turn their mind towards God?'

ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥

ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥

P. 1378

Saints and sages leave no stone unturned in giving good advice, but the devil sits within man, and that devil does not let the mind turn towards God; he (the devil) keeps man's mind on the other side - *'He whom the devil has spoiled, how can he turn his mind towards God?'* Man's mind does not change; it is not ready to advance even a little bit, because the devil is constantly putting it in the reverse gear. The mind is put in the top gear, so that it may advance but the devil puts it in the reverse gear. It is said that this is indeed a problem.

Arjuna asked Lord Krishna - "Why does the seeker not advance further?" Lord Krishna replied - "O Arjuna! here in this world there is 'maya' [mammon] with three attributes - rajo (passion), tamo (evil) and sato (virtue). This 'maya' (mammon) keeps the seeker in delusion, and does not let him attain Divine knowledge. Consequently, man does not advance on the path of knowledge." Such is the Guru's edict too :

Refrain : Mammon's three attributes have created all the delusion, in Mammon does the world play. 2, 2.

My dear, in Mammon does the world play. 2.

Mammon's three attribute have created all the delusion.....2.

ਧਾਰਨਾ - ਤਿੰਨਾਂ ਗੁਣਾਂ ਨੇ ਭੁਲੇਖਾ ਪਾ 'ਤਾ, ਮਾਇਆ ਵਿਚ ਜੱਗ ਖੇਲੁਦੈ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਮਾਇਆ ਵਿਚ ਜੱਗ ਖੇਲੁਦੈ - 2, 2.

ਤਿੰਨਾਂ ਗੁਣਾਂ ਨੇ ਭੁਲੇਖਾ ਪਾ 'ਤਾ -2

Guru Sahib says that there is an 'element' here -

'His mammon, He Himself has spread and He Himself is

the beholder thereof.

He assumes many forms and plays many sports, yet He remains distinct from all.'

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ॥

ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ॥

P. 537

This 'element' is called 'maya' (mammon); it has been given various names - ego, illusion, ignorance, delusion. This one 'element' within us keeps us in chains; it does not let us have our way and defeats all our efforts -

'In the universe, the union of consciousness and stupefaction,

Wherever I see, I find God pervading there.'

ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ॥

P. 21

Guru Sahib says that one is nature (universe) and the other is the consciousness within. The two have united :

'The body is bound down by three dispositions. Who-so-ever comes in this world he plays (subject to their hint).'

ਤ੍ਰਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇਹੁਰੀ ਜੋ ਆਇਆ ਜਗਿ ਸੋ ਖੇਲੁ॥

P. 21

Who-so-ever comes in this world plays in the 'maya' (mammon) having three attributes - rajo (passion), tamo (evil) and sato (virtue); he does not rise above them; these three attributes do not become a thing of the past for him. Brahma, Vishnu, Mahesh, gods and goddesses - all are playing within the three attributes of 'maya' (mammon); they are trapped in time; they do not rise above them because the entire world plays within these three attributes.

'The world is asleep in three attributes and in illusion (doubt), and in slumber its night (life) passes away.'

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥

P. 920

Guru Sahib says that oblivious of spirituality, man spends his entire life in sleep and departs; he does not come out of the three attributes of 'maya' (mammon).

'Alienated from the Lord they are in anguish. Those self-

willed fail to attain union with Him (God).'

ਵਿਜੋਗੀ ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਿ ਨ ਮੇਲੁ ॥

P. 21

They are separated from the Lord. As a result of separation they are in pain and anguish. One who is self-willed cannot obtain the Lord, because union with Him is not possible without the Guru.

'Nanak! the True Guru (Preceptor) has united me in the union of that Lord, who is ever with me.'

ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ ॥

P. 20

Therefore, saintly congregation, these are the three things which do not let us pass, which do not let us reach the shore. Mind has a dominant role in it. It is content to remain in the darkness of ignorance; it does not wish to come into the light of Divine knowledge. There are examples of great men that bear testimony to it.

The Tenth Guru was living at Anandpur Sahib. Last time you heard that the ruler of Assam came to see Guru Sahib. He brought a number of gifts for the Guru. One of them was a sacred elephant that performed many wonderful feats. It brought sacred Ganga water in a vessel, washed Guru Sahib's feet, wiped them with a towel, and then waved whisk over him. When Guru Sahib shot an arrow, it observed over long distances and retrieved the arrow. It was a remarkable elephant.

Similarly, devotees from Kabul presented a very expensive 'shamiana' (a large open tent) to Guru Sahib. It was more beautiful than the one that had been given to Aurangzeb. It was very precious. When Raja Bhim Chand saw these gifts, he wanted to possess them by hook or by crook. "Of what use are they to the Guru?" he thought. His son was going to be betrothed, and so demanded these gifts from the Guru. He resorted to many trickeries. He sent his Minister Parmanand, and Kotwal

(city police chief) named Chatru for the gifts. Whenever they broached the subject, Guru Sahib told them in advance the plan with which they had come. He told them that their intentions were dishonest and they wanted to usurp these things. He advised them to tell the ruler that the gifts belonged to the 'sangat' (devotees) because they were offered to them; these had not been given for any kings and queens.

Secondly, Guru Sahib got 'Ranjit Nagara' war-drum made. Bhim Chand fretted when it was beaten. Finally, the conflict grew so much that war was about to break out. Guru Sahib's mother was worried on this account. She repeatedly advised him not to go to war. Guru Sahib said, "Revered mother! how long shall we continue living in this manner? Our father advised us neither to fear nor to frighten anybody.

'Whosoever frightens none, nor is afraid of anyone.'

ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

P. 1427

We should act reasonably. We have already suffered great torments. Our forefathers were subjected to unbearable tortures; they sat on hot baking plates and suffered burning sand poured on their heads stoically but they did not abandon the path of peace. If they wished they could have destroyed cities by the mere flicker of a thought in their minds. We have seen the results of acting in that manner. What a remarkable forbearance did our father show! If Bhai Mati Dass said to him, "Sir, kindly order me and I will raze Delhi and Lahore to the ground", the Ninth Guru said, "Where from have you found all this energy that you cannot contain it?" Mati Dass replied: "My Sovereign! last night, I happened to suck the peels of your partially sucked sugarcane." The ninth Guru asked him: "Then how much energy can that one possibly have who sucked sugarcane?" He advised Bhai Mati Dass to

endure it. The Ninth Guru, inspite of having so many powers, embraced martyrdom. Mother, if it continues like this, these mad dogs will start biting everyone. We need power for the defence of religion. How long shall we continue to live in fear? Today it is one tyrant, and tomorrow there will be another, and still another the day after. Then it will become difficult for saints and holymen to do Divine meditation. So I have determined to make soldiers out of saints."

So in this manner, the Tenth Guru tried his best to explain things, but finally nature had some other plans. Raja Medni Parkash of Nahan was having soured relations with Raja Fateh Chand of Sri Nagar, who had usurped some of the former's territory. Medni Parkash appealed to sage Kalsi for help. The sage replied that at that point of time, he could do precious little. "The sun who is to liberate the whole world, has risen. Go and recognize him." Medni Parkash learnt about Guru Gobind Singh and sent his minister to him, and Guru Sahib came to Paonta Sahib, where he wrought many miracles.

A rich landlord and Sufi saint, Pir Budhu Shah lived at nearby Sadhaura. He was both a householder and a saint; a perfect man of the world and religion he was. He possessed many occult powers. He had the faculty of knowing other people's thoughts. He granted the wishes of his followers. He had everything but lacked full inner realization. He heard the Hindu scriptures also recited, and besides he was unprejudiced in religious matters. He served fried vegetarian food to the Hindus, and different food to the Muslims. He rendered voluntary service and organized religious congregations, at which saints and sages delivered discourses both on the Vedas and the Koran. But so far, inner spiritual awakening had not come, and there was darkness within. He could experience

nothing spiritually sublime within his inmost being; he was plagued by doubts. He heard of the miracles of the Guru, how he himself brought sage Kalsi and blessed him with Divine knowledge and the resultant peace of mind. He (sage Kalsi) was no longer wavering and in doubt, and was in a state of perfect bliss. Pir Budhu Shah looked at himself and felt that he had not as yet attained that bliss about which he had heard a lot.

So Pir Budhu Shah was filled with a keen desire. Seeing Guru Sahib's conduct and demeanor he thought that it was that of kings and warriors, while on the other hand, Guru Sahib was perfect in the realm of spirituality. Then one day, he heard that Guru Sahib had worked a compromise between Raja Medni Parkash and Raja Feteah Chand and had gone with them on a hunt. There they encountered a huge tiger. Guru Sahib killed the tiger with his sword while the Rajas had declined to do so. A strange phenomenon was witnessed - a soul rose from within the tiger. The Rajas asked Guru Sahib who it was. Guru Sahib advised them to inquire from the soul itself. The soul replied that his name was Jaidrath, that he had killed five sons of the Pandavas through deception in the war of Mahabharata and that he himself was killed by Arjuna, and since then he had been wandering through an animal life of physical appetites. He thanked Guru Sahib for liberating him.

All were impressed by this miraculous incident. Pir Budhu Shah also heard about it and felt that Guru Sahib was perfect. So he thought of going to the Tenth Guru, though he (Guru Sahib) was younger than him, for the resolution of his doubts. When he was going to him, his heart was full of devotion, but he went accompanied by many of his followers with great pomp and show. He thought that he would see the Guru, fall at his feet and

surrender to him everything. He would be gracious to him and unite him with God. But when he had a glimpse of Guru Sahib and drew near him, then, like all seekers on the path of spirituality, he thought of asking a question: "I have heard that there are two souls in the body. One soul is such as experiences joys and sorrows, and is very active through the various organs - eyes, ears and the sense of touch; the other one remains confined within; it does not go anywhere. The mind is common to both, and I do not know which one of the two I am."

There is a 'saloka' (couplet) in Gurbani on this subject. For our reflection Guru Sahib's edict is that there are two living in the body: "which one of the two you are, you can learn by meeting with the Guru/" Such is the edict in the Gurbani.

Refrain : Nanak, on the world-tree bearing the fruit of love for mammon sit perched two birds. 2, 2.

Two birds sit thereon, two birds sit thereon. 2, 2.

Nanak, on the world-tree bearing the fruit of love for mammon sit perched two birds. 2.

ਧਾਰਨਾ - ਨਾਨਕ ਤਰਵਰ ਏਕ ਫਲ, ਦੋਇ ਪੰਖੇਰੂ ਆਹਿ - 2, 2.

ਦੋਇ ਪੰਖੇਰੂ ਆਹਿ, ਦੋਇ ਪੰਖੇਰੂ ਆਹਿ - 2, 2.

ਨਾਨਕ ਤਰਵਰ ਏਕ ਫਲ, ਦੁਇ ਪੰਖੇਰੂ ਆਹਿ - 2.

"Nanak, on the world-tree bearing the fruit of love for mammon sit perched two birds."

ਨਾਨਕ ਤਰਵਰ ਏਕ ਫਲ ਦੁਇ ਪੰਖੇਰੂ ਆਹਿ ॥

P. 550

The idea appears to be very simple, but it is quite difficult to comprehend. Sainly congregation, this conversation was going on not with an average seeker of spirituality who was to be told that he would die and the angels of death were going to torture him in the other world and that he would have to give an account of his acts of omission and commission. Such instructions are given to primary class students of spirituality. Then there

are students a little higher than these who have a pleasing attitude that with Divine Name meditation, all their hopes will be realized, all sorrows will vanish and they will get everything.

*'He, who prays for four cardinal boons,
should apply himself to the service of holymen.'*

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੇ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥

P. 266

Then there are some seekers who rise above these things and are at different stages of Divine Name meditation. They are taught that unstruck primordial sounds are resounding within them, that there is illumination of knowledge in them and that they have only to recognize and appreciate the change taking place in them, and that they should recite the Guru's word to open the stony gates of ignorance. But here the conversation was between the Pir (Muslim saint) and the Guru. The former was no ordinary holy man. He had thousands of spiritual followers, each one of whom wanted that his 'Pir' should help him achieve liberation from the cycle of birth and death. But the 'Pir' honestly felt that he had actually found nothing and that he should seek someone 'perfect' in the world. He did not see anyone who was 'perfect', and without 'a perfect man', the mystery was not going to be resolved.

In days gone by the Gur-Sikhs who came to meet the Guru were of high spiritual calibre. They listened to the Guru's 'word' and imbibed it. They had attained a high spiritual state. Pir Budhu Shah used to make requests to them. He had often heard from them: "*Nanak, on the world-tree bearing the fruit of love for mammon sit perched two birds.*" This means that two birds sit on the fruit-bearing tree of the world. One of them enjoys the world's pleasures; while the other one neither comes, nor goes anywhere. The latter is called 'Sakhi chetan' (watchful conscious), who simply observes quietly; the other is called

'Jeev Chetan' (sentient being - responsive to sense impressions), who through intelligence partakes of the fruit of joys and sorrows; who feels loss and gain, pain and pleasure, blame and praise. This bird eats all these fruit and continues flying, experiencing grief in the process. The other bird remains in a state of eternal supreme bliss, while the 'Jeev Chetan' (sentient being) remains engrossed in carnal pleasures and flies far and near. Pir Budhu Shah wondered which one of the two 'birds' he himself was.

We too do not know who we are; infact, no one knows who he is. It is because we have never pondered over this question. Had we thought about it, we would have learnt that there are 'two' living in this body, and then we would have tried to discover which one of the 'two' we were. We are totally ignorant in this matter. We claim that we are physical beings - six feet tall corporeal frames. Pose this question to anyone; only a very thoughtful person will be surprised when asked who he is. Either he will say that he is a Sikh, Hindu etc., or he will disclose his caste, or he will say that he is a man. But the realization 'what one is' does not come. It is because man does not try to know it. Had he tried, he would have surely realized the truth about himself. He continues moving about incomplete and imperfect, though he has embraced religion.

Many persons are of the view that it is enough to embrace a religion, just as in Sikh religion we are content and satisfied after having partaken of 'amrit' (baptismal nectar). We stop our spiritual progress and feel that there is no need to advance further. It is good that we have partaken of 'amrit' and have assumed the Guru. There is one thing in it that if our love for the Guru is abiding, we will reach him, but we will not achieve what is called 'salvation' or 'liberation'; for 'liberation' we will have to

obey the edicts of Sri Guru Granth Sahib, and deliberate and reflect on them :

'Without knowing one's self, O slave Nanak, the moss (filth) of doubt is removed not.

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ॥ P. 684

So long as the moss of doubt is not removed, man does not realize who he really is. In the other world also, we wish to live by ourselves and not to meet God, because 'haumein', 'I-ness' or 'ego' has become very powerful in us. This 'I-ness' vexes us terribly, and we wander hither and thither, this way and that way in all four directions, which Guru Sahib describes in the following words :

'The birds of the beautiful tree 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 ਘਣੈ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ॥** P. 66

'Nanak, on the world-tree bearing the fruit of love for mammon sit perched two birds. These birds are not seen while coming and going.'

**ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ॥
ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨ ਪਰ ਪੰਖੀ ਤਾਹਿ॥** P. 550

One of the birds is 'Sakhi chetan' (watchful conscious) which has no sensual desires for it has no wings of senses; while the other one continues ever flying and hurrying about on the wings of senses :

'The self-ward enjoys the pleasures while the other remains detached through the word of the Guru.'

ਬਹੁ ਰੰਗੀ ਰਸ ਭੋਗਿਆ ਸਬਦਿ ਰਹੈ ਨਿਰਬਾਣੁ॥ P. 550

One of the birds enjoys the world's pleasures, while the other remains detached; no thought or desire ever occurs to him; he is for ever in a state of supreme bliss :

*'Imbued with the nectar of the fruit
of God's Name, he bears the true mark
of God's grace, O Nanak.'*

ਹਰਿ ਰਸਿ ਫਲਿ ਰਾਤੇ ਨਾਨਕਾ ਕਰਮਿ ਸਚਾ ਨੀਸਾਣੁ ॥

P. 550

So the 'Jeev chetan' (sentient being) who is ever engrossed in sensual pleasures, is a mere shadow. We do not know ourselves; and Guru Sahib says that 'Jeev chetan' has himself put the hangman's noose round his neck and is ever flying. His edict is :

*Refrain : The birds of the beautiful tree in four directions
do fly and go. 2, 2.*

In four directions do they fly and go 2, 2.

The birds of the beautiful tree.....2.

ਧਾਰਨਾ - ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ, ਉਡੇ ਚਹੁ ਦਿਸ ਜਾਏ -2, 2.

ਉਡੇ ਚਹੁ ਦਿਸ ਜਾਏ, ਉਡੇ ਚਹੁ ਦਿਸ ਜਾਏ - 2, 2.

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ -2

Two birds sit perched on the tree of the world. One of them is restive and is ever flying, and does not rest even for a second he does no Divine Name meditation, and never tries to probe within himself; a mere shadow he is. *"He flies and goes in four directions. The more he flies up, the more he suffers, and ever burns and bewails."* He is all the time suffering and grieving, for he has not learnt that the cure for his affliction lies with the Guru -

*'Without the Guru, he beholds not
God's mansion, nor obtains the
ambrosial fruit.'*

ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨਾ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਪਾਹਿ ॥

P. 66

Nectar lies within one's own being :

*'The mind is brimful with nectar,
but the perverse know not its relish.'*

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

P. 644

It is because he has gone astray. He is running about restlessly like a mad dog, says the Guru eating what is

uneatable -

'As the rabid dog runs and wanders about in all directions,

*Similarly the greedy man heeds nothing and devours
All that is eatable and uneatable.*

*He who is engrossed in lust, anger and ego, takes birth
again and again.'*

ਜਿਉ ਕੁਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥

ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ ॥

P. 50

This doubt plagued Budhu Shah's mind all the time. He very much longed to have a perfect one who could remove his doubts. This perfect one's feet he wished to kiss. He wanted to sell himself body and soul to him (the perfect one). If a perfect one is not found, and you go to an imperfect teacher (Guru), then Guru Sahib says :

'Through the false Guru, one is emancipated not.'

ਕਾਚੇ ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੁਆ ॥

P. 932

If he finds an imperfect teacher, he will not be liberated. He thought, "Why should I not go to Guru Gobind Singh Ji who adorns Guru Nanak Sahib's spiritual throne? I should give up my 'haumein', 'ego' that I am a 'pir' (saint). I am feeling crestfallen. If I go to him in defeat and ignorance, it will not do." Sainly congregation, Pir Budhu Shah was quite intelligent. So he thought that the bird that was hurrying and scurrying about would not leave him easily. He was caught in a fix and wished that someone would come to rid him of it (the bird). Guru Sahib says that man is so caught up in his love of mammon that he does not listen to anyone. Like a mad dog he is running about in all directions. A rabid dog has four symptoms - first, his tail remains straight; secondly, he is always foaming; thirdly, he fears water; and fourthly, whomsoever he bites becomes mad.

Similarly, a rabid man - an avaricious person - has four failings : first, just as a rabid dog's tail remains straight, his palm is always held out; whenever he sees some material gain he goes there begging; he is a downright selfish person, and nobody's friend. Secondly, like the foaming dog, he speaks ill of everybody, and praises none; whenever he speaks, he censures others. Thirdly, he fears the elixir of Divine Name; he does not wish to recite God's Name; he does not want to read and recite Gurbani (the Sikh scripture). Fourthly, just as a mad dog's bite turns a man mad, similarly, the company of an avaricious grasping person will turn a person greedy :

'As the rabid dog runs and wanders about in all directions.

Similarly, the greedy man heeds nothing and devours all that is eatable and uneatable.

He, who is engrossed in lust, anger and ego, takes birth again and again. Mammon has spread out its net and in it has placed the bait.

The avaricious bird is snared and cannot escape, O my mother!'

ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥

ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ ॥

ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ ॥

ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥

P. 50

The bait has been placed within, and the bird is caught. It cannot now find escape in any manner.

'Man knows not God, who created him and continues coming and going over and over again.'

ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

P. 50

Man does not know his creator. He does not remember him, and consequently continues in the cycle of birth and death. Mammon has spread its net and ensnared him.

Refrain : Tempted by the bait, the bird has fallen into Mammon's snare. 2, 2.

My dear, the bird has fallen into Mammon's snare. 2, 2.

Tempted by the bait, the bird.....

ਧਾਰਨਾ - ਪੰਖੀ ਚੋਗ ਦੇ ਲੋਭ ਵਿਚ ਲੱਗ ਕੇ,

ਮਾਇਆ ਵਾਲੇ ਜਾਲ ਫਸਿਆ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਮਾਇਆ ਵਾਲੇ ਜਾਲ ਫਸਿਆ - 2, 2.

ਪੰਖੀ ਚੋਗ ਦੇ ਲੋਭ ਵਿਚ ਲਗ ਕੇ

There are two birds. The one that is sitting on the tree of intellect is called 'Jeev' (sentient being), which we erroneously call 'self', or 'I', has, dear congregation, been tempted by the bait and fallen into the snares of the illusory material world; there are all kinds of baits - children, wealth, body and sensual desires. He is entangled in them. There is a religious story which shows the extent to which 'mammon' or Lakshmi, the Goddess of wealth can deprave a man, and what ignoble acts she impels him to do.

Once Goddess Lakshmi said to Lord Vishnu: "What a great noise your devotees make! They have built grand temples and shrines dedicated to you. They ring bells in the temples, conduct religious discourses at places of pilgrimage. There is much religious uproar in the world. Although I am worshipped nowhere, yet all men belong to me; none is yours, sir. You have a wrong notion that they are your devotees." Lord Vishnu replied: "Lakshmi! my devotees deliver sermons and awaken the world." At this she said, "No, Sir! no one wakes up. You may try." Lord Vishnu agreed to the suggestion and the two set out for the world of men. They reached a city where lived a rich man. Lord Vishnu said that the rich man was his devotee. When Lord Vishnu approached him, he said, "Welcome revered old man! What brings you here?" "My

dear good man! I wish to live here for a few days.”

“Well, we have constructed a special rest house for saints and holy men. You can stay there without any hesitation.”

“But I have to stay for a considerable period.”

“You may stay all your life; we will never say ‘no’ to you.”

“I have to do uninterrupted Divine meditation for forty days in whichever room you allot to me. Kindly don’t ask me to vacate that room during this period.”

“We will never take that room from you. You may have the best room.”

“No; don’t give me a superior room. It may be needed for some other guest. Give me the meanest room.” Looking for such a room they came to the kitchen-fuel room. Lord Vishnu said, “Please vacate this room for me.”

“Revered old man! we shall suffer the blame of having given you such a poor room. It is unthinkable that we should house a saintly person like you in such a room, while we should live in palatial houses. No, sir; kindly choose a better room.” ‘no, rich man. None will come to occupy this room. Please get it cleaned.”

The rich man got the kitchen-fuel room cleaned and swept, and the holy man (Lord Vishnu) started living there. A couple of days passed, when Goddess Lakshmi came and reached the rich man’s shop and said, "Rich man! we have to prepare a cold drink (made with crushed poppy seed, almond and sugar), kindly get us the required material. Is there any room where we can prepare it?" “Yes, there is a room.” He accommodated her to the retiring room at the back of the shop. A pestle and

mortar were brought. The maid servants prepared the drink. Then he asked, "Shall we get glasses for you?"

"We have glasses of our own. Please sit down, and share the cold drink with us." Lakshmi took out golden glasses and the drink was served in them. The rich man was greatly surprised and wondered that she was indeed very rich that everybody used glasses of gold. He himself, he thought, was a 'seth' (a rich man), and yet he did not have golden glasses. When everybody had taken the drink, she said, "Seth Sahib (rich man), throw these glasses into the dustbin because we do not drink in the same glasses a second time." The rich man's sons were also present there. They exchanged meaningful glances and very much wished that they could retain the golden glasses for themselves. Then they would become so rich that their wealth would last for the next seven generations of their children. Then they would need no more work to do.

"Madam, what is your programme?" They asked her. "We have no fixed programme. We are on a pilgrimage; it is our sweet will whether we stay for five days or ten days at a place. We have come here after a long journey; we would like to rest here for sometime." "Well, we have built an inn with very good rooms. We have a bungalow also. You may put up wherever you like. We can vacate this bungalow for you."

"No; we will put up only in that place where there are no male members around."

The seth (rich man) and his sons took her round to show the premises. They examined various rooms, and at last reached the room where the holyman was staying. She said. "Why is this room closed?" "Here an old man is staying; he will not come out for 40 days."

“In that case, we will stay somewhere else.” “Please, don’t go. We will turn him out.” The seth (rich man) felt greedy that he would become very rich. He forgot the word that he had given to the holyman. So he changed his mind at the very first opportunity because he was a man of the world, a lover of riches. He knocked at the door and said, “Old man! vacate the room because we need it.”

“I had told you in advance that I had to do Divine meditation for 40 days.”

“Do your 40 day meditation in some other room.”

“No, I will stay here.”

“Do you want to usurp the room? Open the door.” When he did not open the door, they broke it open and threw out the old man forcibly and said that the old man had taken possession of the room as if it were his property.

In the meanwhile, both the lady and the old man vanished suddenly. Then Lakshmi said to Lord Vishnu: “Did you notice, sir? All your devotees are entangled in my snares; they are all my men. They are your devotees only outwardly. Infact, they are all my lovers, and are capable of doing the meanest of deeds in order to possess me.”

Lord Vishnu replied: “I have my true devotees too. This devotee was a superficial one. Come with me, and I shall show you my true devotee.” The two reached Saint Kabir. First, Lord Vishnu approached with a mass of tangled cotton thread and said:

“Revered saint! I have to marry off my daughter. I am a poor man and have no money to pay you for your labour. I have some tangled cotton thread. If you can untangle it, please weave a piece of cloth for my

daughter.”

“Dear sir, it is all right. I will do it.

“Kindly see that you do not take up someone else’s work and neglect mine.”

“Don’t worry; your work will be done.”

Lord Vishnu left. Bhagat Kabir was still in the process of untangling the thread, when Goddess Lakshmi approached him and said, “Revered saint! why are you knocking your head against this tangled thread? Here take my thread. I need cloth very urgently; I am prepared to give you twice, thrice and even four times your normal labour charges, but do my work first. I shall give you whatever you ask because all holy men love me; I am a servant and shall serve you too, you have countless holymen as guests. I shall give you higher remuneration for your work.”

Saint Kabir looked at the woman carefully and wondered, “Who is this woman with a glib tongue?” Soon he realized that she was none other than the she-cobra of deceiving wealth and that she was out to play tricks with him. So he at once replied, “No, sister, I shall do the work I am doing.”

“Revered saint! holymen and hermits are not beyond my clutches.”

There is a religious story. Once there was a holy man, who often sat in Divine meditation. People visited him and were impressed that he remained engrossed in meditation for hours together, and did not open his eyes. Once a rich man came to meet him. He offered five rupees, and threw the five coins one by one. He asked when he would be able to meet the holyman. He was told that the holyman

was lost in meditation, and would see him later. When the rich man turned his back, the greedy attendant of the holyman stole one rupee thinking that he (the holyman) who sat with his eyes shut and lost in meditation would not come to know of it. The holy man opened his eyes and noticed four coins and not five. He said, "There are four rupees, whereas there should have been five." The attendant asked how he came to know of it. The holy man replied, "I had counted them when they were thrown one after the other. Come out with the coin." So, she said that everybody was in her control.

*'Within all abides the noseless mammon
who kills all and looks upon them.
Says she, I am the sister and sister's
daughter of all, and I am the hand-maiden
of him who marries me.'*

**ਸਗਲ ਮਾਹਿ ਨਕਟੀ ਕਾ ਵਾਸਾ ਸਗਲ ਮਾਰਿ ਅਉਹੇਰੀ ॥
ਸਗਲਿਆ ਕੀ ਹਉ ਬਹਿਨ ਭਾਨਜੀ ਜਿਨਹਿ ਬਰੀ ਤਿਸੁ ਚੇਰੀ ॥**

P. 476

Saint Kabir at once asked his son Kamala to bring a knife. She thought that he would use the knife on her and punish her. He started sharpening the knife, and then suddenly caught hold of her :

*'He cut off her nose and shore off her
ears and having chopped and thrashed
he expelled her.'*

ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੈ ਡਾਰੀ ॥

P. 476

She went away weeping. Lord Vishnu said to her: "Behold! you got me thrown out forcibly, but I have got your nose chopped off. Henceforth, everyone will call you 'noseless'." Thus, the whole world is caught in the snares of mammon.

Once Saint Kabir had a number of holymen as his guests. Mammon again came to him. She comes to the

saints for her own emancipation. She says that she can ensnare the whole world, but she fears the saints. Such is the edict :

Refrain : Mammon dare not go near the saints, but serves them like a maid. 2, 2.

My dear, she serves them like a maid, 2, 2.

Mammon dare not go near the saints.....2.

ਧਾਰਨਾ - ਮਾਇਆ ਸੰਤਾਂ ਦੇ ਨੇੜ ਨ ਜਾਵੇ, ਦਾਸੀ ਬਣ ਕੇ ਸੇਵਾ ਕਰਦੀ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਦਾਸੀ ਬਣ ਕੇ ਸੇਵਾ ਕਰਦੀ - 2, 2.

ਮਾਇਆ ਸੰਤਾਂ ਦੇ ਨੇੜ ਨ ਜਾਵੇ -2

Saint Kabir spoke to her rudely and shooed her away. The holy men present there wondered why saint Kabir had been so rude to her, for she appeared to be a good woman. They said to Kabir Sahib: "Revered sir! what are you doing?" "I do not need her. She is mammon. You may call her."

She was called. They wished to ask her why her fore-locks and hind-locks had disappeared. They wanted to know the cause of her worn off hair. She was summoned. They said to her, "Are you mammon?"

"Yes, I am mammon. The whole world is under my thumb" -

'The mammon, which keeps under its control the world of three dispositions and the four directions of universe and which destroys the merits of sacred feasts, ablutions, penances and places of pilgrimage, before her what is this poor man?'

ਜਿਨਿ ਕੀਨੇ ਵਸਿ ਅਪੁਨੈ ਤ੍ਰੈ ਗੁਣ ਭਵਣ ਚਤੁਰ ਸੰਸਾਰਾ ॥

ਜਗ ਇਸਨਾਨੁ ਤਾਪ ਥਾਨ ਖੰਡੇ ਕਿਆ ਇਹੁ ਜੰਤੁ ਵਿਚਾਰਾ ॥

P. 673

"I have destroyed the fourteen palaces, all the three dispositions, the merits of visiting places of pilgrimage, sacred ablutions, divine meditations. So poor mortal is no

match for me. He cannot stand my temptations." The Guru's edict on this subject is :

'I grasped the Lord's protection and then was I emancipated.

By saints' grace, when I sang the Lord Master's praise, then were removed my sins and ailments. Pause.

Neither man hears her, nor talks she with her lips, nor is she seen captivating the mortals.

Administering intoxicating herb, so does she mislead the mortals that she seems sweet to the mind of all.'

ਪ੍ਰਭ ਕੀ ਓਟ ਗਗੀ ਤਉ ਛੂਟੋ ॥

ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਏ ਬਿਖੈ ਬਿਆਧਿ ਤਬ ਹੁਟੋ ॥

ਨਹ ਸੁਣੀਐ ਨਹ ਮੁਖ ਤੇ ਬਕੀਐ ਨਹ ਮੋਹੈ ਉਹ ਡੀਠੀ ॥

ਐਸੀ ਠਗਉਗੀ ਪਾਇ ਭੁਲਾਵੈ ਮਨਿ ਸਭ ਕੈ ਲਾਗੈ ਮੀਠੀ ॥

P. 673

Nobody has ever heard her speak; nor has anyone set his eyes on her. But she seems dear and sweet to everybody, even though she traps man in the cycle of birth and death, and brings untold sorrows for him.

'In every home, she has implanted the sense of duality between the parents and the sons, between brothers and friends.'

ਮਾਇ ਬਾਪ ਪੁਤ ਹਿਤ ਭ੍ਰਾਤਾ ਉਨਿ ਘਰਿ ਘਰਿ ਮੇਲਿਓ ਦੁਆ ॥

P. 673

Mammon has created dissensions in every household, making everyone behave selfishly; no one cares for the other.

'Some have more and some less; amongst themselves, they fight to death.

I am a sacrifice unto my Satguru (True Preceptor), who has shown me this wondrous play.'

ਕਿਸ ਹੀ ਵਾਧਿ ਘਾਟਿ ਕਿਸ ਹੀ ਪਹਿ ਸਗਲੇ ਲਰਿ ਲਰਿ ਮੁਆ ॥

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਇਹੁ ਚਲਤੁ ਦਿਖਾਇਆ ॥

ਗੁਡੀ ਭਾਹਿ ਜਲੈ ਸੰਸਾਰਾ ਭਗਤ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥

P. 673

The entire world is burning with hidden fire. Only the lovers and worshippers of God remain unaffected by her. She was summoned in the presence of saint Kabir and

asked:

“What do you do?” Her reply was:” Sir, what can I do? -

'I stand at the saint's door.'

ਸਾਧੂ ਕੈ ਠਾਢੀ ਦਰਬਾਰਿ॥

P. 872

“In the presence of the saints, I stand with folded hands and pray again and again. I seek their protection and refuge and seek emancipation. The sinful men make wrong use of me and thus make me co-sharers of their suffering in hell in the world here-after; they do countless evil deeds - drink wine, eat 'kababs' (minced meat roasted preparation), indulge in false litigations, tell lies and do a thousand other sinful things. I pray to the saints: 'Use me for good and pious work, so that I may vindicate my existence:

*"I have sought thy protection,
now save thou me."*

ਸਰਨਿ ਤੇਰੀ ਮੋ ਕਉ ਨਿਸਤਾਰਿ॥

P. 872

“I am a slave unto the saints” -

*'Mammon is the hand-maid of God's devotees.
If man falls at their feet, then
does he attain to Master's Mansion.'*

ਮਾਇਆ ਦਾਸੀ ਭਗਤਾ ਕੀ ਕਾਰ ਕਮਾਵੈ॥

ਚਰਣੀ ਲਾਗੈ ਤਾ ਮਹਲੁ ਪਾਵੈ॥

P. 231

To the divine, she acts as a servant.

ਗਿਆਨੀ ਕੀ ਹੋਇ ਵਰਤੀ ਦਾਸਿ॥

ਕਰ ਜੋੜੇ ਸੇਵਾ ਕਰੇ ਅਰਦਾਸਿ॥

P. 370

With clasped hands she serves him and makes the supplication:

'What thou orderest, that work shall I do.'

ਜੋ ਤੂੰ ਕਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ॥

P. 370

“But I do not try to influence the ‘Gurmukh’ (Guru-

ward). In this manner, I do not draw near the saints. All other mortals I do not spare; I have ensnared rishis like Sringeri and Saurabh, and Raja Naubh; even the mighty Brahma, Vishnu and Mahesh have I deluded."

"He beholds them but they see Him not.

This is the greatest wonder."

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਭਾਣੁ ॥

P. 7

God who abides by all cannot be seen. The saints asked mammon:

"Why is your hair in this state?"

"My forelocks have worn off because I am always paying obeisance to the saints - at their threshold; neither did Bhagat Ravidas accept me; nor does Bhagat Kabir accept me, nor Bhagat Namdev, nor any other saint. That is why my forelocks have vanished. Wicked and sensual people try to grab me unfairly by catching my hind-locks; I run away from them; I try to escape their clutches, and that is why my hindlocks have disappeared."

"Show us some miracle."

"O saints! my miracles are not worth seeing, for they are all bad."

"No; show us one or two."

"Well, let us go to the forest."

They all went to the forest. Before their very eyes, mammon changed herself into a bag of gold coins. Four travellers, who happened to pass through the forest noticed the bag. They all decided to share its contents; they thought that the silk bag must be containing something valuable. When they opened the bag, they found it full of gold coins. They decided to leave that place

for fear of its owner's return who would take it from them. After travelling some distance, they sat down. They said that they were all feeling hungry. First, they should satisfy their hunger, and then divide the find. Once the money came into their pockets they would not like to spend it. So it would be better to buy food from the common fund. Two of them were sent to get the best food and wine. As they went, mammon worked on their minds. One of them said; "Why don't you talk?" The other said: "I want to talk, but I do not, lest you should mind."

"Speak out."

"Don't mention it to anybody else, if you do not like my suggestion."

"I assure you that I won't."

"How about sharing all the gold between the two of us?"

"I am also of this very opinion."

"Then there should be no problem. We will face no difficulty."

"It is quite simple; we shall take our food here; and in their (the other two) food we shall mix poison; they will die as soon as they eat it."

They bought a deadly poison and mixed it in fried loaves.

The other two in the forest were entertaining similar thoughts. They sat silent because some thoughts troubled their minds. One said:

"Why don't you talk?"

"What should I say?"

“Come out openly; talk frankly and unhesitatingly.” The same thought rankled their minds. But each wanted the other to speak out first. “If you do not approve of my suggestion, please do not talk about it to anyone else.”

“Agreed.”

“How do you like the idea of sharing this gold between the two of us?”

“This is what I think. Then how to do it?”

“When they come with the food, attack them with swords and kill them there and then; keep the swords unsheathed, so that no time is wasted in drawing the swords; one should be beheaded by you, and the other one by me. Let us stand on two opposite sides. We shall ask them to put the food aside.”

As the other two came, they beheaded them. A river flowed nearby; they threw the dead bodies into it. They were satisfied that they had destroyed all evidence. “Now let us first take food, and then we shall divide the gold between ourselves, they said.” As soon as they ate the fried loaves, they died, because the poison was deadly.

The saints watched everything happening before their eyes. When she manifested herself, she said, “Look! This is what I do in the material form, stupefying people. I have a conscious, sentient form also. I enter the minds and hearts of the saints as both mundane and spiritual power, and pride. I exercise a far-reaching influence on them. I abide in them as ‘ego’, and rob them completely. None can escape me. Only the Perfect Guru and Perfect saint are outside my evil influence; otherwise, I have practically devoured the whole world. None can get rid of me.

*'Mammon has spread out its net
and in it has placed the bait.
The avaricious bird is snared
and cannot escape, O' my Mother.'*

**ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ ॥
ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥**

P. 50

So we are all caught in the snares of mammon. We do not know what we are - the bird sitting on the intellect, or the body, or the ethereal being, or the life force, or the mind or reason - because we never try to find out, because we do not feel the need of involving ourselves in these things; we want an easy way out; we do not strive for the bigger aim of meeting and uniting with Lord God. Guru Sahib says that so long as we do not extricate ourselves from the mammon's snares, we will not succeed in realizing God.

At that moment, Pir Budhu Shah was also faced with this very dilemma: "Who am I in 'reality'? Am I that conscious sentient being who is ever vigilant, and gives strength to the body, or am I that physical being ever behaving egoistically?" At last, he was convinced in his mind that although Guru Gobind Singh was younger than he in age - hardly 20 or 22 years - yet he was perfect. He thought how a 100 year old 'rishi' (saint) had bowed at the Guru's feet. He felt that time was slipping fast, and that he should also take refuge at the Guru's feet. Having such thoughts in his mind he set out to see Guru Sahib. He was accompanied by a large number of his followers. He had full faith and devotion in his heart that he would fall at the Guru's feet. Reaching there, he was highly impressed by the Guru's grand court; his sense of devotion was heightened. Seeing the Guru he felt drawn towards him. He felt like falling at his feet and holding on to them

till he (the Guru) united him with Allah (God).

But as he advanced a few steps further, he was filled with 'ego'. He thought that he was a 'Pir' (Muslim saint) with many followers, and that if he fell at his (Guru's) feet his followers would criticise him for submitting to a Hindu. They (the followers) would say that while the Muslims claimed that their religion was the best having found the right path which the Hindus had not, their 'Pir' (saint) had fallen at the feet of a Hindu. He thought that his action would bring a bad name to him. This delusion invaded his mind as he approached the Guru. Guru Sahib also saw that the 'Pir' (Muslim saint) had no doubt come with faith and devotion, but now his 'ego', his 'I-ness' had awakened in him, while he had come to destroy his 'ego'. He greeted Guru Maharaj and extended his hand. Guru Sahib shook hands with him and seated him and enquired after his health and welfare, and said :

"Pir Ji, what brings you here?"

"Maharaj (Sir)! How can I unite with Allah (God)? I have come to ask you on this subject because I have a very keen desire to meet God."

Refrain : Love has sprung within my mind to meet the Lord. 2, 2.

ਧਾਰਨਾ - ਪ੍ਰੀਤ ਮਨ ਲਾਗੀ ਐ, ਪ੍ਰਭ ਮਿਲਣੇ ਦੀ - 2, 2.

ਪ੍ਰਭ ਮਿਲਣੇ ਦੀ, ਪ੍ਰੀਤ ਮਨ ਲਾਗੀ ਐ - 2, 2.

ਪ੍ਰੀਤ ਮਨ ਲਾਗੀ ਐ, ਪ੍ਰਭ ਮਿਲਣੇ ਦੀ - 2.

To meet the Lord, love has sprung within my mind. 2, 2.

Love has sprung within my mind, to meet the Lord. 2, 2.

'To meet the Lord, within my mind love has sprung.

I touch His feet and make a supplication. By great good luck, let some saint come and meet me.

I surrender my mind unto him.

Before him, I place my wealth, and my waywardness, I all renounce.

Who preaches unto me the gospel of Lord God, absorbed in love, night and day, I follow him.

When the plumule of the actions of past sprouted, I met Lord, the Reveller and Detached.

My darkness is dispelled on meeting God, O Nanak, and I am awakened after having been asleep for numberless births.'

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ॥

ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਉ ਸੰਤੁ ਮਿਲੈ ਬਡਭਾਗੀ॥

ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ ਤਿਆਗੀ॥

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ॥ P. 204

"Maharaj (sir), there is darkness within my mind because we hear two kinds of ideas expressed - one is that Waheguru (God) is someone else, and we are different from Him; secondly, we also hear saints and sages say that here in this world God manifests Himself everywhere, and that there is none other than God."

'Lord Himself is the Relisher,

Himself the Relish, and Himself the Enjoyer.'

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ॥

P. 23

"Maharaj (sir), I am confused and cannot understand the truth. That is why I have come at your feet. Kindly let me have a view of God; unite me with Him. Please tell me how to seek union with the Lord."

"The way day and night unite." After hearing this he became silent, for he thought that 'day' and 'night' never meet. When the day dawns, night ceases. Then what kind of union can there be when the other does not exist?

Saintly congregation, it is a matter that requires deep thought. Then he thought for a while and said:

“True Sovereign! when the day dawns, night ceases to exist.”

“Budhu Shah! similarly, when truth illuminates one’s ‘within’, then the night of ‘ego’ is dispelled; ‘I’ disappears; ‘I’ cannot survive.”

“Maharaj (sir), then how is union achieved? Does ‘I’ unite with ‘Allah’ (God)?”

“No, ‘ego’ (I) is of two kinds - one is false ‘ego’, which climbs trees like dodder; it has no roots; it is a parasite which eats into the vitals of the tree. The true and real ‘I’ is the ‘soul’; it unites with God; the false ‘I’ never unites with the Lord; but it stands on the support of the true ‘I’; and when ‘truth’ comes it dispels ‘falsehood’. That God, Allah whom you wish to unite with is ‘Absolute Truth’, and ‘truth’ merges with the ‘Truth’; ‘Truth’ never unites with ‘untruth’.”

“Maharaj (sir), are we not living beings?”

“No.”

“Maharaj (sir), kindly explain in detail; I have not followed what you say.”

“Look Budhu Shah! A piece of string lying in the dark creates the illusion of a snake. But the snake is not a string. When we throw light, we see the string. Thus there is no kinship between the snake and the string; it was earlier too a piece of string. There is identity between string and string but not between snake and string; it was an illusion that the string appeared to be a snake. Similarly, we are all victims of delusion; we are suffering from a

misconception. The reason is that for millions of years we have been talking only in the first person, repeating 'I'; that 'I-ness' or 'ego' (*haumein*) has been ingrained in us. Thus we have strongly convinced ourselves that 'I' am this body; howsoever hard we may try, we do not get out of this 'I-ness'. 'True element' abides in this body, but it cannot be seen because it is lying hidden in the dark. He who does not follow the Guru, does not act upon and imbibe the Guru's word is self-willed; and he who is self-willed remains in the dark. And that 'soul' is within one's being and which is the true 'I'. Man cannot observe that true 'I' because he is content to remain in the dark. Budhu Shah! the self-willed is a house of ignorance, a place of darkness. Truth cannot be seen in a house of darkness; truth can be realized only when there is light of knowledge; and then truth comes to abide in man." Such is the Guru's edict :

*Refrain : The self-willed is a house of ignorance and darkness, in him cannot be seen the diamond (of truth).
2, 2.*

*The diamond (of truth) cannot be seen in him,
the diamond (of truth) cannot be seen in him. 2, 2.*

The self-willed is a house of ignorance and darkness.2

ਧਾਰਨਾ - ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨ ਅੰਧੇਰਾ, ਤਿਨ ਘਰਿ ਰਤਨ ਨ ਲਾਖਾ ਜੀ -2, 2.

ਤਿਨ ਘਰ ਰਤਨ ਨ ਲਾਖਾ ਜੀ, ਤਿਨ ਘਰ ਰਤਨ ਨ ਲਾਖਾ ਜੀ - 2, 2.

ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨ ਅੰਧੇਰਾ 2.

Budhu Shah! the self-willed, the apostate is happy to live in the darkness of ignorance; if you try to bring him into light, he refuses to come.

'Nanak, the self-willed love spiritual darkness.

Without the Guru, all mankind is drowned and lost.'

ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥ ਬਾਬੁ ਗੁਰੂ ਭੁਭਾ ਸੰਸਾਰੁ ॥

P. 138

The Guru tries to show the light of knowledge :

'The Guru has given me the collyrium of Divine knowledge by which the darkness of ignorance is dispelled.

By God's grace, I have met the Saint (Guru) and my mind, O Nanak, is enlightened.'

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੋਰ ਬਿਨਾਸੁ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥

P. 293

So the wayward or the self-willed lives in the darkness of ignorance, and little knows of the diamond within him -

'The nine treasures and the nectar are Lord's Name.

Within the human body itself is its seat.

There is deep meditation and melody of celestial music there.

The wonder and marvel of it cannot be narrated.'

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥ P. 293

Deluded and ensnared by mammon, he leads a superficial life of bare externals devoid of content and meaning.

'The fool dies wandering in wilderness.....'

ਤੇ ਉਝੜਿ ਭਰਮਿ ਮੁਏ ਗਾਵਾਰੀ

P. 696

He has fallen into delusions and wanders in desolation. There are five kinds of delusions, just as mistaking a string for a snake. This delusion ever shadows man's mind; it is never dispelled; he is ever in doubt. A sceptic, an ignorant person and a child are always unhappy. A child suffers because if he falls ill, he cannot describe his ailment; if he urinates he cannot move; if he passes stools he cannot tell. Similarly, an ignorant person is ever unhappy by considering those around him friends or enemies, and not realizing God who is always with

him. Finally, he dies, and falls in the cycle of birth and death. He does many deeds and goes through many lives in order to bear the fruit (consequences) of his actions. Thus an ignorant man suffers constantly.

A sceptic remains unhappy because he ever doubts the existence of God who always abides with him. He wonders if God really lives within him and doubts the Guru's word. In this manner, he goes astray -

'The fool dies wandering in wilderness and tastes the poison of serpent Mammon.'

ਤੇ ਉਝੜਿ ਭਰਮਿ ਮੁਏ ਗਾਵਾਰੀ ਮਾਇਆ ਭੁਅੰਗ ਬਿਖੁ ਚਾਖਾ॥ P. 696

He eats the deadly poison of doubt.

Pir Budhu Shah said, "Maharaj (sir)! True Sovereign! Does this sentient being exist or not?" Guru Maharaj said, "No. It is the 'conscious', the soul within that unites with Brahma (God)."

'His soul, he makes one with the supreme soul. His minds duality is re-absorbed in the mind.'

ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ॥ ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ॥ P. 661

The being that sits as 'I' within does not unite with the Lord. This 'I', 'ego' (*haumein*) disappears.

'When there was 'I-ness' (egoism) in me, Thou wert not within me, then. Now that Thou art there, there is no 'I-ness' (egoism).'

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ॥ P. 657

'I' never unites with God. If someone says that such and such person met, or had a glimpse of God, that is a glimpse of man's devotion." Sainly congregation, many are happy and satisfied with this much achievement.

Bhagat Namdev had a glimpse of God 72 times. One

day, all the saints were having a walk in the company of Gyaneshwar (God of knowledge). Gyaneshwar somehow wished to uplift Bhagat Namdev further. Suddenly, it came to pass that there was no water (It was some place in Rajasthan). There was a well close-by; it had water in it; but there was no rope long enough to draw water from the well. The water was scanty; it was very deep. Everybody was feeling thirsty. It was time to take bath; the saints looked at one another; all were gifted with miraculous powers. Then Namdev approached the well, and the water-level rose to the raised terrace around it, and started flowing on its own. Namdev felt that he had performed that deed, while no other saint had been able to do so, and that God must be very happy with him. He also thought that all others were no doubt saints but they had never come face to face with God. When this thought crossed Namdev's mind, Lord Gyaneshwar noticed it. As all the saints, sat around, Lord Gyaneshwar approached each one of them and pecked their heads as if testing them. He found all except Namdev firm and strong; Namdev, he found infirm and weak. Bhagat Namdev felt annoyed and thought that everybody was sitting thirsty and none had the capacity to draw water from the well, and that he had met God so many times, and inspite of all that how it was that they were firm and strong and he was weak. He felt sad and went to a deserted place and remembered God. God appeared and said :

“Namdev! why are you so sad?”

“Maharaj (sir)! I have been described weak and infirm.”

“Yes, you are weak.”

“You too are calling me weak!”

“Yes.”

“Why?”

“You have not as yet learnt where I abide.” “Then, sir, why did you not tell me so far where you abide?”

“Namdev, if I reveal this myself, then neither I, nor you, nor this world will be able to exist.”

If man learns these three things, then take it from me that he will right now ascend to God and Heaven. These are very small things but they have a very deep and intimate relationship with our life; particularly of those who do Divine Name recitation, and they are lost in wilderness and are finding it difficult to find the right path. namdev said to God :

“Maharaj (sir), kindly tell me where you abide.”

“Namdev! if I tell you where I abide, then you, I and the entire world will cease to exist.”

“Is it so?”

“Yes, verily.”

“Then tell me who will enlighten me on this subject.”

“My saints reveal these things; they can tell, but not I.”

“I have had glimpses of you my Lord so many times while they do not have.”

“Namdev! these are glimpses of your own fancy and not of me. I have an immanent aspect also, of which you have glimpses -

'The Formless Lord is Himself related and absolute, He Himself is in primordial trance.'

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥

P. 290

But this immanent aspect is not for ever. When I abandon my play -

'As an actor stages a play and appears in many characters and guises, similarly the Lord when He abandons His guise and ends His play the One Alone remains, the One Alone.'

**ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ
ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥**

P. 736

Then I have the form of One Alone, and not of the 'Formless'. No doubt, it is my form but that which is my real form - that which is called 'Primal Form' - that is of 'One Alone'. That is explained by the saints and not by me. Go and ask Shri Gyaneshwar (God of Divine knowledge)."

Namdev's deity was Saligram; it is a stone with white line. When Namdev approached Shri Gyaneshwar, he was standing with his foot on 'Saligram' - naturally. He thought : "What can he tell me for he is standing with his foot on 'Saligram'?" He went back and remembered God. God appeared again and asked:

"Namdev! why are you so sad?"

"Maharaj! (sir) you sent me to an atheist."

"No, Namdev! He is my greatest devotee. Go, I shall speak to him; go again to him." Namdev went to him. He (Lord Gyaneshwar) said:

"Please come, come; you have been recommended to me. Why did you go back yesterday?"

"Maharaj (sir)! you were standing with your foot on 'Saligram' (my deity)."

"Did your God never tell you where He lives?" "He

says that if he tells me then neither 'He', nor 'I', nor the world will exist."

"Did you never hear on this subject in a saintly congregation?"

"In congregations of the true I have only heard that God is present everywhere; He abides in all places."

"Then does God live in my foot also?"

"Yes."

"Does He live in this stone also?"

"Yes, sir."

"Does He live in my body too?"

"Yes."

"Then 'who' has placed his foot on 'whom'?"

This was all the mystery. The earthen lamp was ready; the wick was also ready and so was the oil; only the 'lamp' was to light another 'lamp'; suddenly, it got lighted; the delusion was dispelled, and all appeared to be manifestations of God. At that moment Bhagat Namdev said:

Within all the hearts the Lord speaks, the Omnipresent Lord speaks.

Save the Lord, who is it that speaks?

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥

P. 988

Thus the self-willed, the way-ward wants to remain in the darkness of ignorance.

'The self-willed is a house of ignorance and darkness, in him cannot be seen the diamond (of truth).'

ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਤਿਨ ਘਰਿ ਰਤਨੁ ਨ ਲਾਖਾ ॥

P. 696

Even though the Lord lives within him, yet he is

unable to recognise Him.

So Budhu Shah said to Guru Sahib, "My Lord! then are we not souls?" Guru Sahib said, "We are not what you think to be 'soul; we are the true soul which unites with Truth; the false soul does not. That is why I had stated that just as the night meets the day, similarly God meets the individual soul. When God comes, the individual soul ceases to be; only God is. When the sun rises, night ends."

So Guru Sahib further said, "Budhu Shah! God has filled man with (*haumein*) 'ego' or 'I-ness' in order to delude him. This 'ego' keeps him constantly alienated from God. On account of his 'ego', he is repeatedly born and dies, so when the Formless God stops His play - at first only He was there; now when He has created the world, He manifests Himself everywhere; and when nothing is left He alone will exist.

The Transcendent Lord pervaded in the beginning, pervades in the middle and would pervade in the end.

ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥

P. 705

Therefore, you should try to realize Him. Your 'ego' prevents you from recognizing Him. So long as your 'ego' is not destroyed, there cannot be any light of knowledge." Such is the Guru's edict :

Refrain - "He has put 'ego' into thee,

He has put 'ego' into thee. - 2

He, the powerful Creator, who

has made thy make, 2, 2.

ਧਾਰਨਾ - ਨਾਲ ਹਉਮੈ ਪਾਈ ਜੀ, ਨਾਲ ਹਉਮੈ ਪਾਈ ਜੀ - 2.

ਜਿਨ ਰਚ ਰਚਿਆ ਪੁਰਖ ਵਿਧਾਤੇ - 2, 2.

ਨਾਲ ਹਉਮੈ ਪਾਈ ਜੀ, ਨਾਲ ਹਉਮੈ ਪਾਈ ਜੀ।

He has put 'ego' into thee.

He has put 'ego' into thee.

"He, the powerful Creator, who has made they make, He has also put 'ego' into thee."

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ ॥ P. 999

"Lord God who has created this world has Himself put 'ego' into man. He put the misconception right at the time of creation, that he (man) is different from God.

"The ego alone is born and dies, and he alone comes and goes."

ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹ ਆਵੈ ਜਾਈ ॥ P. 999

It is the 'ego' that is born and dies.

The nature of the ego is this, that man goes about his business in pride.

The trammel of ego is this, that man, again and again, enters into existence."

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥ P. 468

'Nothing of the colour and sign of the creation shall remain.

Illusory is the entire universe.'

ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਰਚਨਾ ਮਿਥਿਆ ਸਗਲ ਪਸਾਰਾ ॥ P. 999

When God had not started His play, He existed; when He stages His play, even then He Himself manifests in everything; when He will cease His play, then too He alone shall exist.

"As an actor stages a play and appears in many characters and guises,

Similarly the Lord when He abandons His guise and ends His play, the One Alone remains, the One Alone."

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ ॥

ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥ P. 999

As soon as the play ends, then *'One Alone remains.'*
'How many characters appeared and disappeared.
Whither have they gone, and whence did they come?'

**ਕਵਨ ਰੂਪ ਦ੍ਰਿਸ਼ਟਿਓ ਬਿਨਸਾਇਓ ॥
ਕਤਹਿ ਗਇਓ ਉਹੁ ਕਤ ਤੇ ਆਇਓ ॥**

P. 736

Guru Sahib says: "The world that appeared, where has it gone?" He himself gives the answer :

'Good many waves arise in the water. Out of gold are made ornaments of many kinds?'

ਜਲ ਤੇ ਉਠਹਿ ਅਨਿਕ ਤਰੰਗਾ ॥ ਕਨਿਕ ਭੂਖਨ ਕੀਨੇ ਬਹੁ ਰੰਗਾ ॥

P. 736

Countless ornaments have been made out of gold. But what is all this? Surely, it is all gold. Waves arise in water; ripples appear; what are all they? It is all water.

'I have seen seeds of many sorts being sown.

When the fruit ripens, the seed appears in the same one form.'

ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥

P. 736

When the fruit ripens, at that moment 'One Alone' remains. "Budhu Shah! you ask whether the individual soul meets God. The true 'I' meets the True 'I', the Truthful One; otherwise Truth is not found."



Video Cassette No. - 73
Audio Cassette No. - 336, 337
Date - 20.2.1989
Place - Ratwara Sahib

Invocation :

'There is but one God. True is His Name, creative His personality and immortal His form. He is without fear, sans enmity, unborn and self-illuminated. By the Guru's grace He is obtained.

ਸ਼ਾਨ.....।

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰਪ੍ਰਸਾਦਿ ॥

'Prostrate salutation and obeisance I make many a time before the omnipotent Lord, the Possessor of all the powers.

Reach me Thy hand, O Lord and save me from wavering, says Nanak. '

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

P. 256

'After wandering and wandering O Lord,

Have I come and entered Thy sanctuary.

O Master, Nanak's prayer is : "Attach me to Thy devotional service.'

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

P. 289

Refrain : Seeing my black vestment, people call me a saint, though full of vices am I. -2, 2.

My Master, though full of vices am I. -2, 2.

Seeing my black vestment, people call me a saint -2.

ਧਾਰਨਾ - ਲੋਕੀ ਕਹਿੰਦੇ ਨੇ ਦਰਵੇਸ਼, ਭੇਖ ਦੇਖ ਕੇ, ਔਗੁਣਾਂ ਦਾ ਮੈਂ ਭਰਿਆ - 2, 2.

ਮੇਰੇ ਸਾਹਿਬਾ, ਔਗੁਣਾਂ ਦਾ ਮੈਂ ਭਰਿਆ - 2, 2.

ਲੋਕੀ ਕਹਿੰਦੇ ਨੇ ਦਰਵੇਸ਼, ਭੇਖ ਦੇਖ ਕੇ, -2

'Guilty of sins and evil apostate I am cheating and thieving others' homes, cunning thief and gambler I am.

Swindling the world, evil, corrupt slanderer and 'thug' I am.

Indulging in lust, anger, drinking, avarice, attachment and pride have I been.

None is willing to have me, ungrateful and treacherous as I am.

O devotee, remember the almighty Satguru, (True Preceptor) who is all forgiving.'

ਹਉਂ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰ ਹਉਂ ਬੇਮੁਖ ਮੰਦਾ।

ਚੋਰ ਯਾਰ ਜੁਆਰ ਹਉਂ ਪਰ ਘਰ ਜੋਹੰਦਾ।

ਨਿੰਦਕ ਦੁਸ਼ਟ ਹਰਾਮਖੋਰ ਠਗ ਦੇਸ ਠਗੰਦਾ।

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ਕਰੰਦਾ।

ਬਿਸਾਸਘਾਤੀ ਅਕ੍ਰਿਤਘਨ ਮੈਂ ਕੋ ਨ ਰਖੰਦਾ।

ਸਿਮਰ ਮੁਰੀਦਾ ਡਾਢੀਆ ਸਤਿਗੁਰ ਬਖਸੰਦਾ।

Vaar - Bhai Gurdas Ji - 36/21

'Farid, black are my clothes and black is my vestment.

I wander about soiled by sins and people call me a saint.'

ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪੜੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ ॥

ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ ॥

P. 1381

Revered congregation, loud be thy salutation - True is the Name of Supreme Waheguru (God). Compose yourself, and try to be seated quietly wherever you find space, and join in singing the 'shabad' (hymn). You have come from distant places - by trolleys, trucks and buses. So we are to make the best of the opportunity. It is Full Moon Day (Puranmashi), and it is said that this Puranmashi comes once in 70 years. For those who are of the age of eight, ten or fifteen, it will come only once.....

In my own life, it has also come only once. What is its significance that we know of is that whoever comes to the Guru's threshold with faith and devotion reaps the benefit of one 'yagya' (ritualistic sacrifice) each for every step he takes. Coming here when you bow your head with utter humility, your ill luck will be transformed into good luck. Everything ill-destined for you will be destroyed, and good fortune will dawn upon you. When concentrating your mind, you behold, the Guru's form with your eyes,

hear Gurbani (Sikh scripture) with your ears, ponder over and grasp it with intellect, imbibe it in your heart and utter loudly with your tongue, then what a tremendous fruit will accrue unto you! One is simply wonderstruck at the mighty favour that Guru Sahib achieved for us mortals in the age of Kalyuga (the age of darkness, the last of the four ages in Hindu philosophy) from the Formless God. These things were non-existent in the earlier ages, because this age is full of sins :

'In the 'Kalyuga', fire is the chariot and falsehood, the charioteer, in front.'

ਕਲਜੁਗਿ ਰਬੁ ਅਗਨਿ ਕਾ ਕੁੜੁ ਅਗੈ ਰਬਵਾਹੁ ॥

P. 470

Guru Sahib, somehow or other has to save the common people from the cycle of time or death. Guru's edict about those who sing praises of God, and hear God's praises with love and devotion, is :

'The hearers and singers of Lord's praise receive the reward of many millions of sacred feasts.'

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

P. 546

Those who first hear and then sing the praises of God shall receive the fruit of millions of 'yagyas' (ritualistic sacrifices). Therefore, we should attend the congregation of the true and devout.

'How is the congregation of the true known?

The Name of one Lord is meditated there.'

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

P. 72

True congregation is that where tributes are paid to God's Name and to those who meditate on the Lord's Name. The advantage that flows from it has been described above. So the din of Kalyuga continues unabated but with the Guru's benevolence, it (Kalyuga) has been kept out of the congregation of the true and the saintly. Therefore, all of you should listen to the discourse attentively, and those who come to pay obeisance should do so quietly and

patiently. Since a video is being made of the entire proceedings, everybody should remain seated in his or her place in a calm and composed manner. Nobody should look this way or that way, for he/she is being photographed and his/her each action is being recorded permanently. Later, when he watches the film, he will feel ashamed of his in -attentiveness.

All of us have come to attend the congregation. Here we reflect upon: "How can we unite with Waheguru (God)? What is the purpose of our coming into this world? How long ago did we embark on this journey?" Guru Sahib says, "Many ages have passed; it is not a short period of time." If it were four ages ago or 100 ages ago, Guru Sahib would have recorded accordingly. Four ages means a period of 43,20,000 years. Then we wonder how long ago it might be. There is no definite estimate about it, but a rough guess is that we have been blessed with human life after about 500-600 million years, and this we have been blessed with, so that we may unite with God. Then the question arises: "Should we give up our vocations - farming, trade, employment etc?" Look, revered congregation, there are two things. If a devotee determines to attain God the moment he hears this utterance, all his tasks are performed, by Waheguru (God) Himself. There is no task of his which God will not do for him. But it is our fate that is going to lead us - some are to be fashioned into big officers, some big traders, some rich, some poor; sometimes we are obliged to work for a living at home and sometimes in alien lands; our destiny leads us in all these things. What we call earning livelihood at destined places; - that has bridled us as per God's dictates. According to that Divine order, we visit that very place and undertake the task ordained for us :

'The nose-string is in the Master's hand and man's own acts drive him on.

Whithersoever is man's feed, thither he goes to it. O Nanak, this alone is the only truth.'

**ਨਕਿ ਨਬ ਖਸਮ ਹਬ ਕਿਰਤੁ ਧਕੇ ਦੇ॥
ਜਹਾ ਦਾਣੇ ਤਹਾ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ॥**

P. 653

Guru Sahib's edict is that one cannot have things by one's own effort :

'If one could take by one's own taking (effort), then everyone would be fortunate.'

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ ਕੋ ਭਾਗਠੁ ਹੋਇ॥

P. 156

Then there will be no poverty; but we cannot have things through our own efforts. What lies in our power is to work honestly. We should not diminish our fate; we should rather add to it. Here again doubts arise: Can fate be diminished or increased? The answer is an emphatic 'yes'. Ignoble actions diminish it, just as money in a bank dwindles if spent on unprofitable things. If additions are made to it, it accumulates still further at compound interest. Money invested in business multiplies, but the one spent on drinking and eating is wasted, and decreases.

Thus, in this manner, we can both decrease and add to our fate. Noble deeds increase and strengthen our fate. If a student studies hard and sincerely and obtains good marks in the examination, his fate starts improving. So all these have grown in us in keeping with the Divine order. God's order guides and shapes us everywhere. There is no field where God's ordinance does not hold sway. So whatever is destined for us we are bound to receive. But we waste time on them. The real task for us to do is God's worship, but which we have become oblivious of. Guru Sahib advises us to ponder over and concentrate on this real task. Let all recite with love and devotion -

Refrain : This is thy chance to meet the Lord, 2, 2.

To meet the Lord, this is thy chance. 2, 2.

This is thy chance to meet the Lord. 2

ਧਾਰਨਾ - ਇਹੋ ਤੇਰੀ ਵਾਰੀ ਐ, ਗੋਬਿੰਦ ਮਿਲਣੇ ਕੀ - 2, 2.

ਗੋਬਿੰਦ ਮਿਲਣੇ ਕੀ, ਇਹੋ ਤੇਰੀ ਵਾਰੀ ਐ - 2, 2.
ਇਹੋ ਤੇਰੀ ਵਾਰੀ ਐ, ਗੋਬਿੰਦ ਮਿਲਣੇ ਕੀ -2

'This human body has come to thy hand.'

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥

P. 12

Guru Sahib has told us to recite this verse daily. Why? Because man tends to forget it at every step in the daily commerce of life. Man does not forget things on which his mind is fixed; he does not forget them all his life. But he forgets those things all the time to which his mind is not inclined. When a child starts learning, the teacher teaches him tables and alphabet to be learnt by recitation drill. The child finds them difficult to memorise. The teacher makes the child repeat them so that they may get fixed in his memory. Guru Sahib also says that human beings are clever, educated and intelligent and they do business. We have not met a single man in the world who says that he is foolish. But, saints do say so, but not others. Only the saints declare that they are ignorant; that they know nothing. The rest of the people in the world claim that they know everything. Kabir likens himself with the saints who say that they know nothing and so he declares :

'Kabir, I am the worst of all; except me every one else is good.'

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ॥

P. 1364

Except me all others are good and noble; all are wise and intelligent.

'Whoever has realized this, he alone is my friend.'

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥

P. 1364

Kabir Sahib says that he alone is his friend who confesses that he knows nothing, and who admits that he is a bad man.

*'This is thy chance to meet the Lord.
Other chores are of no avail to thee.'*

Joining the company of the saints, thou shouldst contemplate over the Name alone.'

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥

P. 12

Kabir says: 'Engage yourself in all kinds of worldly pursuits to your heart's content. But they will be of no avail to you. Of course, they may be of some good to you in this material world which is nothing but a dream, but they will not stand you in good stead in world hereafter. When this dream-world is shattered, you shall be left with nothing but vain repentance that you wasted your life. Therefore, understand it clearly :

'Make efforts to cross the dreadful world-ocean.

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

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲੁ ਤਰਨ ਕੈ ॥

ਜਨਮੁ ਖ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥

P. 12

This life is going waste; human sojourn is coming to an end. Therefore, we, the Sikhs, are expected to imbibe this advice and edict that this life is our only chance to meet God. We are also told that after many ages have we received human life.

'Growing weary of wandering about for many ages, has man obtained the human form.

Says Nanak, there is now a chance to meet the Lord.

Why rememberest thou not Him, O man?'

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥

P. 631-32

Why don't you remember that your chance to meet God has come? Soon this will pass away. No man can stay for ever in this world. It is a bivouac, and not a place for permanent stay. Saints and sages explain it by giving an illustration, as we do in the case of a child. Many successful teachers explain even the most difficult lessons

through an interesting story. In America and Europe, a difficult subject like History is taught by means of television. Children learn it easily in this manner, because we get 84% knowledge of the world through the medium of eyes. What you are watching now will go down in your memory. All these pictures will be etched in your mind. Even when you meet one another after a long time, you will recollect everything. If you hear somebody's name, you tend to forget it soon because knowledge gained through the sense of hearing constitutes 14 %; one percent knowledge is gained through the sense of touch, and the remaining one percent through the senses of taste and smell.

So saints and sages explain it by telling the following story: A man, who had no eyes, happened to enter a fort built on a hill. It was circular in shape. He entered the fort but forgot where the gate was. Wherever he went he found the gate closed. It became noon. He felt hungry and thirsty. It was summer season. He started weeping and crying loudly, "If anyone with eyes can hear me, please come to my help." A sage was sitting on the mountain above. He said, "Friend! come nearer, and tell me your problem from close quarters." He went in the direction of the voice. The sage said, "What is your problem?" He replied, "Sir, I am blind. God has denied me the gift of eyes."

But we who have got the gift of eyes and can see, do not value it. We think that we had to get it, and so got it. Those who do not have eyes, ask them how precious they are or ask those who did get eyes and afterwards lost them, if they can get them even after spending lakhs and crores. These are priceless gifts bestowed on us by God. The man in the fort said to the sage, "God did not give me eyes; I am denied eyes. I

cannot divine where I have entered." The sage replied, "Friend! you have entered a circular fort with 84 gates. All but one are closed; only one is open. What you do is to move close to the wall with your hand on it. Leave the closed gates, and come out of the one open gate. Only one gate is open here; all others are closed." The blind man followed his advice but when he neared the open gate, the honey bee stung him on his head. He started scratching his head with his hand and continued walking also along the wall. The gate was small, and he passed by it because with his hand he was scratching his head. Once again he was lost. He felt sad and said to himself: "The sage had said that 83 gates were closed, but I have passed by more than 83 gates. He started weeping again. The sage heard him crying and said, "Friend, what is the problem?"

"Sir, the open gate hasn't come so far."

"The door was close by, but you must have erred. Remember, didn't you remove your hand from the wall?"

"At one point I did because a honey bee had stung me on my head."

"Did you continue walking also?"

"Yes, sir. I continued walking hurriedly lest another bee should sting me."

"You passed by the open gate at that very place. Now don't remove your hand from the wall."

He acted accordingly. When he came to the open gate, he came out through it. This is only an illustration. Its meaning is that this world created by God which we see with eyes, hear with ears, comprehend with intellect - has 84 lakh lives. 4 lakh exist in stones, 24 lakh in plants, herbs and trees. Plants and trees have also life in them.

They speak like us and react to joy and sorrow like us.

There has been one Dr. Bose (Dr. Jagdish Chander Bose) in Bengal. He has proved experimentally that plants, trees and crops to which music is played or praises of God are sung have a healthier and better growth. And now in America, it has been proved (and it has been shown on the T. V.) that if you approach a tree with an axe, it starts shrinking with the apprehension that you will fell it down, and when you approach the trees with manure and water they start waving in breeze and become verdant. The American scientists have gauged all this from very subtle waves because science has advanced tremendously. So Guru Sahib says that they are of 24 lakh kinds; they are animate.

'We saw (assumed) the forms of numerous trees and plants, and many a time we were born as beasts.

Many times we entered the family of serpents, and many times we were flown as birds.'

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸ਼ੂ ਉਪਾਏ ॥

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥

P. 156

Sometimes we were born as birds - there are $7\frac{1}{2}$ lakh kinds of birds. $7\frac{1}{2}$ lakh kinds are of those creatures that crawl on their belly and have no legs. Some are unknown existences of ghosts, genie, evil spirits etc. - sages estimate them to be 2 lakh in number. Above all these lives is human life in which form we are assembled here today. This human life is very precious. Once it is lost, it can never be regained. This is our chance to escape, but we are itching -

'Enmity, strife, lust, wrath, worldly love, Falsehood, sin, excessive greed and deceit;

In their ways man has passed away many lives.

O Lord, redeem Nanak, by showing Thine mercy.'

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥
ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥
ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥

P. 267

We have fallen a prey to these lusts, greeds and sensual pleasures. Revered congregation, our life is passing, and death can come any time.

'There is no hitch in the way of death, either in childhood, or in youth, or in old age.

That time is not known, when the noose of death shall come and fall upon thee.'

ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥
ਓਹ ਬੇਰਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥

P. 254

Nobody knows when the noose of death will fall upon him, but surely there is no age beyond old age. Our life is passing. So we should realize in our heart that we have spent a major part of our life without meditating on God's Name, without assuming the Guru and without receiving the boon of God's Name from him. Our entire life will pass away in vain. This human life is very precious. Such is the edict.

Refrain : Thou art not going to get again and again, human form, human form. 2, 2.

Human birth is difficult to obtain. 2, 2.

Doesn't come again and again, human form, human form. 2, 2.

Thou art not going to get again and again

Just as the life fruit of the forest which when falls to the ground, 2, 2.

Attaches not again to the branch, so does the human form, human form.

Thou art not going to get again and again

ਧਾਰਨਾ - ਤੈਨੂੰ ਬਾਰ-ਬਾਰ ਨ ਮਿਲਣੀ, ਮਾਣਸ ਦੇਹੀ, ਮਾਣਸ ਦੇਹੀ - 2, 2.

ਮਾਣਸ ਜਨਮ ਦੁਲੰਭ ਹੈ - 2, 2.

ਹੋਤ ਨ ਬਾਰੈ ਬਾਰ, ਮਾਣਸ ਦੇਹੀ, ਮਾਣਸ ਦੇਹੀ।

ਤੈਨੂੰ ਬਾਰ-ਬਾਰ ਨ ਮਿਲਣੀ,

ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ - 2, 2.
ਬਹੁਰ ਨ ਲਾਗੇ ਡਾਰ, ਮਾਣਸ ਦੇਹੀ, ਮਾਣਸ ਦੇਹੀ,
ਤੈਨੂੰ ਬਾਰ-ਬਾਰ ਨ ਮਿਲਣੀ

'Kabir, difficult to obtain is the human birth

ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭ ਹੈ॥ P. 1366

This human body of seven cubits that we have received -
it is a gift of inestimable value

'..... it comes not again and again.'

..... ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ॥ P. 1366

Once it is lost, it will not come into your hands again -

*'The man who misses this opportunity,
He suffers sorrow of coming and going.'*

ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੁਕੈ ਸੋ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ॥ P. 1075

Therefore, what will become of man who loses hold
of this rung of the ladder - the 84th one? Then, he falls
to the ground. Therefore, Guru Sahib warns that this
human birth, one is not going to get again and again -

*'Just as the ripe fruit of the forest which when falls to
the ground, attaches not again to the branch.'*

ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ॥ P. 1366

Therefore, revered holy congregation, guard it with
care! It is of no mean value. Such is the edict :

*Refrain : The human body that even the gods desire, the
human body,*

*The human body that even the gods desire, thou hast got,
My dear, my dear. 2*

That body thou hast got, that body -2.

*The human body that even the gods desire, the human
body. 2*

The human body that even the gods desire

**ਧਾਰਨਾ - ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ ਲੋਚਦੇ ਦੇਵਤੇ, ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ,
ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ ਲੋਚਦੇ ਦੇਵਤੇ, ਉਹ ਦੇਹੀ ਤੈਨੂੰ ਮਿਲ ਗਈ,
ਪਿਆਰਿਆ, ਪਿਆਰਿਆ,
ਉਹ ਦੇਹੀ ਤੈਨੂੰ ਮਿਲ ਗਈ, ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ - 2.**

ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ ਲੋਚਦੇ ਦੇਵਤੇ, ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ - 2
ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ ਲੋਚਦੇ ਦੇਵਤੇ, ॥

'It is for the Guru's service and practising the Lord's loving adoration.

That we have obtained the fruit of this human body.'

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥

ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥

P. 1159

Guru Sahib says that we have got this human body for rendering service to the Guru and practising God's worship. We haven't got this human life for constructing mansions. All these material acquisitions, says the Guru,

'When unweighable dust falls upon thee, then none of these shall befriend thee.'

ਮਿਟੀ ਪਈ ਅਤੋਲਵੀ ਕੋਇ ਨ ਹੋਸੀ ਮਿਤੁ ॥

P. 1380

will be abandoned here. Only God's Name shall go with us to the world hereafter. Therefore, we should serve the Guru and practise God's loving adoration and worship. The Guru shall unite us to God, otherwise God cannot be attained -

'Even the gods long for this body.

So through this body of thine,

think thou of rendering service unto thy God.'

ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥

ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥

P. 1159

It is said that the gods living in heaven repeatedly wish for their stay in heaven to end so that they may be born in human form on earth. Then by meeting a perfect sage, systematically passing through the four stages - deeds, worship, knowledge, science - they should reach the threshold of God, where one is rid of the cycle of coming and going. A state of perfect stillness is attained, boundless bliss is obtained and one achieves a state of supreme felicity. There one does not experience any grouse, trepidation, anxiety or sorrow; there is perfect happiness

and spiritual ecstasy. Both gods and human beings long for it. So you can very well appreciate what a precious thing human life is!

Once a devotee in London (England) passed away. He was quite charitable and contributed to noble causes; otherwise also, people there have a better character than we people here. Here we try to rid people of evil habits through preaching; but there people are not at all jealous; they do not speak ill of others; backbiting is almost unknown to them. Lust, anger, greed and pride, which we call five thieves, are practically non-existent there. Very few persons fall in their clutches. Here 99% are entangled in them. There I think the number of such persons must be between 10 to 20 percent. They know their rights and duties and act honestly and justly. They regularly give money in charity. The moment they learn about some tragedy or of people in need, they are keen to see their wealth used in providing succour to the needy. So they contribute liberally.

That devotee passed away. After death there are many 'lokas' (metaphysical regions of creation). They are at different levels of spiritual height. First is called Gandharab Lok, second, Dev Gandharab Lok, third, Pitar Lok, fourth, Swarag Lok, fifth, Inder Lok, sixth, Karamdev Lok, seventh, Ajan-Dev Lok, eighth, Prajapat Lok, ninth, Braham Lok, tenth, Shiv Lok, and the eleventh, Baikunth (paradise or heaven). The soul goes to abide in them and partake of joys according to its deeds. Sorrows and pains are suffered in hell, which too is of eighteen kinds. The region to which that devotee went was a region of darkness; it had no light. After a considerable period of time, he went to a god who lived at some distance from him, and said, "There is darkness where I live, while you live in light. Why is it so?" The god replied :

"The journey, where there is arch pitch darkness, there, the light of God's Name shall be with thee."

**ਜਿਹ ਪੈਡੇ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥**

P. 264

God's Name creates light here. We have here neither electricity, nor torches, nor kerosene lamps, nor candles. It is God's Name which gives light; whoever recites God's Name enters the region of light; one who doesn't, though having come to heaven, is without light."

So he started saying, "What will become of me? I am feeling very miserable in my present situation." The god advised him, "Go through your stay in heaven. Then be born as a human being and meditate on God's Name." He replied that he would not remember to do so.

When a child is born from the mother's womb, he remembers his one hundred earlier births; we all had this knowledge. It is a scientific fact. At that moment, one's conscious is in 'Sukhmana nari' (one of the breathing passages in hath yoga). Whosoever's conscious goes into 'Sukhmana nari' (One of the breathing passages in hath yoga) - whether it goes now, or it was earlier - will gain knowledge of 100 births; he will come to know what will happen 500 years hence, what happened 500 years earlier. There is no need for him to read books. He can otherwise see into past and future. Baba Gurbaksh Singh was a great grandson of Baba Budha Ji. He used to sit in meditation and dictated Sikh history as it flashed across the screen of his mind. He saw with the eye of his mind and dictated because all knowledge was within him. So he said, "No human being can remember his earlier births; he forgets everything. But in the mother's womb everyone remembers, but when he breathes the air of the outside world -

*'As is the fire of womb within,
so is the fire of mammon (Maya) without.*

The fires of worldly valuables and of the womb are all the same.

The Creator has set agoing this play.

When it pleases Him, then is the child born and the family is well-pleased.

The Lord's love departs, greed attaches to the child and mammon's writ begins to run.'

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੇ ਖੇਲੁ ਰਚਾਇਆ ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥

ਲਿਵ ਫੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥

P. 921

Mammon holds sway. The first thing it does is to make man forget his earlier births. It makes him forget his promises to God and that God always abides with him."

The devotee asked the god if there was any other way out of the situation. The god said, "There is a way out. If a relative of yours undertakes Divine Name recitation for your sake and offers prayers, it will reach God's court." So he appeared in his son's dream because there were two ways open to him. One was to come manifestly before his son, but the mortal eyes wouldn't see him, and the other was to appear in his dream. He chose the second method and said, "Son, I left so much wealth and property for you. Can you do one thing for me?" He said, "Father, you have just to command me." The father said, "Look, don't forget when you wake up. There is darkness where I am lodged. If you recite God's Name for me for a period of 60 days, I can get light in my abode. I forgot reciting God's Name when I was alive, for I did not know that in heaven, it is Divine Name recitation that carries weight and importance, even though the Guru reminds us time and again in the following manner :

Refrain : My dear, where there is neither mother nor father, 2, 2.

There God's Name is going to rescue. 2, 2.

My dear, where there is neither mother nor father. 2.

ਧਾਰਨਾ - ਪਿਆਰੇ ਜੀ, ਜਿਥੇ ਨ ਕੋਈ ਮਾਤ ਪਿਤਾ - 2 , 2.

ਓਥੇ ਨਾਮ ਨੇ ਸਹਾਇਤਾ ਕਰਨੀ - 2, 2.

ਪਿਆਰੇ ਜੀ, ਜਿਥੇ ਨ ਕੋਈ ਮਾਤ ਪਿਤਾ - 2

*'Where thou wilt find no mother, father, son, friend and brother,
There O my soul, God's Name shall be with thee as thy helper.'*

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ॥

ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ॥

P. 264

None else is going to help you.

*'Where the very terrible angel of Death shall crush thee,
There God's Name alone shall go with thee.'*

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਦਮ ਦਲੈ॥

ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ॥

P. 264

Only God's, Name, shall go with you to the world hereafter. "Don't charitable deeds go with man?" "They go with him but they are dissolved on the way :

'The rituals, religious rites and hypocrisies, which are seen, them plunders Yama (Death's messenger), the tax-gatherer.

Sing thou the pure praise of the Creator, contemplating whom, even for a moment, thou shalt be emancipated."

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ॥

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ॥

P. 747

All these religious rites, rituals and acts of charity are like toll taxes to be paid on our way to the world hereafter just as we have to pay tax in our journey in the material world. In the course of our journey in the metaphysical world, when we encounter darkness, we pay with our deeds of charity to dispel it. If we have the treasure of God's Name, then we do not encounter gloom at all. But if we have not recited God's Name, and have only

performed religious rites and given charity, then for the likes of us, there is a different path to tread -

'Charity and alms that one gives are all accounted for with the Righteous judge.'

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਗਾਇ ਕੈ ਜਾਈ॥

P. 1414

They follow the longer path of appearing before the Righteous Judge. But those who do Divine Name recitation have a different path to follow. They face no such difficulties. The former are enabled to pass through regions of darkness for which they have to pay with their charitable deeds, like contributing to the community kitchen in the gurdwara, or some such deeds. Then further ahead comes the path which is burning hot :

*'Where there is very terrible heat and great sunshine,
There the Name of God shall be a shade over thee.'*

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ॥

ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ॥

P. 264

*'Where the very terrible angel of Death shall crush thee,
There the Name alone shall go with thee. Where there
will be very great obstacle,
There God's Name shall emancipate thee in a moment.'*

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ॥

ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ॥

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ॥

P. 264

Big obstacles come in the way of the human soul in its journey into heaven. The custodians or guides charge the fare and help it pass. On the other hand, God's Name is so efficacious that it emancipates the soul in a moment.

So Guru Sahib says that none can take away the treasure of God's Name from one who has earned it; nor does it grow less on spending. God's Name is a currency of sterling worth; it is of inestimable value :

'The Master's Name is invaluable.

None knows its worth.'

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ॥

P. 81

How much of Divine Name recitation can heaven's tax-gatherers take from a human soul? King Janak gave his one 'ghari' [a unit of time equal to 22.5 minutes] of Divine Name recitation and emancipated all the condemned souls in hell. How precious is God's Name!"

This is what the god said to the devotee's soul: "My dear, if someone does Divine Name recitation with rapt attention and concentration for your sake, then light can reach you." So he came to his son in the latter's dream and asked him to do Divine Name recitation for a period of 60 days. The son did so and on the 60th day offered prayers. The father appeared again in the son's dream and said, "Son! I am indebted to you; light has reached me. Now what you should do is to consult me before undertaking any task, because I can see more than you. I can see what is in store for you. I can foresee what is going to happen to you in time to come -both good and ill. Sitting here in heaven, I shall help you." So revered congregation, forefathers help us, but only those who have ascended to superior metaphysical regions in heaven. But they stop helping their children when the children start either smoking or drinking, or are guilty of doing ignoble deeds. This is stated in the 'Rahitnama' -

'The moment thou smokest, both gods and forefathers forsake thee.'

ਤਨਕ ਤਮਾਕੂ ਸੇਵੀਏ ਦੇਵ ਪਿੱਤ੍ਰ ਤਜਿ ਜਾਇ॥

Sri Guru Partap Suraj Granth P. 5588

Both gods and forefathers leave the man who smokes because his body has become polluted.

'Even water partaken from the hands of a such a one (that smokes) is like drinking alcohol.'

ਪਾਨੀ ਤਾਂਕੇ ਹਾਥ ਕੋ ਮਦਰਾ ਸਮ ਅਘ ਦਾਇ॥

Sri Guru Partap Suraj Granth P. 5588

And how evil is drinking? It is said :

'Partaking of wine affects seven generations.'

ਮਦਰਾ ਦਹਿਤਾ ਸਪਤਿ ਕੁਲ ਭੰਗੁ ਦੇਰੈ ਤਨ ਏਕ॥

So drinking is so injurious that it destroys man's seven generations to come.

'Hundred generations does smoking destroy, while countless are by slander.'

ਸ਼ਤ ਕੁਲ ਦਹਿਤਾ ਜਗਤ ਜੁਠ ਨਿੰਦਾ ਦੇਰੈ ਅਨੇਕ॥

Sri Guru Partap Suraj Granth P. 5588

Smoking destroys man's next hundred generations, while a slanderer crosses all limits. The moment he starts smoking, gods and forefathers forsake him; they do not help him. So the son of this London devotee wrote to us that his father helped him immensely. He told him what to do and what not to do. Once he was going to buy a car. At night his father advised him not to buy a car of a particular number but to buy another. Next morning he did not buy the forbidden car but bought another. The other car too got sold. After sometime he got a phone call from the motor company: "Sir, you are very lucky you did not buy that car." He asked what the matter was. He was informed that the other car had some defect in its brakes and so it met with an accident. The boy got this story published in 'Readers Digest' a famous magazine having a global circulation. He wanted people of the world to know that there is a world hereafter too where we are to go after our physical death, and where the best support and strength is God's Name.

Thus we have received this human body for rendering service to the Guru and practising the loving adoration of God.

'Even the gods long for this body. So through this body of thine, think thou of rendering service unto thy God.'

ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥

We have got this human body for meditating on God and reciting His Name. Even the gods yearn for human birth. So you should spend your life in remembering God and singing His praises. Human birth is no ordinary boon given to us.

Now the question arises that the advice is no doubt good but we do not know how to attain God. Is there any method by which we can attain God? We should know in advance : "Where does God live?" If we want to see a person at Chandigarh, we must know the sector and the house number; only then can we see him. Then we must know the way to his house. So if we come to know about God's abode, we will go there even if we have to face difficulties.

Some people claim that God lives in the Kaaba (a small stone building in the court of the great mosque at Mecca that contains a sacred black stone and is the goal of Islamic pilgrimage and the point toward which Muslims turn in praying). Everybody has his own notion. Some think that God lives in the temples. Some may think that God lives at a particular place. Guru Sahib tells us not to be misled. Saint Kabir writes :

'Kabir, I was going on a pilgrimage to Mecca and God met me on the way.'

ਕਬੀਰ ਹਜ ਕਾਬੇ ਹਉ ਜਾਇ ਥਾ ਆਗੈ ਮਿਲਿਆ ਖੁਦਾਇ ॥

P. 1375

Kabir Sahib says, "When I was on my way for my pilgrimage to Mecca, God met me and became annoyed with me. Earlier he used to talk lovingly but on that particular day he became angry with me. In fact God was so angry that he quarrelled with me -

'The Lord started quarrelling with me, saying, 'who did tell thee that I am at that place alone.'

ਸਾਂਈ ਮੁਝ ਸਿਉ ਲਰਿ ਪਰਿਆ ਤੁਝੈ ਕਿਨਿ ਫੁਰਮਾਈ ਗਾਇ॥ P. 1375

I said, "Lord! kindly tell me for what fault of mine you are angry with me." God replied: "Kabir! who told you that I live at one particular place?"

'The God of Hindus dwells in the Southern land and the God of Muslims has His seat in the west.'

ਦਖਨ ਦੇਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਹ ਮੁਕਾਮਾ॥ P. 1349

"Who told you these things that the Hindu God lives in the Southern land and the Muslim God in the west?"

"O God, then where dost Thou abide?"

"Kabir, are you asking for your benefit or for the benefit of the world?"

"Lord, tell me for this knowledge will stand me in good stead."

So God told Kabir that He lives everywhere and there is not a single spot where He does not abide.

Refrain : In every heart and within all is but one Lord, the Enemy of pride. 2, 2.

There is but one Lord, the Enemy of pride, there is but one Lord, the Enemy of pride. 2, 2.

In every heart and within all

**ਧਾਰਨਾ - ਘਟ ਘਟ ਅੰਤਰਿ, ਸਰਬ ਨਿਰੰਤਰ, ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ਐ -2, 2.
ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ਐ, ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ਐ - 2, 2.
ਘਟ ਘਟ ਅੰਤਰਿ, ਸਰਬ ਨਿਰੰਤਰ,.....-2**

God said : " Kabir, I abide in every heart; I live with all, but they do not see Me." Guru Sahib says, "How wrong it is that man does not meet God who abides so close to him! He does not have to go to the seventh heaven or to some paradise to meet God who always lives with him. So why can't he meet God?" Revered congregation, we are ordinary folk. Even those, who are big and

important, ponder over this dilemma what they should do in order to meet God living close by, nay with every man. God doesn't speak; we call Him; we feel distressed and cry; we do every conceivable thing; we call Him loudly; we sing divine songs and read scriptures, but He is unmoved. Why is it so? Guru Sahib says, "Your path is wrong. First, ask someone about the right path. Then you will find God with ease; otherwise, howsoever hard you may try, you will not succeed. In fact, you are seeking something other than God. In your heart is another desire but outwardly you declare that you want to meet God. You are afraid lest a hitch should arise. You continue reciting Gurbani (Sikh scripture), going to the gurdwara so that there should be peace and happiness in your home, you may not be afflicted with maladies, you may not get entangled in some litigation or any other problem. You have not so far experienced the urge to see God. Those in whom this urge arises make efforts to seek Him."

Yesterday I had referred to Pir Bhudhu Shah, a feudal lord of Sadhaura. He had an extensive estate and the number of his followers was in thousands. He had a keen desire to seek God and tried to dabble in spiritualism, but he was finding it difficult to attain to spirituality because many stages have to be traversed - first, knowledge of religious code, then following the code, thereafter, 'tarikat' (method of spiritual purification; one of the stages of spiritual progress in Sufism), then reality and finally 'marfat' (highest stage of worship in Sufism). These are the four stages of spiritual progress in 'Sufism' and Pir Budhu Shah had risen quite high. But he was extremely perplexed what he should do in order to seek God.

He (Pir Budhu Shah) came to know of the Tenth Guru (Guru Gobind Singh Sahib) who was then 20-22 years of age. He learnt that Guru Sahib was perfect and

the whole world bowed to him. He gathered all available information about Guru Sahib and was convinced that he (Guru Sahib) was perfect. So he set out for Paonta Sahib accompanied by a number of followers. He reached the Tenth Guru's court. We had talked on this subject yesterday. He came to the Tenth Guru's court with faith and devotion, but a little element of pride arose in his heart.

If pride enters a devotees heart when he comes to attend a religious congregation, then he stands to gain nothing. Whoever wishes to derive the maximum benefit from a holy congregation, and to reap the fruit of crores of 'yagyas' (sacrificial rituals), should do the following four things. Look, you labour, but if you work in a wrong manner and sow seed in dry land, it does not sprout into plant. It is either burnt by heat or eaten by termite. Only seed that is sown in wet land, in the right manner, at a proper depth and in the right season sprouts and bears fruit. Similarly, when you attend a holy congregation of the true, you should keep four things in mind. First, start from home with faith and devotion. In this manner, all the distance travelled and time spent to reach the place of congregation is accounted for in heaven where abide Guru Nanak Sahib and the Tenth Master Sri Guru Gobind Singh. There, like a computer, our presence is accounted for in heaven. Instead of taking us to be present in the mundane world, we are considered present in the court of God Almighty. Whether one comes on foot or on a vehicle, one's mind and heart should be focused on the holy congregation. Even more than this, the moment a man starts thinking that he is to attend the holy congregation and so must finish his worldly tasks, the entire period of time from that moment is accounted for in heaven. If he starts finishing his tasks from the previous day, the time

spent in doing so is also reckoned in heaven provided he has faith and devotion.

Secondly, when you come here, you must pay obeisance with love and reverence. What is your gain? When you bow your head to the Guru, you will be rid of your evil deeds and good deeds will naturally take their place.

Thirdly, you should come here in utter humility after shedding all sense of pride. If you come with pride in your heart, you have nothing to gain here. Don't come here with a sense of importance of your power and position. At the Guru's threshold everyone is a cipher, a non-entity. We are mere beggars seeking favours, "Lord God! Give us this; give us that." And our prayers are granted by the bountiful and gracious God.

Once we were holding a religious congregation at Rattangarh. I was telling the gathering this very thing. I said, "We can get everything from the Guru's abode; ask for anything you want." At that very moment one good woman prayed that she might be cured of asthma as she was in great pain and suffering, while others did not take my words seriously. About a month later that woman came with a 'rumala' (scarf for covering Sri Guru Granth Sahib, Sikh's holy book) and fifty-one rupees and said, "Sir, make this offering with a supplicatory prayer on my behalf." Bibi Ji (my wife) wrote down her 'ardas' (prayer). I asked, "What for is the 'ardas'?" She replied, "When in the religious congregation you had called upon the gathering to ask from God whatever they wanted, I had prayed that I be cured of asthma. Now I have been cured, and that too without taking any medicine. I had promised to make an offering of Rs. 51 and a 'rumala' if I were cured." So dear devotees, only those persons'

wishes are fulfilled who come with faith and devotion and in utter humility. If there is no humility, one suffers an infirmity, and try to understand what it is :

Refrain : The bamboo does not become fragrant even though it lives near the sandal tree. 2, 2.

My dear, even though living near the sandal tree, 2, 2.

The bamboo does not become fragrant.2.

ਧਾਰਨਾ - ਬਾਂਸ ਰਹਿ ਗਿਆ ਸੁਗੰਧੀਓਂ ਖਾਲੀ, ਨੇੜੇ ਰਹਿ ਕੇ ਚੰਦਨ ਦੇ -2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਨੇੜੇ ਰਹਿ ਕੇ ਚੰਦਨ ਦੇ - 2, 2.

ਬਾਂਸ ਰਹਿ ਗਿਆ ਸੁਗੰਧੀਓਂ ਖਾਲੀ,.....-2.

'Kabir, the bamboo is drowned in its ego. Let no one drown himself like this.

Bamboo abides near the sandal tree, but, it becomes not fragrant.'

ਕਬੀਰ ਬਾਂਸ ਬਡਾਈ ਬੁਡਿਆ ਇਉਂ ਮਤ ਡੁਬਹੁ ਕੋਇ॥

ਚੰਦਨ ਕੈ ਨਿਕਟੇ ਬਸੈ ਬਾਂਸੁ ਸੁਗੰਧੁ ਨ ਹੋਇ॥

P. 1365

Where grows sandal tree, there the entire forest becomes fragrant.

"Kabir, good is the sandal tree, though it may be surrounded by buteafrondosa trees.

Those who live near the sandal trees, they too become like sandal."

ਕਬੀਰ ਚੰਦਨ ਕਾ ਬਿਰਵਾ ਭਲਾ ਬੇੜਿਓ ਢਾਕ ਪਲਾਸ॥

ਓਇ ਭੀ ਚੰਦਨੁ ਹੋਇ ਰਹੇ ਬਸੇ ਜੁ ਚੰਦਨ ਪਾਸਿ॥

P. 1365

But there is one tree - bamboo, which is full of pride and anger; these are the two weaknesses it suffers from. It does not bend because it is drowned in ego. Even though living near the sandal tree, it does not become fragrant.

Therefore, it is only when you come in utter humility and free from pride that you gain something. Finally, you should listen to the discourse with total concentration of mind; first listen here attentively, and then remember it at home ; it is only then you reap full advantage of attending

a holy congregation. This is the fourth thing that you should keep in mind.

When Pir Budhu Shah came to meet the Tenth Guru, he brought four - five hundred followers with him. The principle is that when you go to meet a saint, you should go in the following manner:

'Kabir, if thou go to meet the saint, take thou not another with thee.

Then turn thou not thy foot backward and march on ahead.

Whatever happens, let that happen.'

ਕਬੀਰ ਸਾਧੂ ਕਉ ਮਿਲਨੇ ਜਾਈਐ ਸਾਥਿ ਨ ਲੀਜੈ ਕੋਇ॥

ਪਾਛੈ ਪਾਉ ਨ ਦੀਜੀਐ ਆਗੈ ਹੋਇ ਸੁ ਹੋਇ॥

P. 1370

In the company of many, you cannot have any private conversation; you do not talk your heart out. If you tell your companions to leave as you want to talk in private, they become angry, saying : "Why did you bring us along if you had to see the saint alone?" So when Pir Budhu Shah came closer, he was simply charmed by the handsome personality of Guru Sahib, who was an embodiment of pure light. Holy congregation! the sight of holy personages captivates the hearts of the beholders. They penetrate their inmost beings. Pir Budhu Shah was enthralled; the sight of the Tenth Guru was too bright and resplendent for him to bear. But at the same time, a little sense of pride came into him and he thought: "I too am a *pir* (Muslim holy man). If I fall at his (Guru's) feet what will be the reaction of my followers? They will say that a big *pir* like him is prostrating himself before a Hindu. This will be a matter of disgrace; it will be a big calamity; their faith in me will be shaken." Such thoughts cause a person's decline and drown him :

'Kabir has made many disciples and followers, but he has made not God his friend.

He had set out to meet his God, but his mind failed him half-way.'

**ਕਬੀਰ ਸਿਖ ਸਾਖਾ ਬਹੁਤੇ ਕੀਏ ਕੇਸੋ ਕੀਓ ਨ ਮੀਤੁ॥
ਚਾਲੇ ਥੇ ਹਰਿ ਮਿਲਨ ਕਉ ਬੀਚੈ ਅਟਕਿਓ ਚੀਤੁ॥**

P. 1369

Buddhu Shah had made many followers. He became more worried about retaining their faith in him than meeting God. He had to meet God and meditate on Him sitting by himself, but he got worried about other things. He thought that if he had come alone, he would have met God there and then. As he came very close, he thought that he would not pay obeisance but shake hands with the Tenth Guru. He shook hands with Guru Sahib. Guru Sahib said, "Pir Ji, please be seated. What brings you here?" Pir Budhu Shah said, "Guru Ji, I have been trying to solve a riddle for a long time. Kindly solve it for me. This is how he made the prayer :

Refrain : O happy wives, my companions, tell me how you pleased dear Rama (God), 2, 2.

Please how did you dear Rama. 2, 2.

O happy wives, my companions, tell me.....-2.

**ਧਾਰਨਾ - ਮੈਨੂੰ ਦੱਸਿਓ ਸੁਹਾਗਣ ਸਹੀਓ, ਕਿਵੇਂ ਤੁਸੀਂ ਰਾਵਿਆ ਰਾਮ ਪਿਆਰਾ-2,2.
ਰਾਵਿਆ ਰਾਮ ਪਿਆਰਾ ਤੁਸੀਂ ਕਿਵੇਂ - 2, 2.**

ਮੈਨੂੰ ਦੱਸਿਓ ਸੁਹਾਗਣ ਸਹੀਓ,..... -2

Pir Budhu Shah said to the Tenth Guru : "Sir, I want to see Allah (God) -

*'Tell me, in what lane, shall I find my Beauteous Lord?
O saints of God, show me the way I should follow.'*

ਮੇਰੋ ਸੁੰਦਰੁ ਕਹਹੁ ਮਿਲੈ ਕਿਤੁ ਗਲੀ॥

ਹਰਿ ਕੇ ਸੰਤ ਬਤਾਵਹੁ ਮਾਰਗੁ ਹਮ ਪੀਛੈ ਲਾਗਿ ਚਲੀ॥

P. 527

Please tell me -

'Give me intelligence, and tell, do tell me something of my Beloved.

I am wonder-struck hearing of His many sorts of accounts. I relate them to you, O happy wives, my

mates.'

ਦੇਹੁ ਸੰਦੇਸਰੋ ਕਹੀਅਉ ਪ੍ਰਿਅ ਕਹੀਅਉ॥

ਬਿਸਮੁ ਭਈ ਮੈ ਬਹੁ ਬਿਧਿ ਸੁਨਤੇ ਕਹਹੁ ਸੁਹਾਗਨਿ ਸਹੀਅਉ॥ P. 700

I do hear of God Almighty, but kindly tell me how I can meet Him.

'Some say that He is altogether beyond the world, some say that He is altogether within it.'

ਕੋ ਕਹਤੋ ਸਭ ਬਾਹਰਿ ਬਾਹਰਿ ਕੋ ਕਹਤੋ ਸਭ ਮਹੀਅਉ॥ P. 700

Some say that God is beyond this world and His abode is in the seventh heaven, and that He is not to be found in the natural world known to us; some say that He abides within it.

'His colour is not seen and His outline is not distinguished. O happy wives tell me the truth.'

ਬਰਨੁ ਨ ਦੀਸੈ ਚਿਹਨੁ ਨ ਲਖੀਐ ਸੁਹਾਗਨਿ ਸਾਤਿ ਬੁਝਹੀਅਉ॥ P. 700

Kindly tell me verily how I can meet God Almighty."

"Budhu Shah! meeting with God is like the meeting between day and night." Budhu Shah was wonderstruck because day and night never meet. When day dawns, night vanishes; what kind of meeting is this? Properly speaking, meeting between the two means when both exist together, when both day and night exist side by side. He started thinking and asked again: "True Sovereign! How can one meet God?" He was convinced in his mind that day and night never meet.

"Day and night meet exactly in the same manner as you think."

He was further surprised but he could not express it because his followers who were with him would start thinking that their spiritual leader was ignorant. Then he said:

"Sir, when night comes day disappears and when day

dawns, night comes to an end; how can the twain meet?"

"Just as when day is going to dawn night will come to an end."

But even then he did not understand fully. He again submitted, "Sir, I haven't followed. Kindly make me understand what you mean." "Budhu Shah, so long as 'I' or 'ego' is there, it is night; when day dawns, God comes to abide in man. At that very instant 'I' dies; it disappears. Then God alone remains. This the meeting with Him."

"Then sir, are we not souls?"

"We are souls all right but your conception of the soul is false. You are clinging to the false one, and the true soul you cannot recognize. God abides within you. The false soul which has become yours, this false 'I' is the creation of your 'ego', but it is not really existing. Just as dodder has no roots, and flourishes on the sap of the tree, in the same manner 'I' flourishes and grows on the strength of intellect, and brings about a radical transformation. The conscience has mind, heart, intellect and ego; therein abides the distinctive being. One that keeps watch is invisible, and you are that 'invisible'. You are not a thing to be seen, you are the one that sees and keeps watch." In this manner, Guru Sahib explained it to Budhu Shah.

"Sir, I have still not followed what you mean."

"Look brother! In simple words, God lives with you but you yourself have built a wall. Maharaj (Guru Nanak Dev Ji) calls it the wall of falsehood. The Sidhas had asked :

"How can we be true and how rend the veil of untruth?"

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥

P. 1

O Nanak, tell us how the wall of falsehood, which is not, but has been created, be demolished?" Some devotees wonder if the wall of falsehood can be created.

How is it that a thing is not, and yet it is? Daily you witness such a phenomenon. When you drive on the road in the month of May-June, when there is not a trace of rain, it appears from a distance as if it has been raining. Trees can be seen reflected on the road. If you go to Bikaner and look at bald lands, and you are thirsty, it appears as if a river is flowing at a short distance. Reflections of trees are visible on the land, but infact there is no river.

Guru Sahib says that it is this 'I', which is not real, that creates an illusion. This 'I' creates misgivings between you and God, and prevents you from seeing and realizing God who lives with you. Such is the edict :

Refrain : God abides within thee, 2, 2.

But the wall of 'ego' does not let you see

Him. 2, 2.

O my dear, the wall of 'ego' does not let you see Him who abides within thee,

God abides within thee. 2.

ਧਾਰਨਾ - ਰੱਬ ਤੇਰੇ ਓ, ਅੰਦਰ ਵਸਦੈ - 2, 2.

ਕੰਧ ਹਉਮੈ ਦੀ ਦਿਸਣ ਨ ਦੇਵੇ - 2, 2.

ਕੰਧ ਹਉਮੈ ਦੀ ਦਿਸਣ ਨ ਦੇਵੇ ਪਿਆਰਿਆ, ਅੰਦਰ ਵਸਦੈ,

ਰੱਬ ਤੇਰੇ ਓ, ਅੰਦਰ ਵਸਦੈ

"Pir Ji (Muslim holy man), do you want to see God? He is not far from you; He lives with you."

'The bride and the Groom dwell together

ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ.....

P. 1263

"Then sir, why can't He be seen?"

"Give up this false 'I' and at that very instant the wall will fall."

'..... but in between them is the hard wall of ego.'

.....ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ॥

P. 1263

"Ego' is too spicy to be given up, and too strong to

be broken, howsoever hard you may try."

'The Perfect Guru has demolished the wall of ego and slave Nanak has met his God, the Lord of woods.'

ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ॥ P. 1263

"Pir Ji (Muslim Holyman), first 'I' is born! It is accompanied by another ailment, that is 'mine' (possessive instinct). Thus there are two to contend with - 'I' and 'mine'."

'As long as man says, "Mine, it is mine", so long not even one of his tasks is accomplished.'

ਜਬ ਲਗੁ ਮੇਰੀ ਮੇਰੀ ਕਰੈ॥ ਤਬ ਲਗੁ ਕਾਜੁ ਏਕੁ ਨਹੀ ਸਰੈ॥ P. 1160

"As long as man has possessive instinct, he can achieve nothing. Not even this, when he says, 'I, do, I give charity, I help that person' then what will happen? If the help or good turn is not reciprocated, he becomes annoyed: 'I did so much good to him, but he did not acknowledge or feel obliged.' Naturally, the feeling of annoyance and anger increased because a wrong notion entered his head. So long as he says 'I do it', he continues to suffer punishment." Such is the edict -

Refrain : My dear, so long as man feels that he is doing, 2, 2.

So long he continues through birth and death. 2, 2.

My dear, so long as he feels that he is doing. 2.

ਧਾਰਨਾ - ਪਿਆਰੇ ਜੀ, ਜਬ ਇਹ ਜਾਨੇ, ਮੈਂ ਕਿਛ ਕਰਤਾ - 2, 2.

ਤਬ ਲਗ ਜੰਮਦਾ ਮਰਦਾ ਰਹਿੰਦਾ - 2, 2.

ਪਿਆਰੇ ਜੀ, ਜਬ ਇਹ ਜਾਨੇ, ਮੈਂ ਕਿਛ ਕਰਤਾ - 2.

The Tenth Master said: "Budhu Shah this was the malady that man became afflicted with - one of 'I', and the other of 'mine'. This 'I' takes man through 'pain' and 'pleasure'. Then he says: 'I did it; I did it.' What are its consequences? He feels angry when there is no recompense. After doing every good deed he says: 'I did him a favour, but he does not care for me.' Wise persons say that 'virtue is

its own reward.' If one wants to serve, one should do so with humility. If one is to build a gurdwara one should do so humbly, otherwise, one will feel unhappy if turned out by somebody. One should work with the spirit of service. If one works with the feeling of 'I' and 'mine', then one is trapped -

'So long as he thinks that he does something, till then he has absolutely no peace.

As long as he deems that he is the doer of something, Till then he wanders in the womb existences.

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ॥

ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ॥

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ॥

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ॥

P. 278

Guru Sahib said : "This is surely not the way to meet God. 'I' alienates man from God. As he repeatedly talks of 'I', he moves farther from God, and falls in love with untruth. Consequently, he becomes totally oblivious of God who abides with him."

Refrain : Thou forgettest God by falling in love with untruth, 2, 2.

By falling in love with untruth, by falling in love with untruth, 2, 2.

Thou fogettest God -2.

ਧਾਰਨਾ - ਤੈਨੂੰ ਵਿਸਰਿਆ ਕਰਤਾਰ, ਕੂੜੇ ਨੇਹੂੰ ਲਗ ਕੇ - 2, 2.

ਕੂੜੇ ਨੇਹੂੰ ਲਗ ਕੇ, ਕੂੜੇ ਨੇਹੂੰ ਲਗ ਕੇ - 2, 2.

ਤੈਨੂੰ ਵਿਸਰਿਆ ਕਰਤਾਰ,.....-2

Pir Ji, by falling in love with falsehood you have forgotten God. Your 'I' is false, and so is your 'my'."

"Sir, a king rules over his kingdom, There are houses in which live the subjects. It is a country where live people. There is gold over which people fight. People run after money and build bank balances. They resort to dishonesty and corruption. They wear beautiful clothes. Sir,

is it all false?"

"Yes, Budhu Shah! All this is false and unreal. In fact, it is non-existent. Whatever is visible in this world, the things you mention, are all false." Such is Guru's edict :

Refrain : False are the king, the subjects and the world entire, false here are mansions and skyscrapers. 2, 2.

My dear, false here are mansions and skyscrapers. 2, 2.

False are the king, the subjects and the world entire..... 2.

ਧਾਰਨਾ - ਰਾਜਾ ਪਰਜਾ ਤੇ ਕੁਝ ਸੰਸਾਰ ਹੈ, ਕੁਝ ਏਥੇ ਮੰਡਪ ਮਾੜੀਆਂ- 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਕੁਝ ਏਥੇ ਮੰਡਪ ਮਾੜੀਆਂ - 2, 2.

ਰਾਜਾ ਪਰਜਾ ਤੇ ਕੁਝ ਸੰਸਾਰ ਹੈ, -2

'False is the king, false the subjects and false is the entire world.

False is the mansion, false the sky scraper, and false is the dweller therein.

False is gold, false is silver and false is the wearer.

False is the body, false is the raiment and false is peerless beauty.

False is husband and false is wife, who pine away and become miserable.

The false one loves what is false and forgets God, the Creator.'

ਕੁਝ ਰਾਜਾ ਕੁਝ ਪਰਜਾ ਕੁਝ ਸਭੁ ਸੰਸਾਰੁ॥

ਕੁਝ ਮੰਡਪ ਕੁਝ ਮਾੜੀ ਕੁਝ ਬੈਸਣਹਾਰੁ॥

ਕੁਝ ਸੁਇਨਾ ਕੁਝ ਰੁਪਾ ਕੁਝ ਪੈਨਣਹਾਰੁ॥

ਕੁਝ ਕਾਇਆ ਕੁਝ ਕਪੜ ਕੁਝ ਰੂਪੁ ਅਪਾਰੁ॥

ਕੁਝ ਮੀਆ ਕੁਝ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ॥

ਕੁਝਿ ਕੁਝੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ॥

P. 468

"Budhu Shah, the problem is that man has fallen in love with untruth that is non-existent; and he has forgotten Him who exists and never leaves him - *"The false one loves what is false and forgets God, the Creator."* He (Budhu Shah) was bewildered: "Sir, all this is visible. If we touch a building, we can feel the touch. If we suffer pain, we feel that too. If we lose a son or a daughter, we

feel the pangs of separation. If we are blessed with a child, we are delighted. Then what is all this phenomenon?"

"All this is a showy manifestation of falsehood. All this is untrue and whatever is happening is untrue."

Guru Sahib has in this connection narrated a story in 'Dasam Granth'. Once a magician came to see a king. He was capable of casting a hypnotic spell. He greeted the king and said, "Sir, I am a magician and know many kinds of magic and if you permit me, may I show you my feats.?" The king replied, "Magician, we have been watching magic feats for a long time, but show us some such magic feat that may be entertaining as well as morally instructive." He said, "All right, sir." After a moment he added: "Sir, I have my wife with me. Look! How beautiful she is! I am very much concerned about her. If she is left alone, the world will look at her with evil eyes. Give your word to me to protect her. Then I shall show you a wondrous feat. I shall wage a battle with the gods in heaven, and those whom I shall slay I shall throw on the earth. You will see everything with your own eyes."

The king replied: "Look magician, we give you our word of honour that she (your wife) will be our god-daughter, and you need not worry on her account." He said, "Sir, kings' words are unreliable. All wise persons are of the considered view that the king's promise is no promise. He thinks only of his own interest and makes promises to bide his time."

The Tenth Master had narrated this story to his Sikhs while crossing the Sirsa river, but chroniclers have distorted it. What the Guru exactly said was this: "Dear Sikhs, if a king dips his arm in raw jaggery and then puts

it in a heap of 'til' (sesame seeds), and if he takes as many oaths as the number of 'tils' on his arm, even then you should not believe him, because he guards only his self-interest and is not true to his word. A king loves his own interest because he is not alone; the whole country is behind him; he looks to the interest of his country; words of honour have no meaning for him; treaties are insignificant; he breaks them whenever he wishes. Treaties are of the brave and not of the weak. If one party is weak, the other will break the treaty without batting an eyelid. A treaty or an agreement is honoured only when both the parties are equally strong."

The Tenth Guru was sent with great reverence a cow of wheat flour and a copy of the holy Quoran alongwith a letter from Aurangzeb in which he wrote, "Leave the fort. That is all we want, and nothing more. Then you are free to move about in the whole of India. You may preach your religion and truth freely, but leave the fort." Guru Sahib warned his Sikhs not to believe him (Aurangzeb). But the Sikhs were simple and innocent and their sufferings too were many. Six months had passed. They had been living on the bark and leaves of the trees. They had nothing to eat; they were starving.

The kings use various means to break their adversaries. First is love, then beating, then dividing them into two by winning confidence, and finally punishing them when all other methods fail to control them. These are the four weapons used by kings against their opponents.

Guru Sahib said, "Devotees, these are the four weapons. Now Aurangzeb is using the weapon of creating division in our ranks." Finally, Guru Sahib showed it to his followers. The Moghuls wrote a second letter to Guru

Sahib: "Sir, we have suspended the soldiers who looted your provisions; they have been arrested and will be punished. Kindly leave the fort." Guru Sahib said that that was the second fraud being practised upon them. But the Sikhs were taken in. Matters came to a head and there were dissensions. Some Sikhs pleaded: "Sir, we should leave the fort. We are your Sikhs and wish you well." Guru Sahib said, "Not at all. It is absolutely false. You do not wish us well. You want to save your lives. In what sense do you wish us well? Well, if you want to go, you are free to do so. But a piece of paper is lying at the gate, sign it and go. What was written on that piece of paper?" "We are not Sikhs, and you are not our Guru."

The dissenters put their signatures on the letter of disowing and left. Thereafter, a few others broached the matter with Guru Sahib's mother: "Revered mother, now is the opportunity; the Moghuls did not do any harm to the Sikhs who left the fort." Guru Sahib said, "They allowed them to go. But the moment we leave the fort the Moghul forces will pounce upon us. This is only a trick; so don't be taken in, wait for a week; all your difficulties and sorrows will disappear; not one will remain." But at that time there were only a few who listened to Guru Sahib. His mother too became impatient. So he said, "Well, if that is God's will, then it must happen."

So when Guru Sahib and his followers left the fort, the Moghul forces attacked them with the object of looting the immense treasure he was carrying. Guru Sahib threw Rs. 9 crore into the Sutlej when one rupee fetched $1\frac{1}{2}$ quintal of grams, and burnt his belongings. The Moghul forces fell on the loot and at that juncture Bhai Man Singh and Sahibzada Ajit Singh with 500 Sikhs stemmed their attack, while Guru Sahib reached the bank of the Sirsa, where he started singing of 'Asa Di Vaar' (a composition

from the Sikh scripture which is sung in the morning). It rained heavily and all were drenched. The Sirsa was inundated and water flowed over miles. So Guru Sahib had to stop on the river bank till morning.

In the meanwhile, the Moghul forces launched an attack on Guru Sahib. He was carrying with him big tomes or 'granth's'. Each volume had cost him over two lakh gold sovereigns (Mohurs as they were called then). He had employed 102 authors for the stupendous task. Mangal, one of the poets employed by Guru Sahib, was seen off with 200 horsemen escorting him. The Rani (Queen) of Raipur was frightened, thinking some enemy was coming to attack. Mangal showed a white flag and revealed his identity that he was a poet at the court of Guru Gobind Singh. The Guru had bestowed a huge reward on him and sent 200 men to escort him. He had made him rich for seven generations. Guru Sahib had spent so much on getting ancient scriptures translated - the Ramayana, the Mahabharata, all Shastras, all Puranas. One huge book he had got compiled with extracts from holy books in Arabic, Persian and Sanskrit. It was named 'Vidyadhar Granth' and weighed more than three quintals (9 maunds). All these books Guru Sahib carried in bullock carts, thinking that if the books were lost, it would not be possible to recover them, while lost wealth could be regained. But these manuscripts if lost would be lost for ever. The Moghuls got hold of them in that battle. Some were lost in the river, and others were destroyed and burnt. They were fools who did not know their value. On that occasion Guru Sahib said to his Sikhs: "See, how you allowed yourselves to be taken in! A king may take a thousand oaths; even then he should not be trusted because he loves his own interest, his temporal power. He is not bothered about anybody else's interest; he cares for

his own interest."

So in this manner, the magician began to say : "O king, a ruler's word is not to be believed . My wife is beautiful and charming. You may take her to your palace; or I may get killed or you may not return her to me." The king said, "No, such a thing will not happen." Even ministers and the people declared that their king was noble like the gods, and always honoured his word. They advised him not to worry. The magician said, "All right. I will show you the feat. I trust you." At that moment, he took out a ball, and a huge sphere and threw them up. Within no time he started ascending into the sky and from there shouted to the king that he had reached heaven and had thrown a challenge to god Indra (Hindu god of rain) and that he (god Indra) had prepared god Varun to fight with him. Then he declared that the fight had started, and sounds of fighting could be heard below on the earth. Then he declared that he had killed god Varun and he was throwing his (Varun's) head down for the king and the others to see. When the head fell, there was water everywhere. It was adorned with a beautiful crown. Every one remarked: "How brave is this magician who has killed god Varun gifted with many powers!" They marvelled at the magician's feat and said, "We will make him general of our armies. He is so brave." He again announced: "O king, now god Agni (god of fire) is coming to fight with me. Again the sounds of clanging swords, hissing arrows and 'kill him, kill him' were heard. Then he declared that he had killed god Agni (Hindu god of fire) and threw down his slain head.

Similarly, he killed 5-7 other gods and threw down their heads. All became speechless with wonder. Some were frightened too. Some remarked: "He is very brave; exceptional indeed is his valour. Such a brave man was

never heard of before. There was a king named Prithu in Satyuga (the age of truth and virtue, the first era of Hindu aeon). It was he who had battled with the gods in the higher planets; he must have gone to the Mars which is said to be inhabited. After him, we have seen this magician fighting with the gods."

Thereafter, the magician announced that god Indra (Hindu god of rain) was coming fully armed to fight with him. Then he said that Indra was having an upper hand, and that his arm had been severed. First his arm fell, then his leg, then torso, and finally his head. Everybody became sad and thought, "How brave he was! Alas! a great warrior had been killed. Why did he fight with the gods?" His wife also learnt about it for she was also sitting there among others. She started wailing and declared that she would commit 'sati' (burn herself alive at her husband's funeral pyre). Finally, it was decided that she should be allowed to commit 'sati'. A funeral pyre was readied and she sat on it with the various parts of her husband's body in her lap. The pyre was lit and she burnt herself alive. The pyre became cold.

After a short while, everybody was surprised to see the magician who approached the king and said, "O king, victory to thee, victory to thee!" Everyone wondered: "Now that he has returned alive, what will happen, because his wife has burnt herself alive." He then said: "O king, my wife is no where to be seen." There was no reply. He said, "Why don't you speak? Tell me where she is. You must have sent her to your palace." Everyone present there said, "No, magician; she has committed 'sati'. She has not been sent to the palace." But the magician insisted; "No, she is inside the palace. I know everything. My voice is reaching her, and I can very well hear her crying in pain. Can't you hear her?" He then shouted to her: "Where are

you?" Prompt was her reply: "The king has confined me behind seven locks." People were struck with wonder for she had committed 'sati' before their very eyes. "But then who was speaking?" they thought. The locks were opened one after the other and at last she appeared. He exclaimed, " O king, what an evil deed! How false you are! Whom did you burn alive on a funeral pyre?" All were dumbfounded and said that they were bamboozled and asked the magician: "What is all this going about? We can't understand anything."

After that the magician concluded his show and said: "O king! My reward! Did you like the show?" The king replied:

"Magician, the show was wonderful but we have failed to comprehend it. Please tell us what lesson it conveys." He said, "Sir, the lesson is that I did not go anywhere. Neither did I fight with any god, nor did I throw slain head of any god, but you continued to see all these. I was not burnt; nor did I have any wife. I was alone earlier, and I am alone now too. I have only presented a show, a feat. I am an ordinary man and I have shown all these things as if they were real. The timeless and invisible God is formless; he is all powerful; He can create millions of universes with a single thought. I too created all this with one thought by hypnotizing you all. It was all a visual expression of my thought. I am an ordinary man with little knowledge and yet I showed such a wonderful spectacle to you. Similarly, this world is also a show without any real existence :

*'As an actor stages a play and appears in many characters and guises,
Similarly the Lord when He abandons His guise and ends His play,
Then the One alone remains, the One alone.'*

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ॥
ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ॥

P. 736

Earlier I was alone and so am I now. Similarly, the formless God too is one -

'The Transcendent Lord pervaded in the beginning, pervades in the middle and will pervade in the end.'

ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ॥

P. 705

'His mammon, He Himself has spread and He Himself is the Beholder thereof.

He assumes many forms and plays many sports, yet He remains distinct from all.'

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ॥

ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੇ ਨਿਆਰਾ॥

P. 537

I showed all this false spectacle to you. The same is true of the world :

'False is the king, false the subjects and false is the entire world.

False is the mansion, false the skyscraper, and false is the dweller therein.

False is gold, false is silver and false is the wearer.

False is the body, false is the raiment and false is peerless beauty.

False is husband and false is wife, who pine away and become miserable.'

ਕੁਝ ਰਾਜਾ ਕੁਝ ਪਰਜਾ ਕੁਝ ਸਭੁ ਸੰਸਾਰੁ॥

ਕੁਝ ਮੰਡਪ ਕੁਝ ਮਾੜੀ ਕੁਝ ਬੈਸਣਹਾਰੁ॥

ਕੁਝ ਸੁਇਨਾ ਕੁਝ ਰੁਪਾ ਕੁਝ ਪੈਨਣਹਾਰੁ॥

ਕੁਝ ਕਾਇਆ ਕੁਝ ਕਪੜ ਕੁਝ ਰੂਪ ਅਪਾਰੁ॥

ਕੁਝ ਮੀਆ ਕੁਝ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ॥

ਕੁਝਿ ਕੁਝੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰ॥

P. 468

The whole world suffers and feels miserable and unhappy.

'The false one loves what is false and forgets God, the Creator.' Then what should be done. The answer is :

'Realize Truth.' Such is the edict :

Refrain : Whom should I befriend, 2, 2.

My dear, the whole world is subject to death. 2.

The whole world is subject to death, my dear, whom should I befriend. 2.

ਧਾਰਨਾ - ਕੀਹਦੇ ਨਾਲ ਓ, ਕਰਾਂ ਦੋਸਤੀ - 2.

ਪਿਆਰੇ, ਸਭ ਜੱਗ ਚਲਣਹਾਰ - 2.

ਸਭ ਜੱਗ ਚਲਣਹਾਰ ਪਿਆਰਿਓ, ਕਰਾਂ ਦੋਸਤੀ,

ਕੀਹਦੇ ਨਾਲ ਓ, ਕਰਾਂ ਦੋਸਤੀ -2

'There have been many incarnations of Lord Shiva, and so have the avatars of Ram Chander and Krishna.

Numerous have been Brahmas and Vishnus, numberless, Vedas and Puranas, and many have been collections of the mritiss.

Many have been 'pirs' (Muslim holymen) and partial avatars have all been subject to death.

Many have been 'pirs' (Muslim holymen) and prophets, but none has returned; they were born of the earth, and were compounded with the earth.

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 ਬਿਤਏ ਹੈਂ॥

ਮੋਨਦੀ ਮਦਾਰ ਕੇਤੇ, ਅਸੁਨੀ ਕੁਮਾਰ ਕੇਤੇ,

ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ, ਕਾਲ ਬਸ ਭਏ ਹੈਂ॥

ਪੀਰ ਔ ਪਿਕਾਬਰ ਕੇਤੇ, ਗਨੇ ਨ ਪਰਤ ਏਤੇ,

ਭੂਮ ਹੀ ਤੇ ਹੁਇ ਕੈ, ਫੇਰ ਭੂਮ ਹੀ ਮਿਲਏ ਹੈਂ॥

Akal Ustat

Guru Sahib said: "When such great gods as Shiva and Brahma have become mere dreams, we are a small fry. Both Shiva and Brahma lived for 16 crore kharab (one crore is equal to 10 million and one kharab is equal to one hundred thousand million) years each.

'Whom should we befriend for the whole world is to pass away.'

ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ॥

P. 468

This false is sweet to us. Since the day this world was created, boat-loads of men have been drowned in this untruth. He alone swims to the shore who gives up this

false 'ego'. This 'ego' or 'I' is very dear and man asks, "If I give up 'ego' or 'I', what will my children say? I shall be separated from my family. I fear the prospect of giving up my family." But Guru Sahib said:

"You are not going to be separated from your family. On the other hand, you will become God.

'Thou thyself hath turned to be the One (God), whom thou thought to be different from thee.'

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ॥ P. 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॥ P. 1375

Destroy your 'I-ness'. All the problem is of 'I' and 'mine'. If you eschew these two things, then all conflict disappears."

"But why did this happen?"

"It is God's mammon that has spread on you, which created 'ego' in you, and though a part of God, you forgot yourself. Now you do not know who you were.

Refrain : My soul, thou art the embodiment of Divine light, so know thy source. 2, 2.

Know thy source, my dear, know thy source. 2, 2.

'My soul, thou art the embodiment of Divine light2.

ਧਾਰਨਾ - ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈਂ, ਆਪਣਾ ਮੂਲ ਪਛਾਣ - 2, 2.

ਆਪਣਾ ਮੂਲ ਪਛਾਣ, ਪਿਆਰੇ, ਆਪਣਾ ਮੂਲ ਪਛਾਣ - 2, 2.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈਂ,..... -2.

'My soul, thou art the embodiment of Divine light, so know thy source.'

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣ॥

P. 441

If we believe and understand this much, our attending the congregation will be fruitful. But howsoever hard we try, this truth does not get embedded in our mind; we may listen to discourses at congregations all our lives. I had an uncle. The recitation of the Ramayana was going to commence in our village. This religious function was not a dramatic performance; it was a recitation. After listening to the entire recitation of the Ramayana, he said, "Tell me one thing." I said, "Uncle, have you heard the Ramayana?"

"Yes, I have. But I could not know who was Sita?"

"Was Sita a man?"

"Then what did you listen to?"

"I know only this much that our neighbour Sita is a man. The 'Sita' in the Ramayana was a man or a woman I could not understand."

So since we do not go deep into these spiritual matters, our mind wanders elsewhere and we do not understand what we are. If we realise what we are, our attending the congregation will be fruitful.

Therefore, Guru Sahib said: "Realize yourself; this is the only truth, all else is untruth. If we say that our children are untruth and so is our house, we feel disheartened. My children, false! I thought them to be real and true. You may take the example of high gods - *'There have been many incarnations of Lord Shiva, and so have been the avatars of Ram Chander and Krishna. Numerous have been Brahmas and Vishnus, numberless Vedas and Puranas, and many have been collections of the Smrits. Many have been Pirs (Muslim holymen) and prophets but none has returned; they were born of the earth and were compounded with the earth.'* '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 ਬਿਤਏ ਹੈਂ॥ ਮੋਨਦੀ ਮਦਾਰ ਕੇਤੇ, ਅਸੁਨੀ ਕੁਮਾਰ ਕੇਤੇ, ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ, ਕਾਲ ਬਸ ਭਏ ਹੈਂ॥ ਪੀਰ ਔ ਪਿਕਾਂਬਰ ਕੇਤੇ, ਗਨੇ ਨ ਪਰਤ ਏਤੇ, ਭੂਮ ਹੀ ਤੇ ਹੁਇ ਕੈ, ਫੇਰ ਭੂਮ ਹੀ ਮਿਲਏ ਹੈਂ॥' Tell me where they have gone. If they were real and true, then why should they have disappeared?

'Farid, where are thy parents today, who gave thee birth?

From thee, they have departed.

Even then thou art not convinced that thou shalt die.'

ਫਰੀਦਾ ਕਿਥੇ ਤੈਡੇ ਮਾਪਿਆ ਜਿਨੀ ਤੂ ਜਣਿਓਹਿ॥

ਤੈ ਪਾਸਹੁ ਓਇ ਲਦਿ ਗਏ ਤੂੰ ਅਜੈ ਨ ਪਤੀਓਹਿ॥

P. 1381

Look! Is your grandfather alive? Where has he gone? If he were real and true, he would have lived because truth is eternal. Truth is that which does not change into false, does not go into hiding or obscurity. Whatever suffers a change is untrue; it can't be true. Then we wonder what has happened . Scientists have advanced quite far. They say, "No, good folk! Things are not what they appear to be. It is a chemical action. Appearances are unreal. These are all manifestations of energy. Just as waves arise in the sea, there are bubbles forming different shapes, similarly there are different forms which are a manifestation of energy." Although scientists have advanced quite a lot, yet their level is still low because 'energy' does not have the capacity to form shapes on its own; it is blind. A sentient being is needed to give it proper form.

Guru Sahib said: "That is the word 'Onkar' (the formless); first it was One then it became 'Onkar'. This 'Onkar' is a Sentient Being. A thought came into this 'Sentient Being' and everything was created on its own. From one became many. Though it is said it is false and unreal, yet how can it be false? When we touch the walls we feel them. What we see when awake is not visible in

dream. Holy men say that we are under illusion; what we see when awake is also a dream. The dream that we see at night in sleep is for a short period, while the other one spans 50-60 years. But both are dreams, and you are in love with dreams." Such is the edict:

*Refrain: O fool, thou hast fallen in love with the dream,
2, 2.*

In love with the dream, in love with the dream. 2, 2.

O fool, thou hast2.

ਧਾਰਨਾ - ਲਾ ਲਿਆ ਮੁਰਖਾ, ਚਿਤ ਨਾਲ ਸੁਪਨੇ ਦੇ - 2, 2.

ਨਾਲ ਸੁਪਨੇ ਦੇ, ਚਿਤ ਨਾਲ ਸੁਪਨੇ ਦੇ - 2, 2.

ਲਾ ਲਿਆ ਮੁਰਖਾ,.....-2

'The fool attaches his mind with the dream.'

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤ ਮੁਰਖਿ ਲਾਇਆ॥

P. 707

Guru Sahib said: 'This world is like a dream, and you are having this dream. But man thinks it to be true and real. The Guru's edict is :

'What thought has made you think this world real?'

ਤੇ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ॥

P. 1187

Kindly tell us what has made you think that this world is real? Who attaches himself to a dream? Only a fool does so. When the dream is shattered (ie. man dies), every one wants to get rid of him. All say, 'take him out, take him out'. ('..... **ਕਾਢਹੁ ਕਾਢਹੁ ਹੋਈ॥**' ਪੰਨਾ - 478) He never returns. Has a dream ever become real?"

When I was a student I used to read the story of a 'mirasi' (Muslim bard-cum humorist). He had a she-goat. Many times he suggested that it should be sold but his wife did not let him do so. The thought of selling the goat became firm in his mind. Often such an idea appears in one's dream. So he also dreamt of a customer who said to him:

"Mir Sahib (a form of address used for a mirasi) you

want to sell the goat?"

"Yes".

"How much do you expect?"

"Five rupees." In those days five rupees was a big sum with which one could buy 5 maunds (about two quintals) of wheat.

"Take one rupee and I shall have the rope too."

"I won't give the rope even with five rupees."

"How shall I take the goat without a rope?"

"Then you should pay me more."

"I won't give you five. Take this one rupee." He tried to put it in his pocket. They pulled at each other. At last he gave him a push and placed the one rupee coin on his palm. In those days, there used to be silver coins. He experienced a downward push and woke up. Lying on the cot, he started shouting loudly: "O Prabha, O Prabha! Give me the rupee and take away the goat." His wife too woke up and said, "What are you doing? Selling the goat for a rupee?" He said, "A customer had come after a long wait, but you spurned him away."

So Guru Sahib said: "Similarly the world has fallen in love with the dream.

'The fool attaches his mind with the dream. When he awakes, forgotten are the power, revelments and pleasure, and he suffers disappointment.'

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੁਗਖਿ ਲਾਇਆ॥

ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ॥

P. 707

In dream man becomes a king, and when he wakes up, all revelments and pleasures are forgotten. How can the pleasures of dreams return?

Once there lived a grain parcher in a town. He

always nursed the desire to see the king come to his town, so that he could see how he ate, sat, slept, played and talked, for he had never seen one before. One day he learnt that the king's procession was going to pass through the town and that he was going to stay at a nearby place for the night. Tents were pitched. The grain parcher too found a safe perch on a tree from where he could see what was going on at the king's camp. He had a sharp sight. He saw the king moving about, sitting with his queens and eating food. This thought gained ground in his mind that if he became the king he would also behave in a similar manner and that his present life was miserable. An idea gains ground in one's mind by constant remembrance, just as 'I am so and so; I belong to that and that village, town or city; or I am a king etc.' When the grain parcher was lost in such thoughts, a customer came to him. He saw the grain parcher lying beside the cash box with his hand placed thereon. The customer shouted, "O grain parcher, give me grams worth a paisa."

In the world of dreams, the grain parcher had become the king with many wives from whom he had many princes. There were ministers around him as he sat on the throne. He was wearing precious diamond, pearl and gold necklaces and was sporting a splendid turban. A silken whisk was being waved over him. Some were massaging his muscles. Queens stood before him with folded hands. Everybody was at his command. A prince was playing in his lap at that moment, and he was fondling him lovingly. The customer shouted to him five-six times. He did hear but the dream was so strong that he felt that some grain parcher was being roused from sleep. In the meantime, his wife came. She was very sharp-tongued and said: "Why don't you get up? There is a customer." Even then he did not wake up. At this she

kicked him, saying, "Do you get up or not?" He got up at once and said: "Where is my prince? Where are my queens?" And he started weeping loudly and fell unconscious.

The customer was an intelligent person and remarked: "Sister, he was having a dream that he was king and you have woke him up. You have done a wrong thing, and so have I." But she did not appreciate it and further roused him. Rubbing his eyes he said, "What has happened? Where is my queen?" She asked rudely: "Which queen and which prince are you talking about? Can't you remember?" He shook his head. She brought water and sprinkled it on his eyes and asked: "Have you not come back to senses? Is the thought of king still there in your mind?"

Exactly in a similar manner, revered congregation of the holy, we have forgotten our real self and God and lost ourselves in the dream - *"The fool attaches his mind with the dream. When he awakes, forgotten are the power, revelments and pleasures, and he suffers disappointment."* **‘ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੁਰਖਿ ਲਾਇਆ ॥ ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖ ਲਾਇਆ ॥** The royal joys and pleasures were forgotten, and on waking up he wept saying that he was the king.

"His life passes away in running after worldly affairs. His affairs are accomplished not because he is fascinated by mammon.

What can the helpless creature do when the Lord Himself strays him."

ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ ॥

ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ ॥

ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ ॥

P. 707

So in this manner, Guru Sahib said to Budhu Shah, "This is a very small matter. Give up the false 'I'; this 'I' has caused the ruin of the whole world." Such is the

Guru's edict :

Refrain : Finding falsehood sweet, boat-loads have been drowned. 2, 2.

*Boat-loads have been drowned,
boat-loads have been drowned. 2, 2.*

Finding falsehood sweet2.

ਧਾਰਨਾ - ਕੁੜ ਮਿਠਾ ਲਗ ਕੇ, ਭੁੱਬ ਗਏ ਪੁਰਾਂ ਦੇ ਪੁਰ - 2, 2.
ਪੁਰਾਂ ਦੇ ਪੁਰ, ਭੁੱਬ ਗਏ ਪੁਰਾਂ ਦੇ ਪੁਰ - 2, 2.
ਕੁੜ ਮਿਠਾ ਲਗ ਕੇ,.....2

'False is sweetness and false is honey.

In falsehood the boat-loads are drowned.'

ਕੁੜ ਮਿਠਾ ਕੁੜ ਮਾਖਿਉ ਕੁੜ ਡੋਬੇ ਪੁਰ॥

ਨਾਨਕ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੁੜੋ ਕੁੜ॥

P. 468

“Budhu Shah, in this manner the world is drowning itself by holding on to falsehood. Only Waheguru (God) is true, and Him the world knows not. The world is in love with falsehood. That is the crux of the problem, and none but the Guru can liberate man from this falsehood.”

*Refrain : The world is drowning itself without the Guru,
the world is drowning itself. 2, 2.*

*Coming and going in eighty four lakh lives it does,
eighty four lakh lives it does, 2, 2*

The world is drowning itself without the Guru2

ਧਾਰਨਾ - ਗੁਰ ਬਿਨ ਭੁੱਬਦੀ ਜਾਵੇ, ਦੁਨੀਆਂ, ਗੁਰ ਬਿਨ ਭੁੱਬਦੀ ਜਾਵੇ -2, 2.
ਵਿਚ ਚੁਰਾਸੀ ਖਾਵੇ, ਗੋਤੇ, ਵਿਚ ਚੁਰਾਸੀ ਖਾਵੇ - 2, 2.
ਗੁਰ ਬਿਨ ਭੁੱਬਦੀ ਜਾਵੇ, ਦੁਨੀਆਂ,..... -2

*'Nanak, the wayward love spiritual darkness, without
the Guru the world is drowned.'*

ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ॥ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ॥

P. 138

Guru Sahib has called the world a terrible darkness and a perilous sea. It seems to be a small thing. The whole discussion rests on one thing that we are trapped in a false 'I' or 'ego'. The Lord whom we have come to meet -

'The bride and the Groom dwell together, but in between them is the hard wall of ego.

*The Perfect Guru has demolished the wall of ego,
And slave Nanak has met his God, the Lord of the woods.'*

ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ॥

ਗੁਰਿ ਪੁਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ॥

P. 1263

If we find a Perfect Guru, he can break or destroy ego. Then what happens? *'Slave Nanak meets his God, the Lord of the woods.'*

So Budhu Shah asked, "True Sovereign! How can we give up this 'I'?"

Now, since time doesn't permit, we shall try to discuss this question at the next congregation - how to give up 'I'. What Budhu Shah asked Guru Sahib is equally applicable to us now. It is not a story. It is the path to swim to God which Guru Sahib explained to him in a very simple manner. God willing we shall discuss it at the next programme.



Video Cassette No. - 74
Audio Cassette No. - 337A, 337B
Date - 26.2.1989
Place - Mohali

Invocation : 'True is the Supreme God's Name. Blessed is Sri Guru Nanak Dev Ji.

ਸ਼ਾਨ -

ਸਤਿਨਾਮੁ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ - ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

Prostrate salutation and obeisance I make many a time before the Omnipresent Lord, the Possessor of all the powers.

Reach me Thy hand, O Lord and save me from wavering, says Nanak.'

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥

P. 256

'After wandering and wandering O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is :

"Attach me to Thine devotional service.'

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥

P. 289

'If Thou say so, I would cut off my head and give it to Thee, O my Friend.

Mine eyes long for Thee.

When shall I see Thine vision, O Lord?'

ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ॥

ਨੈਣ ਮਹਿੰਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ॥

P. 1094

Refrain : There is hope of seeing the Lord, in my heart, there is hope of seeing the Lord. -2, 4.

ਧਾਰਨਾ - ਹਰਿ ਦਰਸ਼ਨ ਕੀ ਆਸਾ, ਮੇਰੇ ਮਨ, ਹਰਿ ਦਰਸ਼ਨ ਕੀ ਆਸਾ - 2, 4.

'The bride beholds the pathway sighing and with tearful eyes.

Her mind is not happy, and she retracts not her steps, in the hope of seeing her Lord.

Fly away O black crow,

So that I may quickly meet my Beloved Lord.

Says Kabir, perform Lords devotional service to attain the status of eternal life.

The Pervading God's Name is the only prop of mine, and with my tongue I repeat the Lord's Name.'

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ॥

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ॥

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ॥ ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ॥ ਰਹਾਉ ॥

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ॥

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ॥

P. 337-338

Revered congregation, loud be thy salutation -

True is the Name of Supreme Waheguru (God). Stopping your work, you have come from distant places. Compose yourself and have a glimpse of the Guru's form with thine eyes, hear with your ears the praises of God, imbibe noble thoughts with the intellect, because so long as thoughts are not imbibed, they are forgotten. Therefore, ponder over noble thoughts and then imbibe them. Participate fully in singing hymns. When we sing praises of God in this manner with zeal and devotion, we shall derive immense benefit - in this 'Kalyuga' (age of darkness, the fourth aeon in Hindu philosophy) which can never be destroyed. Without singing God's praises, all other noble acts of charity are plundered by the messenger of Death.

'The rituals, religious rites and hypocrisies, which are seen, them plunders Yama, the tax-gatherer.

Sing thou the pure praise of the Creator, contemplating whom, even for a moment, thou shalt be emancipated.'

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੁਟੈ॥

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੁਟੈ॥

P. 747

What a great importance has been given to singing God's praises that even in a 'nimakh' - time less then even that of the winking of the eye - we can find salvation. It is 'Kalyuga', moving under the heavy load of sins. The entire universe is shaking; the sky is shaking and so is man; the rulers are trembling and so are the subject. The whole

world is in a state of flux. None has been able to maintain a good moral character. Everyone is in a fix. He has to contend with such a situation that he is finding it very difficult to stick to truth. Therefore, in such difficult and trying times -

*"If even a little time is spent in meditating on God,
'One can escape the trap of death."*

ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ॥

ਕਾਲ ਵਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ॥

Akal Ustat

Last time, we were talking about Pir Budhu Shah, a revered soul in Sikh history. He was a feudal lord of Sadhaura, and not an ordinary man. He was a noble soul with spiritual leanings, and had made some spiritual attainments. He had numerous followers and ran free community kitchens, one for the Hindus and the other for the Muslims. He had love for Sikhism. He held congregations of both Hindus and Muslims. Saints and holy men came to him for holding discussions on God, the Creator.

The Tenth Guru was staying at Paonta Sahib. Sikhs came to see him and Pir Budhu Shah heard from them praises of the Guru. He tried to guess his spiritual loftiness. He was very honest. Not that he had attained nothing; he used to say that he had attained everything in the field of spirituality. In fact he was trying and time was passing swiftly, but so far he had not attained that state which is described in theosophical books and is discussed by saints and holy men. This meant that something was lacking, and many times he was assailed with doubts regarding 'who am 'I'?'

This is the biggest problem confronting us - knowing or realizing our 'self' - who am 'I'? If one realizes this, one can reach a very high level of spirituality. But the world neither ponders over this subject, nor tries to understand it. God has gifted us with five specific faculties through which we try to understand the 'self'. We can see

with eyes, hear with ears, speak and taste with tongue, feel the touch through skin, and smell with nose; that is Waheguru (God) has given us five tools - in the manifest form. But one tool or faculty is hidden, and not manifest. That is called spiritual experience. Great men have given it various names - some call it the third eye, some 'third mole' some 'Shiva's eye'. Guru Sahib calls them indescribable eyes, but all this is a matter of experience, which is available to man alone. This flight is so high that while residing in this mortal frame of five elements we can merge with God, the Supreme Light, but the biggest hurdle in our way is 'I' or 'ego'. So long as we do not get fully acquainted with this 'I', we cannot rise above to merge with God.

So Budhu Shah was often assailed with doubt and he heard about it in Gurbani (Sikh Scripture). Virtuous persons who are seekers after truth try to seek it everywhere, whether it be in Arabic or Sanskrit or English and so did try Budhu Shah. But he did not understand the Guru's edict -

'Nanak, the world-tree bears the fruit of love for mammon, and upon it perch two birds (Guru-ward and self-ward persons).'

These birds have no wings and are not visible while coming and going.

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੀ ਆਹਿ॥

ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨ ਪਰ ਪੰਖੀ ਤਾਹਿ॥

P. 550

One bird flies to distant places and partakes of different kinds of fruit; some sour and some sweet - sweet like grapes and mangoes, sour like lemon, and bitter like chillies. So this bird that experiences joys and sorrows, profit and loss, self and otherness, virtue and vice etc. abides in this body; and it is heard that another bird that keeps watch over all these things also resides in the body. Budhu Shah did not know which one of the two he was. Secondly, he had not fully realized God.

To resolve this doubt in his mind, Budhu Shah went to see the Tenth Master, and humbly requested him: "True Sovereign! Kindly tell me the way to meet God for I have a keen desire to see Him.

'O saint of God, show me the way which I should follow.'

ਹਰਿ ਕੇ ਸੰਤ ਬਤਾਵਹੁ ਮਾਰਗੁ ਹਮ ਪੀਛੈ ਲਾਗਿ ਚਲੀ॥

P. 527

Kindly tell me the path that leads to Him." We had discussed this subject earlier, how Budhu Shah was filled with a little 'ego' that he was a 'pir' (Muslim holyman) having a number of followers and what they would think of him if he paid obeisance to the Guru and that he knew nothing. One reaps a great benefit when one attends a congregation with utter humility, but if one goes with pride or 'ego' one returns empty-handed, because pride is like the top of a mountain where rain-water cannot stay but flows down. It does no good there; rather it causes erosion and washes down earth and stones into the fields below. Similarly, religious preaching finds no place in proud hearts. It stays only in pure and humble hearts :

*'Farid, who greatly pride in their greatness, wealth and youth,
They come empty-handed from their master, like a mound after rain.'*

ਫਰੀਦਾ ਗਰਬੁ ਜਿਨਾ ਵਡਿਆਈਆ ਧਨਿ ਜੋਬਨਿ ਆਗਾਹ॥

ਖਾਲੀ ਚਲੇ ਧਣੀ ਸਿਉ ਟਿਬੇ ਜਿਉ ਮੀਹਾਹੁ॥

P. 1383

So Budhu Shah approached the Tenth Guru and asked: "True Sovereign! How can I unite with Allah (God)? In other words, how can the individual meet the Supreme soul of God (Allah)?" Guru Sahib replied: "Pir Ji! As day and night unite." Budhu Shah was surprised because day and night never meet. He became quiet and did not give any reply. He tried to understand and thought how day and night could unite, when they had not been able to unite till that day, and he looked at Guru Sahib in wonderment. Divining what was going on in his

mind, Guru Sahib said, "Pir Ji, it is all right! It is exactly as you think." He was further surprised that he had not understood anything while Guru Sahib was saying that it was exactly as he understood. With utmost humility and folded hands he submitted, "True Sovereign! Day and night have never met. So how can the individual soul and God be united?" Guru Sahib said, "Budhu Shah, when the day dawns and the sun rises, darkness is dispelled. It is darkness that has created all the problem and it is because of the all - pervasive falsehood. In the world of falsehood, the most prominent is 'ego'. It is 'ego' that is the biggest obstacle in our meeting with God. The whole world is trapped in it; not one, two or three, but mighty gods and goddesses are caught in 'ego'. So long as the wall of 'ego' is not demolished, which in fact is not, but has been created with falsehood, one cannot unite with God. Man has come to deal with falsehood - his virtues, vices, bonds and creeds are all false; everything is false.

'False is the king, false the subjects and false is the entire world.

False is the mansion, false the skyscraper and false is the dweller therein.

False is gold, false is silver and false is the wearer.'

ਕੁੜ ਰਾਜਾ ਕੁੜ ਪਰਜਾ ਕੁੜ ਸਭੁ ਸੰਸਾਰੁ॥

ਕੁੜ ਮੰਡਪ ਕੁੜ ਮਾੜੀ ਕੁੜ ਬੈਸਣਹਾਰੁ॥

ਕੁੜ ਸੁਇਨਾ ਕੁੜ ਰੁਪਾ ਕੁੜ ਪੈਨਣਹਾਰੁ॥

P. 468

Man has fallen in love with falsehood. He has fallen in love with something that does not exist. In what manner does it not exist? A piece of string lying in the dark, when suddenly seen in an instant ray of light, appears to be a snake. This impression goes home and man is frightened and looks for torch and stick. If he does not find both he shuts the door and climbing on the cot looks through chinks in the door fearing lest the snake should come in. When day dawns he goes to see whether or not the snake is still there. But he is in for a big surprise; it is not a snake but a piece of string.

*As is the story of rope and serpent,
I have, now, had some secret explained to me.*

ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਿ ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ॥ P. 658

Then he learns that it was a piece of string. It was not at all a snake. Only because of an impression or notion, we, sometimes see things which are in fact not there. But whatever we see in the world is not without God. Repeated impressions and notions have in the first place created 'I' or 'ego' and secondly, this false world, in which he is trapped. He is surrounded on all sides by this falsehood. Whatever man sees is false -

Refrain : False are thy clothes, false your body and beauty, and false art thou, the wearer. 2, 2.

False art thou, the wearer. 2, 2.

False are thy clothes, false your body and beauty2.

ਧਰਨਾ - ਕੁੜ ਕਪੜੇ ਤੇ ਰੂਪ ਕਾਇਆਂ ਤੇਰੀ, ਕੁੜ ਪਹਿਨਣਹਾਰ ਬੰਦਿਆ - 2,2.

ਕੁੜ ਪਹਿਨਣ ਜੀ, ਹਾਰ ਬੰਦਿਆ - 2, 2.

ਕੁੜ ਕਪੜੇ ਤੇ ਰੂਪ ਕਾਇਆਂ ਤੇਰੀ,..... 2.

'False is the body, false is the raiment and false is peerless beauty.

False is husband and false is wife, who pine away and are miserable.'

ਕੁੜ ਕਾਇਆ ਕੁੜ ਕਪੜ ਕੁੜ ਰੂਪੁ ਅਪਾਰੁ॥

ਕੁੜ ਮੀਆ ਕੁੜ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ॥

P. 468

Guru Sahib says that the world is a bundle of falsehood. Here we become confused, even educated ones; we are puzzled and wonder if what we see all round is really false and untrue. When we can touch a house with the hand, how can it be false? Bricks have come from kilns; cement has been brought and then alone with great manual labour the house has been constructed. Similarly, the human body has been formed in a certain period of time; it has a life and a history; how can it be false or unreal? We are bewildered and cannot believe that the empirical world is false. We do read the Guru's word but we try to find some meaning other than this. They have

an existence, but they are subject to change and death. Guru Sahib said: "Are you still labouring under illusion? This impression about the reality of the world has gained ground in you, and you have fallen into ignorance. In fact, everything you see is God, but for you, it has become world."

Then the question arises: 'Is it possible?' Guru Sahib says that it is. It is all an assumption of the mind. If a man's mind is deranged, he loses all sense. He does not know who is his own kith and kin and who is a stranger. Those who deal with lunatics know very well that the mad regard friends as foes and foes as friends. The idea that takes hold of their mind becomes ingrained in them. We cannot rise above such a strong belief or idea. We cannot realize the truth, and remain encamped in the world of falsehood and unreality. Man goes through a long dream. Many dreams are such that man does not forget and remembers for a long time. In some dreams, man is fully conscious and knows everything. But dream does not have the power to tell him that he is the owner of a house, or that he has a bank balance or which his family is. If anything comes before him in the dream, he recognizes it. But otherwise, he does not know, as the Guru's edict is :

'As a man goes astray in dream at night, till his sleep lasts.'

ਜਿਉ ਸੁਪਨੈ ਨਿਸਿ ਭੁਲੀਐ ਜਬ ਲਗਿ ਨਿਦਾ ਹੋਇ॥

P. 63

'So long as we are asleep, we remain oblivious -

so does go amiss the mortal, within whose heart is ego and love of duality and who is in the power of the mammon - serpent.'

ਇਉ ਸਰਪਨਿ ਕੈ ਵਸਿ ਜੀਅੜਾ ਅੰਤਰਿ ਹਉਮੈ ਦੋਇ॥

P. 63

In this manner, the being that abides in this body has fallen in the snares of the mammon. It has got trapped in 'ego' and 'dualism', and his dream does not end :

'Through Guru's instruction does mortal realize and see

that this world is but a dream.'

ਗੁਰਮਤਿ ਹੋਇ ਵੀਚਾਰੀਐ ਸੁਪਨਾ ਇਹੁ ਜਗੁ ਲੋਇ॥

P. 63

Follow the instructions of the Guru, and you will see that this world is nothing but a dream.

*Refrain : Worldly life is like a dream, like a dream; 2, 2.
Like a dream, like a dream, like a dream, like a dream. 2.
Worldly life is like a dream2.*

ਧਾਰਨਾ - ਜਗ ਜੀਵਨ ਐਸਾ ਜੀ, ਸੁਪਨੇ ਜੈਸਾ, ਸੁਪਨੇ ਜੈਸਾ - 2, 2.

ਸੁਪਨੇ ਜੈਸਾ, ਸੁਪਨੇ ਜੈਸਾ, ਸੁਪਨੇ ਜੈਸਾ, ਸੁਪਨੇ ਜੈਸਾ - 2.

ਜਗ ਜੀਵਨ ਐਸਾ ਜੀ,..... -2.

'As is the night's dream, so is this transient world.

All that comes to view shall perish.

Why attach thyself to it, O fool?'

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਹਿ ਗਵਾਰ॥

P. 808

The world that we see is nothing but a dream, even though we call it awake. The reality is different; the truth is something else.

Once a Raja (king) was fighting against a formidable adversary. He kept fighting for five days and had no sleep. He was dog tired. He achieved victory and returned to his capital. He went to his sleeping chamber and ordered that whatever might happen but no body should wake him up. He went to sleep. One, two, three days passed and then it so happened that his prince died suddenly. The palace was plunged into wailing and mourning. The Prime Minister was asked to wake up the king and inform him about the death of his son. But he said that the king had given strict orders not to wake him up under any circumstances. Second day passed, and then the third. All came to a unanimous decision to wake up the king. But the Prime Minister again said that the king had ordered that if anyone woke him up he would kill him there and then. Who could disobey the king? Finally, on the fourth day, the Prime Minister decided to wake up the king at

grave risk to his life. So he went into the king's bed chamber and roused him from sleep.

At that time, the king was having a wonderful dream that he was the master of a vast kingdom. He won battle after battle as he attacked at the head of a mighty army comprising lakhs of soldiers. He conquered country after country and became the world conqueror. Thereafter, he married many queens and lived in great comfort and luxury and was blessed with four sons. He loved all the four princes. He had completely forgotten who he was and which his kingdom was. In dream he had become a mighty king. He was playing with his sons and was saying: 'Sons! I cannot survive if separated from you. I will surely die.' At that very moment, his Prime Minister woke him up. On waking, the king started weeping loudly. The Minister said, "Sir, come to senses. It appears that you have been dreaming." He viewed them all but did not recognize them, for the Ministers and queens standing before him were different from those he had been watching in his dream. The prince who was dead was also different. They were other princes. He kept weeping because he did not understand where he was and where his sons had gone. The Prime Minister repeatedly told him that his prince was no more. The king replied: "You are talking of one ; my four sons have disappeared. I do not know where they have gone, and where my queens have gone; I had become the ruler of the whole universe."

So that was a dream, and so is this world a dream. Guru Sahib says that man has forgotten his heavenly origin and remains oblivious of it: '**As a man goes astray in dream at night, till his sleep lasts.**' In Gurbani (Sikh Scripture), there is an illustration in this context. Such is Guru's edict:

Refrain : It is like a king falling asleep on his throne and becoming a beggar in dream, becoming a beggar in dream. 2, 2.

It is like a king falling asleep on his throne

ਧਾਰਨਾ - ਨਰਪਤ ਏਕ ਸਿੰਘਾਸਨ ਸੋਇਆ, ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ ਜੀ - 2, 2.
ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ ਜੀ, ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ ਜੀ - 2, 2.
ਨਰਪਤ ਏਕ ਸਿੰਘਾਸਨ ਸੋਇਆ,..... -2

'It is like a king falling asleep on his throne and becoming a beggar in dream.

His kingdom is intact, but separating from it, he suffers pain. Such , indeed, has been my condition.'

ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ॥

ਅਛਤ ਰਾਜ ਬਿਛਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ॥

P. 657

What happened? He lost his kingdom and felt miserable. It is a famous dream in the world of spirituality.

It is said that once Raja (king) Janak was sitting in holy company. The subject being discussed was that the mammon created by God is so powerful that it calls what is non-existent to be existing and what is existent as not existing. Secondly, God is present everywhere. Without Waheguru (God), this world has no existence; it disappears. But the mammon is so powerful that it makes man forget the perfect God, the lord of billions of universes and fall in love with superficial things like family, property and many other paltry things :

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

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

ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ॥

ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ॥

P. 857

The Lord who continues showering bounties on all, Him man does not love at all because mammon has made him forget God. At that moment, King Janak submitted: "Sirs! If man knows this he cannot forget." They said: "No king! Man is so forgetful that he forgets his own self, and this he never realises. If there is a slight change in man's brain, he forgets immediately. He does not know about it,

for mind is everything. It is the mind that creates friends and foes. It has its own special equilibrium with which it observes the doings of the world. Some he calls his own, some aliens, some sinners and some virtuous and charitable. This depends on the notions in his mind."

Once I happened to go to a village. There, from a house, somebody called me by my name. I went there and saw through the window a man in chains. He was walking about though his feet were fettered. But he was unable to come near the window. He said to me, "Please step in and be seated on the sofa. If you want to have something to eat, ring the bell, and my queen from the yonder fort will come. There my ministers are sitting; everything is there." He enumerated all the royal pomp and show. But what he called a fort was in fact a ruin. There some cart men came and they started digging the earth. He abused them loudly for breaking the walls of his fort. He shouted to the soldiers to arrest them. I was very much surprised for I had seen him in this state for the first time; earlier, he was quite all right and normal. What a mighty impression must have come on his mind! He used to ply a tonga; what a change - a tonga driver becoming a king, master of a fort, husband of many queens, having a capital, with all comforts in his home! In fact, there was nothing. It was just a notion of his mind that he was seeing all these things.

Once King Janak was sitting on his throne. It was the month of summer. 'Khas' screens (roots of a grass used for making thick screens to serve as room coolers) were making the place very cool; 'keora' water (fragrant water) was being sprinkled over them which spread fragrance everywhere; the queens were in attendance; ministers and nobles were sitting. While sitting on his throne, he had a wink of sleep. In sleep he saw that he was the king of a certain country and he had a number of queens. Another king had invaded him and defeated him, and his subjects

were saying: "Sir, it is very good that you have liberated us from the clutches of this tyrannical ruler." The other king announced punishment for anyone who sympathized with him.

It was the time of noon. All his clothes except the pants were removed. Even his shoes were taken away from him. The other king ordered that he should be banished in disgrace. At that moment, even his queens did not sympathize with him. He longed for their sympathy but they refused to look him in the face. They said: "You are a great sinner." He asked his minister, his commander-in-chief, and his body guards to give him shoes and clothes, to give him water, but the victorious king had issued strict orders that whoever helped the defeated king would be punished alongwith him, and those who humiliated him would be rewarded.

So he was insulted by one and all. Weeping and feeling miserable, he walked bare-footed. His feet became sore with blisters for he had never walked bare-footed. It became very hot; he felt very thirsty and requested for water but none was willing to give him water. At last, night fell, and he stayed in a jungle. Wild animals roamed all around, and snakes and serpents hissed about him. Terribly frightened, he tried to save himself by climbing trees. He had not a wink of sleep throughout the night. Second day came, and he was again pestered by the soldiers. He was pursued by them. For two days and two nights he was harassed and harried in this manner. He was so tired and miserable that he could not utter a word. Taking him to be insane, children pelted him with stones, and he had bruises all over his body.

Thereafter, he entered another state. He noticed a caravan going and requested them to give him something to eat, for he was hungry. He said that he was a king but he had lost his kingdom. They gave him a cowrie shell each and he got 19 cowries. He lamented: "I was the

master of treasures but my fate has made me a beggar. I am saying that I was a king and that I lost my kingdom. Nobody takes pity on me. I am dying of hunger." At last, a person directed him to a free kitchen that was being run there. When he approached the kitchen, he found that lentil was being served to the hungry. He stood in a queue. When his turn came, they asked him to bring some utensil for he could not hold lentil in his hands. He went for the utensil, and bought an earthen bowl with the 19 cowries he had got from the caravan travellers. When he came back with the earthen bowl for the lentil, he found that the food was finished. He wept bitterly over his fate. The managers pushed him out telling him that there was no more lentil. He submitted that he had in fact come on his turn earlier and they had told him to bring a utensil. One man took pity on him and put some scrappings of cooking pots in his bowl and told him to get some ghee from another person sitting there. He was so nervous that the ghee fell on the floor. This made the man angry and he refused to give any more ghee. Repeated pleadings melted him and he gave him a spoonful of ghee. He was told not to sit there for the kitchen was being closed. He should sit at some distance and take his food.

He left the kitchen and when he sat in the open ground to eat lentil, he came within the attack of two bulls fighting against each other. Before he could put a morsel in his mouth he was thrown at a distance. The fall roused him from his sleep. But he could not forget the bad dream; it was clearly visible before his eyes. He could not decide what he had gone through was true or false. He quietly retired to his bed chamber. In the evening, he rode his horse and started looking for the place which he had witnessed in his dream. He was surprised to see that it was exactly the place from where he had been turned out in disgrace. Perhaps he had once again seen the events of his previous birth; everything was the same. He could not comprehend what had happened to him. Which state was

real? The one he had seen in his dream or the present one when he felt he was awake? He summoned scholars from all over India and asked them to tell him which one of the two states was true.

Eight years passed but none could answer his question. He did not let them go. He said that he would let them go only when they answered his question. He would, in the meantime, serve them well and look after their wives and children.

At a place, a hunchback, eight-year old boy was going to receive his education in scriptures, while other children were teasing him. A child advised his companions not to say anything to the hunchback for his maternal grandfather was a very short-tempered man. The poor boy did not have a father. It was for the first time he heard that he had no father. He approached his mother and asked :

"Mother, where is my father? This man is not my father."

"No son, he is my father."

"It has been very wrong that I have been calling your father mine own. Mother, you have been unjust. Tell me where my father is."

"Your father went to Raja Janak's capital Mithilapuri to answer a question eight years ago and since then he has been there."

"What is that question which he has not been able to answer so far?"

"Son, it is not your father alone, but scholars and sages from all over India are also there and none has been able to answer the king's question. The king says that he will not let any one leave till his question is answered."

"Mother, tell me what the question is."

"It is said that his question is - which one is true - this or that? No one answers this question."

"This is no question, I will give the answer."

The mother sent him to King Janak's court. He was being taken in a palanquin. It was hot summer month. In a lane he got down from the palanquin and sat on the way. From the other end came King Janak's palanquin. His pilot shouted from a distance: "Clear the path, clear the path." When he came closer, he saw the boy sitting in the middle of the road. He said, "Who are you?" The boy laughed at the question and said: "I think you are blind even with your eyes. Can't you see who I am? I have kept nothing hidden. I have a sacrificial mark on the forehead and I am wearing the holy thread too. From my attire you can very well know who I am. Not only are you blind, but your king too appears to be blind." On hearing this, he went back to his master and said:

"Sir, a child is sitting on the road. When I asked him to clear the way, he gave a very strange reply."

"What reply did he give?"

"Sir, I happened to ask him who he was. He replied if I did not have eyes, and that I was blind inspite of my eyes, and if I did not know who he was. Then I told him to clear the way for the king's palanquin to pass." He replied: "Is there no justice in your kingdom because path is cleared by one who is young and healthy? I am a poor child with a hunchback and many curves in my body. The king cannot ask for a passage from me."

"What he has said is correct. Go, bring him here." The king's servant went to the boy and said:

"The king wants to see you. Come with me."

"Now I have learnt that your king has no sense. He does not know how to deal with 'brahmacharyas' (celibates, or students of *brahm vidya* knowledge of

Ultimate Spiritual Reality). He is not sitting on his throne. He is having an outing or a walk. Why should I go to him when I have no personal interest. If he has some interest, he should come to me." The servant conveyed the child's reply to the king, who admitted his lapse and said that the child must be remarkable. The king came to him and begged forgiveness:

"Sir, come with me to my palace and tell me the purpose of your visit."

"O king, you have been holding scholars and sages for the last eight years; I have come to answer your question."

"Sir, today stay at my palace. Tomorrow a meeting will be held and there you may give the answer to my question."

So next day the meeting was held. When this child was ascending the steps from the main gate, all present laughed. The king too felt like laughing but he controlled himself for fear of inviting a curse from the child. When the child saw them all, he also started laughing in a superficial manner, as if teasing them. All complained against him to the king who asked him why he laughed at them.

The child replied: "King! I laughed because all those who are present at your meeting are fools. Not one of them has any grain of wisdom. Ask them why they had laughed. I know they laughed at the 8 twists in my hunchback body. But they do not know that there is no twist in my soul. If there are bends in a sugarcane, there are none in its juice. So these persons cannot see beyond the body, and that is why I laughed at them. They cannot see the soul hidden in the body." All became silent. Then he asked the king to put his question. So king Janak stood before them with folded hands and said: "Holy men! My question is - this is true or that is true?"

"What kind of question is this? Both are false; this is untrue, and that too is untrue. Are you satisfied? Have you followed what I mean? Let me tell you everything. The king had a terrible dream. It was a dream in which he was badly humiliated. He did not narrate the dream for fear of inviting ridicule and laughter of the hearers, and so put an ambiguous question to you. He is taking that dream to be true, and so has posed the question: which is true - the dream or the wakeful state? Infact, both are false whether the dream as well as the wakeful state. The true state is above falsehood.

'That truth is beyond what we see with our physical eyes.

All that comes to view is perishable.'

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ॥

P. 1083

It is unreal, illusory; it has no existence.

'This world is a dream, or is a mere reflection of your thoughts.

Thou art the magician who has woven this illusion.

Give not thy heart away to this illusion.

False are joy and sorrow, false are giving and taking.

False are pride and grief, false are life and death.

A conjurer's trick or a dream is this world.'

ਸੁਪਨਾ ਜੇ ਸਭ ਜਗਤ ਹੈ, ਯਾ ਤੇਰਾ ਹੈ ਖਿਆਲ।

ਜਾਦੂਗਰ ਖੁਦ ਹੋਇ ਤੂੰ, ਰਚਿਆ ਇੰਦ੍ਰਜਾਲ।

ਰਚਿਆ ਇੰਦ੍ਰਜਾਲ, ਨਹੀਂ ਦਿਲ ਇਸ ਮੇਂ ਦੇਣਾ।

ਝੂਠ ਦੁੱਖ ਅਰ ਸੁਖ, ਝੂਠ ਦੇਣਾ ਤੇ ਲੈਣਾ।

ਝੂਠ ਹਰਖ ਅਰ ਸ਼ੋਕ, ਝੂਠ ਜੀਵਣ ਅਰ ਮਰਨਾ।

ਜਾਦੂ ਕਾ ਹੈ ਖੇਲੁ ਜਗਤ ਯਾ ਜਾਨੇ ਸੁਪਨਾ।

'As an actor stages a play and appears in many characters and guises, similarly the Lord when He abandons his guise and ends His play, then the One alone remains, the One alone.'

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ॥

ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ॥

P. 736

The magician played the trick but when he stopped the

play, what happened? The Magician stood alone; He had nothing with Him. So the child said, "Thus this world is like a dream. O king, you must be remembering that 8-10 years ago you had asked holymen what mammon could do. Being devoted to the service of the saints, you have had only a little glimpse of what mammon can do and you have been troubled for 8 years."

Thus according to Guru Sahib: "What is this world like?"

'The worldly life is such that it is like a dream.....'

ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ.....॥ P. 482

'As is the night's dream, so is this transient world. All that comes to view shall perish. Why attach thyself to it, O fool?'

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਹਿ ਗਵਾਰ॥ P. 808

So Guru Sahib said: "Budhu Shah, we have fallen in love with falsehood. So we cannot differentiate between what is false and what is true."

"Sir, then are we not souls?"

"We are souls all right, but we are not false 'I's'. With false 'I' joins hands 'mine'. 'Mine' and 'I' have trapped man. He has alienated himself from God. Partaking of lusts and pleasures, he has become used to them. For millions of ages he has been used to 'I-ness'. Even if he becomes an animal, 'I-ness' does not leave him.

'For several births thou became a worm and a moth. In several births thou wert an elephant, a fish and a deer.

In several births thou became a bird and a snake.

In several births thou wert yoked as a horse and an ox.'

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੇਵਰ ਖ੍ਰਿਖ ਜੋਇਓ॥ P. 176

Man's 'I-ness' carries him around. So long as his 'I-

ness' does not leave him, he cannot realize the truth, or appreciate the reality.

'False is sweetness and false is honey. In falsehood the boat-loads are drowned.'

ਕੁੜ ਮਿਠਾ ਕੁੜ ਮਾਖਿਉ ਕੁੜ ਡੋਬੇ ਪੁਰ॥

P. 468

Boat-loads of men and women have been drowned and lost by falling in love with untruth." So Guru Sahib explained: "Budhu Shah, this being is charmed by untruth. Many saints have been born to awaken him from slumber but in vain. Many holy books have been written - Vedas, Shastras, Quran, Gospel, Jamboor, Bible - to rouse him from sleep but he does not wake up." Such is Guru Sahib's edict:

Refrain : Thou did not wake up O oblivious one, even though for ages you have been asleep. 2, 2.

My dear, for ages you have been asleep. 2, 2.

Thou did not wake up O oblivious one, even though for ages you have been asleep. 2.

ਧਾਰਨਾ - ਤੈਨੂੰ ਜਾਗ ਨ ਗਾਫਲਾ ਆਈ, ਸੁੱਤਿਆਂ ਨੂੰ ਜੁਗ ਬੀਤ ਗਏ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਸੁੱਤਿਆਂ ਨੂੰ ਜੁਗ ਬੀਤ ਗਏ - 2, 2.

ਤੈਨੂੰ ਜਾਗ ਨ ਗਾਫਲਾ ਆਈ, ਸੁੱਤਿਆਂ ਨੂੰ ਜੁਗ ਬੀਤ ਗਏ - 2.

'Maya' (mammon) has three aspects - rajo, tamo, sato (passion, evil, virtue). The entire world plays within them ; in the fourth state holy men remain for ever wakeful.

'The world is asleep in three modes and doubts, and in slumber its night (life) passes away.'

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥

P. 920

For ages the world has been asleep but he has not risen from deep slumber. The night's dream is short, of a few minutes or 'gharis' (a unit of time equal to 22.5 minutes) but this dream is very long; though it will also come to an end; from one dream to another and then still to another. Guru sahib says:

'Awake, O man, be awake; why art thou sleeping

heedlessly.'

ਜਾਗਿ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗਿ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ॥ P. 726

'O brother, the three worlds are engrossed in the three qualities. The Supreme Guru imparts this understanding.'

ਤਿਹੀ ਗੁਣੀ ਤ੍ਰਿਭਵਣੁ ਵਿਆਪਿਆ ਭਾਈ ਗੁਰਮੁਖਿ ਬੁਝ ਬੁਝਾਇ॥ P. 603

Rare is the person who remains awake in this house.

His commodity he receives in entirety.

All the maid companions (senses) are intoxicated with their own relishes.

They know not how to guard their own home.

The five evil passions are the plunderers and highway robbers.

The cheats fall upon the unguarded town.'

ਇਸੁ ਗ੍ਰਹਿ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ॥

ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ॥

ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ॥ ਗ੍ਰਿਹ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ॥

ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥ ਸੁਨੇ ਨਗਰਿ ਪਰੇ ਠਗਾਰੇ॥ P. 182

They are constantly plundering at the wealth of God's Name, and man does not wake up. So Budhu Shah, give up falsehood; you will then realize the truth."

"Sir! But what is the path to give up falsehood?"

"Realization of truth; what else?"

"How to realize the truth?"

"Give up falsehood; truth will come to be realized automatically."

"Sir! It is difficult to give up falsehood; I have read many scriptures but in vain."

"We cannot give up falsehood by reading books and scriptures, my dear! The well-read in fact get more tainted. This dirt does not wash off through reading.

'Not through studying, but through understanding is the Lord's secret found.'

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ॥

P. 148

Truth has to be understood; it has to be realized :

'Man may read and study cart-loads of books and he may read and study entire multitudes of books.

He may read and study books and put them in boats.

He may read and study books and fill pits with them.

He may read year upon year and may study for all the months that there are.

He may continue reading for his entire life and may study with every breath of his.

Nanak, only one thing, God's Name is of account and all else is but to prate and prattle in pride.'

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥

ਨਾਨਕ ਲੇਖੇ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥

P. 467

Impurity of mind does not go through reading and studying books.

Refrain : Mind's impurity is not washed off through reading books, mayest thou ask the learned, 2, 2.

My dear, mayest thou ask the learned. 2, 2.

*Mind's impurity is not washed off through reading books*2.

ਧਾਰਨਾ - ਬਹੁਤਾ ਪੜ੍ਹਿਆਂ ਤੋਂ ਮੇਲ ਨਹੀਂ ਜਾਣੀ, ਪੁੱਛ ਲੈ ਗਿਆਨੀਆਂ ਤੋਂ - 2,2.

ਪਿਆਰੇ ਜੀ, ਪੁੱਛ ਲੈ ਗਿਆਨੀਆਂ ਤੋਂ -2, 2.

ਬਹੁਤਾ ਪੜ੍ਹਿਆਂ ਤੋਂ ਮੇਲ ਨਹੀਂ ਜਾਣੀ,..... -2

Budhu Shah, learning shall not be of any avail, however much you may read and study - *'You may read and study cartloads of books, and you may read and study entire multitudes of books. You may read and study books and put them in boats. You may read and study books and put them in boats. You may read and study books and fill pits with them.'* **ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਐ ਸਾਥ॥**
ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥

'Having been smeared with the filth of pride, the world suffers pain.

This filth of pride attaches because of profane love.'

ਜਗਿ ਹਉਮੈ ਮੇਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੈ ਭਾਇ॥

P. 39

Until one is rid of this impious love, filth of pride does not leave.

'By no means this dirt of ego is washed off, even though one may have ablutions at hundreds of places of pilgrimage.

By performing rituals in various ways, rather, two-fold filth attaches to man. The filth is not removed by acquiring knowledge. Go, and consult the divines.'

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ॥

ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਏ ਦੂਣੀ ਮਲੁ ਲਾਗੀ ਆਇ॥

ਪੜਿਐ ਮੇਲੁ ਨ ਉਤਰੈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ॥

P. 39

You may bathe at hundreds of places of pilgrimage, the filth of ego shall not leave you - *'By performing rituals in various ways, rather, two-fold filth shall attach unto thee.'* (ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਏ ਦੂਣੀ ਮਲੁ ਲਾਗੀ ਆਇ) The more such deeds you perform, the more, does the filth of pride increase - *'You may ask the divines, by acquiring knowledge, the filth of pride is not removed* (ਪੜਿਐ ਮੇਲੁ ਨ ਉਤਰੈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ॥).

Filth of pride is not washed off by reading and studying, rather by reading you have increased the filth attached to you."

"Sir! I have read a lot of scriptures, but untruth does not leave me."

"Filth of pride does not go in this manner. Rather, it creates more doubts. Most of the books are full of superfluities. Having been written by different people they express diverse ideas. Their effect on the readers' minds is quite natural. If you want to read something then read Sri Guru Granth Sahib; there isn't need to read anything more. The more man reads, the more he is confused. Therefore, freedom from untruth and filth of pride cannot be achieved by reading books. So long as the light of

knowledge given by the Guru does not abide in one's heart and mind, darkness of ego is not dispelled -

'By Guru's grace the filth of pride is destroyed and the Master abides within man's mind.'

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ ਸਮਾਇ॥ P. 39

If Guru is gracious, ego is finished and the self merges with truth -

'As the lighting of lamp in darkness, so the Guru-given Divine knowledge dispels spiritual darkness.'

ਜਿਉ ਅੰਧੇਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰ ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ॥ P. 39

Man is an idiotic fool for he says,

'I have done this and I will do that.'

'I have forgotten the real doer, I am in love with duality.'

ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ॥

ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ P. 39

Once there was very learned Pandit (scholar). He was called a khat-shastri (one learned in six schools of Hindu philosophy). When he returned after having achieved proficiency in the six schools of Hindu philosophy, a doubt entered his mind which troubled him a lot. He delivered discourses, explicated the scriptures, but all this he did on the strength of his memory; he had no realization or understanding. One day, he thought of consulting a holy man. He approached a saint and narrated his dilemma: "Sir, I have read six scriptures - Vedant, Patanjali, Nyaya, Sankhya, Vaisheshika and Mimamsa - but I have not reached the goal or touched any shore. I have not reached any shore because all scriptures tell us that God is formless. He has neither any complexion, nor figure, nor dress, nor any sign. He can't be seen with the eyes, heard with the ears, touched with the hands, savoured with the tongue, or smelt with the nose. In that case, he has no physical existence. What cannot be comprehended with the five physical senses is called inaccessible and

indiscernible. He cannot be known. The faculties that God has given to the human body are not potent enough to see Him. Then I reached the conclusion that the idea of God is only to beguile children; in fact there is no God. If there is one then show Him to me."

The holy man felt that this man could not be satisfied with mere words. He was very adroit and knew many aphorisms and so he would not leave him easily. Holy men do not temperamentally like to get involved in arguments. They talk to one who comes as a seeker after truth. But they do not talk to one who comes to argue or one who talks irrelevant or beats about the bush. So he kept silent. But when he persisted with his questions, the holy man said, "Look, my dear! I am an illiterate person. There is a difference between those who are scholarly and those who have experienced and realized in the world of spirituality."

Once in our village (Dhamot, Distt. Ludhiana) Sant Maharaja Baba Attar Singh Ji of Mastuana was staying at our well. Devotees came to see him there. He held his religious congregations in the village. There, in our village, also lived a holy man well-versed in the Vedas. He remarked that he had seen Sant Maharaj and that he knew nothing, that he had no knowledge of Brahma - the Creator, and that he seldom delivered lectures.

The saints utter words of spirituality only when it is opportune and befitting. Where there are not persons who can understand, they remain quiet. They guide their speech according to the occasion - frightening, interesting or factual and real. They utter words according to the seeker who comes to them, because the time-tested principle is -

'Attaining to the Lord's treasure, O Kabir, open thou not its knot.

There is no city to sell it, no assayer, no customer and no price for it.'

**ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਠਿ ਨ ਖੋਲ ॥
ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੋਲੁ ॥**

P. 1365

If there is no customer, it is foolish to display diamonds and gems because there are few connoisseurs. Therefore, they will go waste and unappreciated -

*'Kabir, I saw a strange thing,
A jewel was being sold at a shop.
In the absence of a customer,
it was going in exchange for a cowrie shell.'*

**ਕਬੀਰਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਓ ਹੀਰਾ ਹਾਟ ਬਿਕਾਇ॥
ਬਨਜਨਹਾਰੇ ਬਾਹਰਾ ਕਉਡੀ ਬਦਲੈ ਜਾਇ॥**

P. 1372

Saints know everything but they speak according to the occasion. So he (the Vedanti) came to Sant Maharaj and said -

“Sir! I want to converse with you on the subject of Brahma (The Creator).”

“I do not know anything; I am an illiterate person. Earlier I served in the army, and now I have learnt these ‘Shabads’ (hymns) of Gurbani (Sikh Scripture). I do not know anything else, my dear. I recite and read only Gurbani (Sikh Scripture). You may try to understand from it whatever little you can.”

“Sir, you are a saint, you should not utter such terrible words. You should talk of reality - of the Brahma. How can darkness be dispelled?”

The saint made no reply. This made the Vedanti remark: “He does not know anything. That is why he does not make any utterance.”

But the Saint remained calm and quiet and still did not make any reply. So he left in disgust. When he was leaving from the side of the well, a man from the village named Hardit Singh met him, who asked him:

“Old man, where from are you coming?”

“From your saint. He knows nothing.”

“What is the matter?”

"I had gone to him to exchange views on Brahma - the Creator."

"What is Brahma. I have heard only from you that Brahma is perfect and manifests everywhere. Does Brahma abide in you?"

"Yes."

"Is it in your head?"

"Not to speak of the head, Brahma is present everywhere in the body from head to foot."

"Does it abide in my shoes too?"

"Look, I have told you that there is nothing where Brahma does not exist."

At this, he removed his shoe and started beating the Vedanti on his head. He protested loudly and asked him why he was beating him. Hardit Singh replied, "I am trying to unite Brahma with Brahma. They had been separated for long; on one hand in the foot, and on the other, in head." When Sant Maharaj heard the uproar, he sent people to see what had happened. Hardit Singh told everything to Sant Maharaj (saint). At this the saint remarked: "Brothers, the Vedanti was scholarly, but he had not realized anything." So one who has realized, he sees nothing but God everywhere, and so with whom to converse about God or Brahma? When God manifests everywhere; when God is all and all are God, then with whom to hold conversation or discussion, or deliver discourses? Utterances come from the lips of the saints according to the dictates of Fate.

The saint saw that he was a learned or scholarly person; and it was better to avoid him. So he said, "My dear! I am an illiterate person. I do not know anything. I only serve the devotees. I cook food and render other service. I am just biding time. You should better go to some other saint." So he sent him to another saint. He went to

him and gave him the reference of the first saint. He said that he wanted to remove some doubts, because a person in doubt is always unhappy.

Three types of persons are unhappy in the world. First are those who are plagued with doubt, because this world was created out of doubt. Secondly, one who has no knowledge is unhappy - that is, an ignorant person. Thirdly, an infant is unhappy, because he is unconscious and helpless about passing stools and urinating; he cannot speak and depends on others.

The saint said to him, "What is your doubt?" He replied: "Sir, I have read the six scriptures, and from them I have guessed that what is without form, complexion, figure and dress is not a thing at all which can neither be smelt, nor touched with hands." The saint became silent. He repeated his question five-seven times and said: "Why don't you reply to my question?" The saint still remained quiet. At this he said: "I have to deal with utter fools. First, I met one, and he has sent me to another idiot." Even then the saint made no reply. He said: "Sant Ji! I have come for an answer to my question. Either say 'yes' or 'no'." A broken brick was lying near the saint. He picked it up and hurled it at the (learned) man. As the brickbat hit him, he became infuriated and gave a few blows to the saint, who asked -

"Why are you beating me? I have only replied to your question."

"Is this the answer to my question? Have you answered my question by hitting me with a brickbat?"

"My dear! I have explained through a gesture. When you understand you will feel repentant, and then you will beg forgiveness. What happened when a broken brick hit you?"

"I felt pained."

“What is the shape of pain? What is its complexion? How long or broad is it? How heavy or high or short is it? Can you tell me anything?”

“No; it is not possible for me tell these.”

“But the pain was there. It did exist. You were saying that what does not have form, outline, colour, caste or dress does not exist. What is this pain? Who knows pain? One who experiences it. Similarly is God experienced and realized. It is not something to be seen with eyes. The eyes that see the Lord are different from physical eyes -

'Nanak, different are those eyes, with which my spouse is beheld.'

ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ॥

P. 577

My dear, my Lord God is seen with the eyes of experience. The eyes with which you try to see God are natural, physical eyes which can only see nature. They are made of matter and they can see only matter and that too not fully. At night they need the aid of a torch. These are imperfect tools. Then you may very well opine that night does not exist because you cannot see anything.”

Therefore, revered holy congregation, impurities of doubts do not wash off in the case of learned persons.

Budhu Shah then said: “Sir! What is the cure for falsehood?”

“Attainment or realization of truth.”

“Then how should truth be attained?”

“By giving up untruth.”

“Sir, I have tried a lot but falsehood cannot be got rid of. I am quite learned. I have read many scriptures and the Vedas. I have practised many austerities too, and done many virtuous deeds. I have observed ‘rojas’ (fasts) and ‘chilas’ (40 days of solitary meditation and prayer).”

“Budhu Shah, these are chains you have bound

yourself with. These fasts, penances and prayers observed egoistically become shackles and so long as you do not understand 'ego', you cannot attain to truth. 'Ego' is falsehood." This question is posed in Guru Granth Sahib; recite it with love and devotion :

Refrain : How can we be true and how can the veil of untruth be rent, 2, 2.

How can the veil of untruth be rent, how can the veil of untruth be rent. 2, 2.

How can we be true..... -2.

ਧਾਰਨਾ - ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ, ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ - 2, 2.
ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ, ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ - 2, 2.
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ..... -2

'How can we be true and how can the veil of untruth be rent.'

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ॥

P. 1

"Sir, kindly let me know."

"Budhu Shah, we have already told you that you should eschew untruth. It is only when you shun falsehood that you will become truthful."

"Sir, I find it difficult to get rid of falsehood."

"One can get rid of it by attending the congregation of the true."

"True Sovereign! There cannot be a truer congregation than yours. I have come to your blessed company for this very purpose."

"You have done aright to come to me but you have come wearing the armour of falsehood. You have not come as one truly devout."

"Sir, how?"

"You have come with the feeling, 'I am a 'pir' (Muslim holy man); I am accompanied by my disciples. If I pay obeisance to the Guru, I shall be lowered in their

eyes, and they will say that though a Muslim I bowed to a Hindu.' So you have come dressed in falsehood. This falsehood was within your power to give up, Budhu Shah! All these actions are false and born out of ego."

"Sir, be kind to me. I have not so far been able to follow what you are saying. Please explain it a little more so that I may understand well what this world calls 'I' and is entrapped therein. God is said to live with one; He sees, hears and does everything.

'He sees, hears, and is ever with me, but I can only describe Him to be distant.'

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੁਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ॥

P. 612

Kindly explain this 'I' to me. Sir, be kind to me."

"Look, you have fallen into this illusion. As a result of this illusion, you cannot get rid of this 'I-ness'. This 'I-ness' or 'ego' has spread like dodder. If you throw just a straw of dodder on a berry, it feeds on its sap and covers the entire tree. The same is the case with the creeper of untruth - of 'ego', that derives strength from the true conscious and then covers all. Then man goes astray and his vision gets distorted. He wrongly thinks that he is a sinner, or he is virtuous, or he belongs to this faith or that, or he is rich or poor, or he is happy or unhappy. It is said that those who seek wisdom from the Guru (Preceptor) are of two kinds - first are those who imbibe the Guru's teachings and act according to his dictates; they do not follow their own mind or wisdom. Second are those who do listen to the Guru, but are not willing to surrender their own wisdom to the former's superior understanding. These latter ones are devoured by this captivating 'ego'.

Refrain : Apostates are eaten up, by egoism and egotism enchanting. 2, 2.

Egoism and egotism enchanting, dear, egoism and egotism enchanting. Apostates are eaten up2.

ਧਾਰਨਾ - ਮਨਮੁਖਾਂ ਨੂੰ ਗਈ ਖਾਏ, ਪਿਆਰੇ, ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ - 2, 2.

ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ, ਪਿਆਰੇ, ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ - 2, 2.
ਮਨਮੁਖਾਂ ਨੂੰ ਗਈ ਖਾਏ,..... -2.

This 'egoism' and 'egotism' (I and My), Guru Sahib says, are quite charming, and enchant the heart. If we are not given due respect, we get angry, because respect is charming. If someone does not talk to us well, we get angry. If we are not praised on the stage, then too we feel ill. Pir Sahib, this 'I' and 'my' are quite enchanting and lovable. Look, this thought entered your mind that if you bowed to me and touched my feet, you would be lowered in the eyes of your followers and they might say that you had bowed to a Hindu. How fascinating it is! It has not one form, but many.

'Egoism and egotism are enchanting and eat up the apostates.'

ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ॥ P. 513

Those who do not surrender to the will of the Guru (Preceptor), are eaten up completely -

'They who attach their mind to another's love, this mammon sticks and clings to them.

When it is burnt by Guru's word then alone does it depart from within.'

ਜੋ ਮੋਹਿ ਦੂਜੈ ਚਿਤੁ ਲਾਇਦੇ ਤਿਨਾ ਵਿਆਪਿ ਰਹੀ ਲਪਟਾਇ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਏਹ ਵਿਚਹੁ ਜਾਇ॥ P. 513

So long as the Guru's word does not throw the light of knowledge within the mind -

'Without the Lord's Name there is all darkness within.

One receives not the real thing and ends not the round.

In the True Guru's hand is the key. None else can open the door. By perfect good luck the Guru is met.'

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ॥ ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ॥

ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ॥

So long as the Guru does not give the 'word' and the 'word' does not light the flame of knowledge within, this 'egoism' continues to eat one up, Budhu Shah. It leaves a person when -

'The Guru has given me the collyrium of divine knowledge, by which the darkness of ignorance is dispelled.

By God's grace, I have met the saint (Guru) and my mind, O Nanak, is enlightened.

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੋਰ ਬਿਨਾਸੁ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ॥

The rest what you say that you observed *chilas* (40 days of solitary meditation and prayer) are of no avail, because this ego does not leave a person with these observances and austerities. The world is greatly impressed when they learn that a particular 'sant' (holy man) spent six months in an underground room. Thus the holy man will gain name and fame; he may attain some powers; he may get the power of foreseeing; he may gain persuasive power and may be able to cure diseases. But he has certainly bound himself in the chains of 'ego'. The aim is to attain the Lord. But he fails to reach where he ought to. So all these actions of man -

'As many deeds as I did in ego and pride

ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ.....॥

Only strengthen his 'ego' making him claim: 'I did this and that; I did so much meditation on God's Name; I recited and read so many 'banis' (compositions), whether it is the pride in virtuous action or in evil action, it is 'ego' all right. One is a chain of gold, the other of steel. Nevertheless, the two are undoubtedly shackles that bind man. Therefore, all these actions go waste." Guru Sahib says thus:

Refrain : As many deeds as I did in ego and pride, so many have gone in vain. 2, 2.

*So many have gone in vain, so many have gone in vain. 2, 2.
As many deeds as I did in ego and pride*

ਧਾਰਨਾ - ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ, ਤੇ ਤੇ ਭਏ ਅਜਾਏ ਜੀ - 2, 2.
ਤੇ ਤੇ ਭਏ ਅਜਾਏ ਜੀ, ਤੇ ਤੇ ਭਏ ਅਜਾਏ ਜੀ - 2, 2.
ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ,..... -2.

'As many deeds as I did in ego and pride, so many have gone in vain.'

ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ ਤੇ ਤੇ ਭਏ ਅਜਾਏ॥ P. 999

"Budhu Shah, you have observed 'chilas' (40 day period of solitary meditation and prayer); you have performed charitable deeds; you have run free kitchens; you have read a lot. But they have all been in vain; they have failed to achieve the desired results; they have gone waste. So far as the study of scriptures is concerned, it has not rid you of 'ego'; rather another sense of pride has come into you that you are well-versed in the Vedas; you can explicate the entire Sri Guru Granth Sahib; you have studied Sanskrit. All these things only add to impurities within you, rather than purify you.

*'He, who works in egoism knows not the way.
He acts like the elephant who after bath throws dust on his head.'*

**ਹਉਮੈ ਕਰਮ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਣੈ॥
ਜਿਉ ਕੁੰਚਰੁ ਨਾਇ ਖਾਕੁ ਸਿਰਿ ਛਾਣੈ॥** P. 367

In egoism man does not know the way; he does not know what deeds are -

'While performing good acts, man should not look for reward.'

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ॥ P. 274

After having done everything, he should say that he has done nothing. There are some who say this superficially, but there are others also who say this from the core of their heart. Holy congregation, there is a golden path in between the two. It is that man should always remain in prayer: 'True Sovereign, you have been very kind to bestow

upon me the service of the free kitchen; you are extremely kind that to an ordinary man like me you have given the service of 'Kirtan' (singing of Gurbani); my Lord, you have been very benevolent to me to entrust all this service.' If man says this in earnest, it is right and proper. But if he says this as a formality, he is cheating himself. If this feeling of utter humility and surrender to God's will is really born within the heart, then he has learnt the way; otherwise, this false 'ego' further adds to the impurity within him. *'He, who works in egoism knows not the way. He acts like the elephant who after bath throws dust on his head.'* (ਹਉਮੈ ਕਰਮ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਣੈ ॥ ਜਿਉਂ ਕੁੰਚਰ ਨਾਇ ਖਾਕੁ ਸਿਰਿ ਛਾਣੈ ॥) He takes bath all right but then puts dust on his head - *'By performing rituals in various ways, rather, two-fold filth attaches to man.'* (ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਣੇ ਦੂਣੀ ਮਲੁ ਲਾਗੀ ਆਇ) By his egoistic deeds he earns two-fold filth for himself -

'I am a great poet and of high family. I am a scholar and I am a yogi and an ascetic.'

ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥

P. 974

He claims that he is a great scholar, a yogi performing miraculous yogic feats; but they have not realized his worth. He says that he is an ascetic, a poet; that he belongs to a high family, and that he is connected with a great sect. He boasts that he is very knowledgeable and talented, that he is a brave warrior and a giver :

'I am a great poet and of high family. I am a scholar and I am a yogi and an ascetic.'

I am a virtuous divine, a warrior and a donor; such thinking perishes not ever.'

ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥

ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥

P. 974

This egoistic feeling does not leave us. We have to be constantly vigilant. Sri Guru Granth Sahib gives us the warning because it is going to see us through, but that will be possible when we ponder over Gurbani. It is a big

problem and many have racked their brains over it.

'Kabir, the pure rain-drop of heaven mixes with the dust. Millions of wise men have striven and failed. It can be separated not.'

ਕਬੀਰ ਨਿਰਮਲ ਬੂੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ॥

ਅਨਿਕ ਸਿਆਨੇ ਪਚਿ ਗਏ ਨਾ ਨਿਰਵਾਰੀ ਜਾਇ॥

P. 1375

It is very difficult to sift truth from falsehood. So all these are shackles that bind man -

'The religious ceremonies are all entanglements and the bad and the good are bound up with them.

The toils for the sake of children and wife, done through egoism and worldly attachment, are but fetters. Where-so-ever I see, there I behold the noose of worldly attachment.'

ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪ ਪੁੰਨ ਸਨਬੰਧੁ॥

ਮਮਤਾ ਮੋਹੁ ਸੁ ਬੰਧਨਾ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਸੁ ਧੰਧੁ॥

ਜਹ ਦੇਖਾ ਤਹ ਜੇਵਰੀ ਮਾਇਆ ਕਾ ਸਨਬੰਧੁ॥

P. 551

Where-so-ever we see, we find shackles all around - 'the noose of worldly attachment.' In this manner, man gets entangled. This false 'ego' that gets ingrained in him does not leave him until he realises the true 'I'.

Once there was a sage who used to visit a city. There lived a cotton-carder, who did excellent carding. The sage used to tell the devotees who wanted to donate quilts to get them prepared by this carder. Everybody liked the quilts prepared by him. Gradually, his fame reached the king, who also started sending his quilts to him for carding. One day the carder was lying asleep. He had a dream that the king had sent 50 cart-loads of cotton for carding because he wanted to distribute quilts to holymen on the occasion of Kumbh (a Hindu fair that comes every twelfth year) festival and that he would not give him any money for the work. It was such a dream that his heart was about to fail out of fear. His mind was affected. When he woke up, he kept saying this again and again: 'I am not going to work free. How can I do so much work? I cannot card

so much cotton. How can I do it?' When somebody came to him for carding, he repeated the above answer. Everybody thought that he had gone mad. A year passed in this manner. Then the holy man came to the city on his yearly visit and said: "Where is that cotton-carder?"

"Sir, he has gone mad."

"What does he say?"

"He says how he can card 50 cart-loads of cotton."

The sage, with his yogic power, saw that this thought had got fixed in the cotton-carder's mind. He had a dream in which he had forgotten the reality and the dream had become fixed in his mind and that was why he was repeating that. He should be cured by some device. He was summoned, and the saint said to him -

"My dear, do you know what happened to the cotton that the king sent to you?"

"What happened, sir?"

"Actually I had sent that cotton and not the king. I thought that you would donate your services. When the cotton was being carted, it caught fire and all the cotton was destroyed. Men and animals saved themselves with great difficulty."

"Is it so, sir? Was all the cotton burnt?"

"Yes, all the cotton was burnt."

"Now?"

"Now I shall pay you for all the work you do. I shall not get any work done free."

At that very moment, he was cured of his mental fixation. So this 'I-ness' has become fixed in us, of which we find it difficult to get rid.

So Guru Sahib said to Budhu Shah, "This untruth is difficult to shed." He said, "True Sovereign! Kindly let me

have a full view of how to shun this false 'I' or 'ego', and how to have a glimpse of the true 'I'. Please be generous to me." Guru Sahib, "Look, if you have a glimpse of the true 'I', then false 'I' will automatically disappear, just as darkness is dispelled with the rising of the Sun. The remedy lies in attending the congregation of the true and the devout. But you have not come to the holy congregation with humility. You have come armed with falsehood that you are a 'pir' (Muslim holy man) and that you have disciples."

"Well then, sir, kindly show me the right path."

"First understand the bonds of 'ego'. So long as you do not understand them, you cannot find the true path.

Refrain : If ego is stilled, then is God's gate seen - 2, 4.

ਧਾਰਨਾ - ਹਉਮੈ ਬੁਝੇ, ਤਾਂ ਦਰ ਸੁਝੇ - 2, 4.

If ego is stilled, then is God's gate seen. Without divine knowledge man prattles, prattles and wrangles.

Nanak, by God's order destiny is recorded.

As men see themselves, so God does see them.'

ਹਉਮੈ ਬੁਝੇ ਤਾ ਦਰ ਸੁਝੇ ॥ ਗਿਆਨ ਵਿਹੁਣਾ ਕਥਿ ਕਥਿ ਲੁਝੇ ॥

ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥ ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥

P. 466

'If you see in 'ego', you will see something different, but if you see after shedding your 'ego', then -

'O my mind, he who has dispelled his doubt, and realized the Lord to be amongst all, in his thought none is gone astray.'

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥

P. 610

because when seen after shedding 'ego' then -

'By himself, none is foolish or wise.

In every sphere Thy will prevails.'

ਨਾ ਕੋ ਮੁਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ॥ ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਹਾ ਭਾਣਾ ॥

P. 98

But one who has 'ego' says that there are both foolish and wise persons. This is the difference between one with 'ego'

and the one without it." Guru Sahib said, "Budhu Shah, this is the thing that does not let you have a glimpse of God, who lives with you and is your own being, that is the true soul but which has been cloaked in falsehood.

Refrain : The wall of pride and ego intervenes between me and Him. He is heard to be close by in the country. 2, 2.

ਧਾਰਨਾ - ਹਉਂ ਹਉਂ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ, ਸੁਨਤ ਦੇਸ ਨਿਕਟਾਇਓ ਜੀ - 2, 2.

God's country is very close by. Don't say that He lives in the seventh heaven, in a far off place, where he does not hear our voice. Look, what Gurbani has to say on this subject! Kabir Sahib says ironically :

'Kabir, I was going on a pilgrimage to Mecca and God met me on the way.'

ਕਬੀਰ ਹਜ ਕਾਬੇ ਹਉ ਜਾਇ ਬਾ ਆਗੈ ਮਿਲਿਆ ਖੁਦਾਇ॥ P. 1375

I set out on a pilgrimage to Mecca and God met me on the way. When God met me, he did not love me or console me, while earlier He used to talk to me lovingly. But now -

'He (God) started quarrelling with me, saying, who did tell thee that I am at that place alone.'

ਸਾਈ ਮੁਝ ਸਿਉ ਲਰਿ ਪਰਿਆ ਤੁਝੈ ਕਿਨਿ ਫੁਰਮਾਈ ਗਾਇ॥ P. 1375

God quarrelled with me and said: 'Who told you that I am living at that particular place alone or that I live at a remote place? You know very well that I live within you; I abide where you do. Why are you going there in search of Me?

'The bride and the Groom dwell together

ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ.....॥ P. 1263

We two live together. Why do you go elsewhere looking for Me?

'Why goest thou O man, to search God in the forest? God, though ever detached, dwells everywhere and abides even with thee. As fragrance abides in the flower and as reflection in the mirror, so does God dwell within thee

and search thou Him within thy heart, O brother.'

ਕਾਰੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥

P. 684

Just as the reflection is in the mirror, and fragrance is in the flower, 'so does God dwell within you.' One should believe at least this much. But man cannot believe that God is within him. If he comes to believe this, then he will never do a wrong or sinful deed because within him abides the Master of millions of universes. He does not believe that God sees with him, hears with him and lives with him. Then God is not terrible either. God is all love, - 'Love is God and God is love.' But man forgets Him who is an embodiment of love :

'Merciful, merciful is the Lord.

Merciful is my Master.

He blesses all beings with His bounties.'

ਮਿਹਰਵਾਨੁ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨੁ॥ ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨੁ॥

ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ॥

P. 724

One who gives bounties to all, and brings up both the sinners and the virtuous should be loved by you. He lives within you :

'So does God dwell within thee and search thou Him within thy heart, O brother.

Within and without, know that there is but one Lord.

This is the understanding that the Guru (Preceptor) has imparted unto me.'

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਝਾਈ॥

P. 684

But then the same question arises :

'Without knowing one's self, O slave Nanak, the moss (Filth) of doubt is removed not.'

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ॥

P. 684

However, the 'ego' that gets etched on the mind is not obliterated :

'The wall of pride and ego intervenes between me and Him.

He is heard to be close by in the country.

Between me and the Lord is the fine curtain like the wings of a butterfly, but seeing Him not, I deem Him distant.'

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ॥

ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਾਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਗਾਇਓ॥

P. 624

The curtain between man and God is as thin as the thinnest plastic sheet.

So Guru Sahib said : "Budhu Shah, all the malady in the world that prevents man from attaining union with God is of 'ego'.

Refrain : Grievous is the malady of 'ego' that has alienated the world from God. 2, 2

My dear, grievous is the malady of ego, 2, 2.

That has alienated the world from God2

ਧਾਰਨਾ - ਸਾਰੇ ਜੱਗ ਨੂੰ ਹਰੀ ਦੇ ਨਾਲੋਂ ਤੋੜਿਆ, ਹਉਮੈ ਵਾਲਾ ਰੋਗ ਹੈ ਬੁਰਾ -2, 2.

ਪਿਆਰਿਓ, ਹਉਮੈ ਵਾਲਾ ਰੋਗ ਹੈ ਬੁਰਾ - 2, 2.

ਸਾਰੇ ਜੱਗ ਨੂੰ ਹਰੀ ਦੇ ਨਾਲੋਂ ਤੋੜਿਆ,..... -2

'Ego is a chronic disease, but it has also its curing medicine.

If the Lord bestows His grace, then man acts according to the Guru's instruction (And this is the cure for 'ego'). Says Nanak, hear, O ye people, in this way the trouble departs.'

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥

P. 466

Budhu Shah, all the discussion we have had is that man is amused and satisfied with falsehood. He does not seek truth. So long as he does not seek truth, he cannot attain it. He must realize the Master's will. So long as he

does not realize God's will, he cannot get rid of 'ego'. Secondly, none in the world can by himself get rid of 'ego'. 'Ego' can be shed only with the Guru's grace.

'If the Lord bestows His grace, then man acts according to Guru's instruction (And this is the cure for ego). Says Nanak, hear, O ye people, in this way the trouble departs.'

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥

ਨਾਨਕੁ ਕਰੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥

P. 466

'Without good fortune, such a True Guru (Preceptor) cannot be obtained

ਬਿਨੁ ਭਾਗਾ ਐਸਾ ਸਤਿਗੁਰੁ ਨ ਪਾਈਐ.....॥

P. 490

Secondly, it is a question of good fortune :

'They alone who have such a writ of God on their forehead, since the very beginning, them the True Guru (Preceptor) meets.

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ

ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ॥

P. 450

It is only with good fortune that one happens to meet the True Guru (Preceptor).

'Without good fortune, such a True Guru (Preceptor) cannot be obtained, however much all may long for him. If the veil of falsehood is removed from within, then an everlasting peace is obtained.'

ਬਿਨੁ ਭਾਗਾ ਐਸਾ ਸਤਿਗੁਰੁ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥

ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥

P. 490

Such a True Guru is hard to find who breaks the wall of untruth. If such one is found, then -

'Nanak, what service can the servant perform for such a True Guru?'

ਨਾਨਕ ਐਸੇ ਸਤਿਗੁਰੁ ਕੀ ਕਿਆ ਓਹੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ.....॥

P. 490

Now, here the question of our sacrifice arises: If such a Guru is found, then what service should one render unto him? One should surrender oneself completely to him

because -

'Kabir, nothing is mine within me. Whatever there is, that is Thine, O Lord.'

ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ॥ P. 1375

'If man attends to the True Guru's will, then the True Guru himself shows him kindness.'

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਕਰੇ ਸਤਿਗੁਰੁ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇਇ॥ P. 490

Whatever is to the liking of the True Guru, one should accept cheerfully. When one submits to the Guru's will cheerfully, then -

'Recognize His order and then shalt thou meet the spouse.'

ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੇ ਮਿਲਣਾ॥ P. 92

'Whosoever understands the Lord's will, he comes to realize the quintessence.'

ਹੁਕਮੇ ਬੁਝੈ ਤਤੁ ਪਛਾਣੈ॥ P. 1289

When we understand the Lord's Will after realizing the quintessence, then -

'All this we come to realize by the Guru's grace.'

ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੁ ਤੇ ਜਾਣੈ॥ P. 1289

This is possible only through the Guru's grace.

Refrain : All are subject to His order and none is exempt from His order. 2, 2.

None is exempt from His order, none is exempt from His order. 2, 2.

All are subject to His order 2.

ਧਾਰਨਾ - ਹੁਕਮੇ ਅੰਦਰ ਸਭ ਕੋ, ਬਾਹਰ ਹੁਕਮ ਨ ਕੋਇ - 2, 2.

ਬਾਹਰ ਹੁਕਮ ਨ ਕੋਇ, ਬਾਹਰ ਹੁਕਮ ਨ ਕੋਇ - 2, 2.

ਹੁਕਮੇ ਅੰਦਰ ਸਭ ਕੋ,..... - 2

"Budhu Shah, where there is 'I', there God's order is not. It is when 'I' dies that one realizes God's order -

'How can we be true and how can the veil of untruth be rent.'

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥

P. 1

How should this wall of falsehood be demolished? The answer is given in just one line -

'By obeying, O Nanak, the pre-ordained order of the Lord of Will.'

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥

P. 1

So one should realize God's Order and His will -

'Recognize His Order and then shalt thou meet the Spouse.'

ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੇ ਮਿਲਣਾ॥

P. 92

'Whoever understands the Lord's will, he comes to realize the quintessence.

All this he comes to realize by the Guru's grace.'

ਹੁਕਮੇ ਬੁਝੈ ਤਤੁ ਪਛਾਣੈ॥ ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੂ ਤੇ ਜਾਣੈ॥

P. 1289

Thus, so long as man does not learn to recognize God's fiat, the 'ego' in him is not destroyed.

'O Nanak! If man were to understand Lord's fiat then no one would take pride.'

ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥

P. 1

Guru Sahib says: "Look! God, who is in authority and gives orders, is perfect. There is no place where God is not. We cannot say that He lives that far, or He is infinitely far off. Where God is, there His order too is complete and perfect. His fiat is all pervasive - in our body, mind, five sense organs, organs of action, intellect and temper. The Lord's will is written where we are: *'By obeying, O Nanak, the pre-ordained Order of the Lord of will'*, because there is no place where God's Order does not prevail. Whatever happens is according to God's will. Man has no power against His will. What is then within man's power? Guru's edict is :

'Man has no power to speak and no power to remain silent.'

*He has no strength to ask and no power to give.
 He has no strength to live and no strength to die.
 He has no strength to acquire empire and wealth which
 stir up a commotion in the mind.
 He has no power to gain understanding of Divine
 knowledge and Lord's meditation. He has no power to
 find the way to escape from the world.'*

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ॥

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ॥

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰਿ॥

P. 7

All the strength and power is in God. Everywhere it is His will that works. Man should realize His will. Wherever God keeps him is paradise. A cat carries its kitten in its mouth from one house to another, but wherever it carries the kitten, it is in the kitten's interest and for its good. Man should surrender to God's will as the kitten does to the cat's. He should free himself from all volition of his own. The freer he becomes of self-volition, the more he will be rid of untruth. When man becomes free from self-volition, and desires stop rising in his heart, he will get rid of falsehood, and truth will come to abide in him. So there is only one remedy; one should not regard 'sweet untruth' as sweet :

*'False is sweetness and false is honey. In falsehood the
 boat-loads are drowned.'*

ਕੁੜ ਮਿਠਾ ਕੁੜ ਮਾਖਿਉ ਕੁੜ ਡੋਥੇ ਪੁਰੁ॥

P. 468

It is as sweet as honey. The entire world is suffering on account of falsehood. My sons, my property, my bungalows, I am a big officer, I have progressed so much, I have done this and that - all these are false. After sometime, you will see that nothing abides here for ever, neither you nor I. Everyone perishes; nothing is left. It will survive if it were true. Why does it perish? Guru Sahib says that man (jeev) is trapped in it thinking it to be as sweet as honey.

*'False is sweetness and false is honey.
In falsehood the boat-loads are drowned.
Nanak makes a supplication, except Thee, O my Master,
everything is thoroughly false.'*

ਕੁੜ ਮਿਠਾ ਕੁੜ ਮਾਖਿਉ ਕੁੜ ਡੋਬੇ ਪੁਰ॥

P. 468

Second remedy is that one should consider God, the Transcendent one true, for He alone is true. He is ever present everywhere and forsakes not a person or a place. We cannot say that He does not exist.

*'The Transcendent Lord pervaded in the beginning,
pervades in the middle and would pervade in the end.'*

ਆਦਿ ਪੁਰਨ ਮਧਿ ਪੁਰਨ ਅੰਤਿ ਪੁਰਨ ਪਰਮੇਸੁਰਹ॥

P. 705

Before the world was created - 'True in the prime', when the world was created - 'True in the beginning of ages', and now in the present - 'True He is even now', and when the world ceases to be - 'True He, verily, shall be, O Nanak.' One should have faith in that Absolute Truth without Whom all else is false.

*'He who recognizes the Supreme Lord as True,
Nanak, that man gets absorbed in the True Being.'*

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਸਚਿ ਸਮਾਤਾ॥

P. 283

He who does not recognize God as True can never merge in Him. Therefore, Budhu Shah, so long as you do not learn to recognize the Truth, you cannot reach your goal of attaining to God."

"Sir, kindly teach me how to recognize the Truth."

"There are a few things essential for recognizing the Truth. They have to be fully comprehended in order to know the Truth.

'Then alone a man is known as true, if the truth be in his heart.'

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੇ ਸਚਾ ਹੋਇ॥

P. 468

When God ever abides within the heart and untruth never

enters and when Truth comes to live then -

'His filth of falsehood departs and he washes his body clean.'

ਕੁੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ॥

P. 468

Then there should be truthfulness of the heart without any hypocritical display, and one should be the same both within and without, one-faced and not double-faced. When God comes to live within the heart, then what will happen? The untruth will fly away; it will have no room there. So man should have love for God (Waheguru); he should have faith in Him. Guru Sahib tells us how much love and devotion we should have for God. As those who love and have loved know very well that the mere mention of the beloved one's name sends a sensation of thrill and delight in their being; so also should our love of God fill us with ecstasy. If the heart is true and God comes to dwell therein, then the filth of falsehood will be washed off, and both mind and body will be purified. Now how should it be gauged that one has love for God? It can be known from the form of address that one uses for Him."

Holy congregation! I shall tell you from my own experience. When someone made mention of Sant Rarewala, I experienced a tingling sensation of delight because the heart was full of love for him.

'Then alone is man known as true, if he bears love for the True One.

When mind is enraptured on hearing the Name, then the mortal obtains the door of salvation.'

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ॥

ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥

P. 468

One's heart should be filled with delight when somebody utters Allah, Rama, Prabhu, Gobind, Waheguru (different names for God). But we have no tolerance. If someone recites Waheguru (God) in a temple, he is chided. If

someone tries to recite 'Rama' in a gurdwara, we do not let him do so because we do not have love and devotion for that personage. If anybody utters the Name of God with love and devotion - whether he does so in Persian, English, Sanskrit or Punjabi - his heart should be delighted. The gates of salvation, the doors to God's abode are opened for him. But a device is needed to unite one's inmost being with the Truth. What is the device? One should not commit an evil action with mind or body. These are inner injunctions :

'Whose eyes see not the beauty of others' wives.'

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ॥

P. 274

'Who hears not slander of anyone.'

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੁ ਨਿੰਦਾ॥

P. 274

He should render voluntary service to all considering them to be images of God. He should not tell a lie; he should not do thieving; he should not speak ill of others; he should not be jealous of anyone; he should attend holy congregations and love all. These are the 'don'ts' one should adhere to. This is the way to attain to True God:

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

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ॥

P. 468

So long as man does not know the way, he cannot succeed. The secret to this way or device is to be found from holymen or saints :

'Kabir, for performing service, only two personalities are sublime, one the Saint and other the Lord.

The Lord is the giver of salvation, and the Saint makes man utter God's Name.'

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥

P. 1373

The saint tells man the method to cross to the shore,

and one should know this method.

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

ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ॥

P. 468

Man should not allow the feelings of anger, greed, attachment, pride, lust, jealousy, slander and backbiting enter his mind and body. He should not take pride in power, wealth, beauty, caste and youth. When the field is properly prepared, the farmer does not allow weeds to grow in it. He rather puts into it the seed of the Creator. The seed should be of Waheguru, Allah, Ram (different names of God). This is the method man should learn by practice.

'Then alone is one known as true, when he learns the true teaching.'

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥

P. 468

One should imbibe the true teaching from the Guru and sow it in the heart that God (Waheguru) manifests everywhere.

'In every heart and within all is but, one Lord, the Enemy of pride.'

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਹਾਰੀ॥

P. 485

This teaching should be embedded in one's heart.

'Farid, why wanderest thou from forest to forest breaking down the thorns of the trees?

The Lord abides in the heart. Why seekest thou Him in the forest.'

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ॥

ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਦੂਢੇਹਿ॥

P. 1378

Why should one roam about forests in search of God when He dwells in every heart? Man and God are not distant from each other. They are one and the same; there is no difference between the two.

'Says Kabir, this soul (man's) is the Lord's offspring.'

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ॥

P. 871

'My soul, thou art the embodiment, of Divine light, so know thy source.'

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥

P. 441

The only difference is :

'Thou art perfect and I am imperfect and worthless. Thou art profound and I am but trifling.'

ਤੂੰ ਪੂਰਾ ਹਮ ਉਰੇ ਹੋਛੇ ਤੂੰ ਗਉਰਾ ਹਮ ਹਉਰੇ॥

P. 597

God is immaculate, while we are lacking, but we two are the same. We are mere drops while God is ocean. This teaching of the Guru (Preceptor) man should imbibe within his heart.

'He should show mercy to living beings and give something in charity.'

ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥

P. 468

Therefore, my dear congregation, be merciful to your soul which wanders at the dictates of your mind and heart. The individual soul has been wandering for ages; be merciful to it. Others' mercy will not be of any avail.

First be merciful unto yourself - 'give something in charity.'

'Then alone is man known as true, when he abides in the pilgrimage station of his heart.'

He takes instruction from the Guru and sits and abides according to his will.'

ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ॥

ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥

P. 468

Here Guru Sahib has stated very clearly that truth shall abide in man where the soul is fully satisfied, where one God is visible and where soul appears to be perfect. Man should abide at this high level and he should not get lost in 'I' and 'mine'. He should seek instruction from the Guru and act accordingly. If he is still wavering, he should get

up early in the morning, take bath and sit down to meditate on God, and rise to the stage about which Guru Sahib's edict is :

'He, who calls himself a Sikh of the Great True Guru, should rise early and meditate on God's Name.

He should make efforts early in the morning, take bath and have, ablution in the Pool of Nectar."

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ॥ P. 305

Man should stay firmly by the Pool of Nectar. When he does so, all desires shall vanish; man shall cease dictating and shall fall in line with God's will. All desires will be destroyed - neither for a son, nor for riches, nor for worldly pleasures, nor for fame - because he will start acting according to God's will, he will get aligned to Divine authority. Then he starts dwelling in the pilgrimage station of his heart.

'He takes instruction from the Guru and sits and abides according to His will.'

ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥ P. 468

Therefore, he should not come down to the physical state; he should remain lost in meditating on God, the Creator. He should remain desireless, and should not go by the dictates of the heart.

'Truth is the medicine for all and it removes and washes away the sin.

Nanak makes supplication unto, those, who have truth in their lap.'

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਪਾਪ ਕਢੈ ਧੋਇ॥

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ॥ P. 468

Then knowledge of reality, the metaphysical truth dawns upon man. All sins committed out of attachment with the mundane world, all actions, good or bad, committed out of ego are shackles binding man. But holy congregation,

these sins are washed off by the knowledge of spiritual reality - *"Truth is the medicine for all and it removes and washes away the sin. Nanak makes supplication unto those, who have truth in their lap."*

Let us recite it in the following manner : -

Refrain : Truth removes the filth of all sins, realize this in thy mind. 2, 2.

My dear, realize this in thy mind. 2, 2.

Truth removes the filth of all sins2.

ਧਾਰਨਾ - ਸੱਚ ਸਾਰਿਆਂ ਪਾਪਾਂ ਦੀ ਮੈਲ ਕੱਟਦੈ, ਸੱਚ ਨੂੰ ਪਛਾਣ ਲੈ ਮਨਾ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਸੱਚ ਨੂੰ ਪਛਾਣ ਲੈ ਮਨਾ - 2, 2.

ਸੱਚ ਸਾਰਿਆਂ ਪਾਪਾਂ ਦੀ ਮੈਲ ਕੱਟਦੈ,..... -2.

"Thus Budhu Shah, if you want your soul to unite with Allah, realize truth. So long as you do not realize truth, you cannot succeed in your aim of uniting with Allah."

In this manner, when Budhu Shah heard this discourse from Guru Sahib, he was rid of the filth and grease of 'egoism' and 'pride'.

'The mind is brimful with the grease of haughty intellect.

With the dust of saint's feet, it is scrubbed clean.'

ਅਹੰਬੁਧਿ ਮਨ ਪੁਰਿ ਬਿਧਾਈ॥ ਸਾਧ ਪੁਰਿ ਕਰਿ ਸੁਧ ਮੰਜਾਈ॥ P. 200

Budhu Shah was thus purified; he was enlightened and all darkness was ended. He then said, "Now, sir! Budhu Shah is dead. My pride is dead."

At this Guru Sahib remarked: "Then you have become God. All the mischief is caused by pride and ego, and when ego dies, then nothing is left." At that moment Budhu Shah started dancing in a state of spiritual ecstasy. Realization of truth was too much for him to contain within his heart and he broke into an ecstatic dance. He came near Guru Sahib who held him by the hand, looked

into his eyes and broke all shackles. He then saw one and only one God, holy congregation; the other was merged in Him. Such was the state of his feelings :

*Refrain : Nothing is mine within me -2, 2.
Whatever there is, that is Thine,
Nothing is mine within me2.*

**ਧਾਰਨਾ - ਮੇਰਾ ਮੁਝ ਮੈਂ ਕਿਛੁ ਨਹੀਂ - 2, 2.
ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ, ਮੇਰਾ ਮੁਝ ਮੈਂ ਕਿਛੁ ਨਹੀਂ,
ਮੇਰਾ ਮੁਝ ਮੈਂ ਕਿਛੁ ਨਹੀਂ 2.**

*'Kabir, nothing is mine within me,
Whatever there is, that is thine, O Lord.
If I surrender unto Thee, what is Thine, what does it cost me?'*

**ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀਂ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ॥
ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ॥**

P. 1375

"Sir! I am finished; I have ceased to be 'I' -

"O man! Thine is not the body on which thou takest pride.

Empire, property and wealth are not thine.

They are not thine, why clingest thou to them?

The Name alone is thine and this thou shalt receive from the True Guru. Sons, wife and brothers are not thine.

Thine are not the dear friends, father and mother.

Gold, silver and rupees are not thine. The fine horses and beauteous elephants are not of any avail to thee.

Says Nanak whom the Guru pardons, him, he unites with the Lord.

Everything belongs to him whose Lord is God, the king."

ਆਪਨ ਤਨੁ ਨਹੀਂ ਜਾ ਕੋ ਗਰਬਾ॥ ਰਾਜ ਸਿਲਖ ਨਹੀਂ ਆਪਨ ਦਰਬਾ॥

ਆਪਨ ਨਹੀਂ ਕਾ ਕਉ ਲਪਟਾਇਓ॥ ਆਪਨ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਇਓ॥

ਸੁਤਿ ਬਨਿਤਾ ਆਪਨ ਨਹੀਂ ਭਾਈ॥ ਇਸਟ ਮੀਤ ਆਪ ਬਾਪੁ ਨ ਮਾਈ॥ P. 187

He have thus became the master of everything. By surrendering himself to God, he was made the lord of millions of universes. The Guru cast his benevolent glance, holy congregation, and the doors of 'ego' were broken open.

*'The body fortress has nine doors,
The tenth is kept unseen.
The adamantine shutters of the tenth gate open not.
Through the Guru's word alone they get opened.'*

**ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ॥
ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ॥**

P. 954

The Guru's words opened the doors of ego. Recite in the following manner :

Refrain : When the Guru cast his gracious glance, the stony doors of ego did open, 4

My dear, the stony doors of ego did open.

Wonderful, wonderful, wonderful, wonderful, the stony doors of ego did open. 2.

When the Guru cast his gracious glance, the stony doors of ego did open. 4.

ਧਾਰਨਾ - ਜਦੋਂ ਨਦਰ ਗੁਰਾਂ ਨੇ ਧਾਰੀ - ਬਜਰ ਕਪਾਟ ਖੁੱਲ੍ਹ ਗਏ -4.

ਮੇਰੇ ਪਿਆਰੇ, ਬਜਰ ਕਪਾਟ ਖੁੱਲ੍ਹ ਗਏ,

ਵਾਹ ਵਾਹ ਵਾਹ ਵਾਹ, ਬਜਰ ਕਪਾਟ ਖੁੱਲ੍ਹ ਗਏ -2.

ਜਦੋਂ ਨਦਰ ਗੁਰਾਂ ਨੇ ਧਾਰੀ - ਬਜਰ ਕਪਾਟ ਖੁੱਲ੍ਹ ਗਏ -4

Such is the Guru's edict : -

'As the entire world knows that the night comes to an end with the rising of the Sun.'

"Believe that with the touch of philosopher's stone Guru copper turns into gold without delay.'

ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾ ਗਤਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ॥

ਧਾਰਸ ਮਾਨੋ ਤਾਬੋ ਛੁਏ ਕਨਕ ਹੋਤ ਨਹੀ ਬਾਰ॥

P. 346

If copper is touched with the philosopher's stone, it changes into gold instantly. Similarly, the moment Guru Sahib pressed Budhu Shah's hand and cast his gracious glance, he gained knowledge of Brahma, the Ultimate Spiritual Reality.

'If the Supreme philosopher stone Guru be found by virtue of the primal writ on the brow,

Then the soul blends with the Exalted Soul and the adamantine shutters are opened.'

ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ॥
ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ॥

P. 346

The Perfect Guru is met only if it is writ in one's fate. Then the two become one. What we call soul also becomes the Exalted Soul. The soul and the Exalted Soul merge with each other. The stony doors get opened and man starts looking with inner eyes.

'Doubts, entanglements and sins of him, who makes the way of devotion firm in his mind, are cut away. He restrains his mind, attains joy and meditates on Him alone who is with and without qualities. Many methods have I tried, but by warding off, the noose of doubt is not warded off. Love and meditation have not sprung up in me, therefore Ravi Dass is sad.'

ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ਭ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ॥
ਸੋਈ ਬਸਿ ਰਸਿ ਮਨ ਮਿਲੇ ਗੁਨ ਨਿਰਗੁਨ ਏਕ ਬਿਚਾਰ॥
ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਉਪਜੈ ਤਾ ਤੇ ਗਵਿਦਾਸ ਉਦਾਸ॥

P. 346

When the chains of doubts and illusions were severed and sins were eradicated what did man see? He saw all as images of Waheguru' (God).

'He, whose soul is imbued with the one Lord, forgets to feel jealous of others. Without the World Lord he sees not another. (For him) that Creator is the Doer and Prompter of deeds.'

ਏਕਸੁ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਰਾਤਾ॥ ਵਿਸਰੀ ਤਿਸੈ ਪਰਾਈ ਤਾਤਾ॥
ਬਿਨੁ ਗੋਬਿੰਦ ਨ ਦੀਸੈ ਕੋਈ॥ ਕਰਨ ਕਰਾਵਨ ਕਰਤਾ ਸੋਈ॥

P. 189

He stopped seeing anybody else but Waheguru (God). So Guru Sahib said, "Budhu Shah! The whole world is working under God's order. One who obeys Divine order attains to Truth. One who does not obey God's order and follows his 'ego' and 'pride' goes astray and continues going through the endless cycle of birth and death. All this

happens according to the Divine will.

'Talking, seeing, uttering, living, walking and perishing are from Thee, O Lord.

Nanak, the True Lord Himself creates by His order, and in His order He keeps all the beings.'

ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣੁ ਧਾਤੁ॥

ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਨਾਨਕ ਸਚਾ ਆਪਿ॥

P. 143

God's will prevails in one and all.

'The Doer and Prompter of deeds is capable of doing everything.

Whatever pleases Him, that comes to pass.

In an instant, He creates and destroys.

He has no end or limits.

By His order He has installed the earth and has kept it without support.

What is created by His order, ultimately merges into His order.

High and low occupations are according to His will.

By His order, the beings of various colours and types are fashioned.

Having created the creation, He beholds His own greatness.

Nanak, the Lord is contained in all things.'

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ॥ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ॥

ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ॥ ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ॥

ਹੁਕਮੇ ਉਚ ਨੀਚ ਬਿਉਹਾਰ॥ ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ॥ ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ॥ P. 276

Thus Guru Sahib transported Budhu Shah into the stage of knowledge of the Ultimate Spiritual Reality, and cut all his bonds. What kind of life a 'brahmgyani' (one having knowledge of the Ultimate Spiritual Reality) leads, we shall discuss in the next programme. We shall then dwell upon the kind of life led by Budhu Shah after he had received instructions from Guru Sahib and how he used the knowledge gained by him through the Guru's

grace. We shall also talk about the knowledgeable and enlightened one who sees God everywhere.

Guru Sahib said, "Budhu Shah! All the social and material world, the armies, the weapons and the forts that you see have been created and are functioning according to Divine Order and we are doing nothing about it."

In this manner, holy congregation, Pir Budhu Shah gained knowledge and understanding of the Ultimate Spiritual Reality and who he was. Earlier, inspite of his great longing, he did not know who he was.

'Nanak, on the world tree bearing fruit of love for mammon sit perched two birds.

These birds have no wings and are not seen while coming and going.'

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ॥

ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ॥

P. 550

He wondered whether he was 'sakhi chetan' (watchful conscious), or the other one who is ever engrossed in experiencing pleasures and pains, joys and sorrows. Because of 'ego' or 'I-ness' man feels that he is the one who has to go through pleasures and pains. When he rises above 'ego' or 'self', then he sees only the 'sakhi chetan' (watchful conscious), the Immaculate God -

'He sees the Lord, hears of the Lord and narrates but the one Lord.

The Supreme soul is the pervading of the world.

The Supreme soul is pervading of the universe.

Without the Lord he knows no other.'

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥

P. 846

Thus all are but images of one Lord. This is what Guru Sahib showed to Budhu Shah. But how? By removing the veil of 'ego'. It is 'ego' that alienates us from God. It is 'ego' that is the root of all ailments. All the

dishonesty, cheating and turmoil in the world is caused by 'ego', for such is Guru Nanak Sahib's edict.

Guru Nanak Sahib told the *sidhs* (Hindu divines) that God abides in one and all. The, Tenth Guru echoes the same in 'Akal Ustat' :

'At times being conscious, He achieves higher consciousness.

*At times being free from worry, He sleeps unconscious.
At times in the garb of a beggar, He wanders about begging alms.*

At times being greatly bountiful, He distributes largess to the seekers.

At times He bestows untold gifts on kings.

*At times He deprives them of their wealth in an instant.
At times He abides in those who act according to the Vedas, and at times in those who act contrarily.*

At times He abides in nature having the attributes of rajo (passion), tamo (evil) and sato (virtue), and at times He is manifest and immanent.'

ਕਤਹੂੰ ਸੁਚੇਤ ਹੁਇਕੈ, ਚੇਤਨਾ ਕੋ ਚਾਰ ਕੀਓ,
ਕਤਹੂੰ ਅਚਿੰਤ ਹੁਇਕੈ ਸੋਵਤ ਅਚੇਤ ਹੋ॥
ਕਤਹੂੰ ਭਿਖਾਰੀ ਹੁਇਕੈ, ਮਾਂਗਤ ਫਿਰਤ ਭੀਖ,
ਕਹੂੰ ਮਹਾਂ ਦਾਨ ਹੁਇਕੈ ਮਾਂਗਿਓ ਧਨ ਦੇਤ ਹੋ॥
ਕਹੂੰ ਮਹਾਰਾਜਨ ਕੋ ਦੀਜਤ ਅਨੰਤ ਦਾਨ,
ਕਹੂੰ ਮਹਾਰਾਜਨ ਤੇ ਛੀਨ ਛਿਤ ਲੇਤ ਹੋ॥
ਕਹੂੰ ਬੇਦ ਗੀਤ, ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪਰੀਤ,
ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ, ਕਹੂੰ ਸਰਗੁਨ ਸਮੇਤ ਹੋ॥

Akal Ustat

There are nine more such verses composed by the Tenth Master. In the end he writes :

'At times God showers boons, and at times takes them away through trickery.

At all times and in all places He appears to be the same.'

ਕਹੂੰ ਬਰ ਦੇਤ ਕਹੂੰ ਛਲ ਸੇ ਛਿਨਾਇ ਲੇਤ,
ਸਰਬ ਕਾਲ ਸਰਬ ਠਉਰ ਏਕ ਸੇ ਲਗਤ ਹੋ॥

Akal Ustat

Thus, in this manner, Guru Sahib opened Budhu

Shah's eyes and enabled him to rise above pride and ego (haumein). Physically, he was the same as before - body, eyes, ears, nose and skin - but his vision was transformed, which created a commotion within him :

'O mine eyes, God has infused light in you. Without the Lord, see ye not another, therefore.

Save the Lord, see ye not any other.

The Merciful Master alone is worthy of beholding.

This entire world, which ye behold is the Lord's manifestation.

God's image alone is seen in it.'

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥

P. 922

The whole world appeared to Budhu Shah as a manifestation of God.

Refrain : Ram (God) speaks, Ram speaks, Ram does speak, within all the hearts, the Lord speaks, the omnipresent Lord speaks. 2, 2.

ਧਾਰਨਾ - ਰਾਮ ਬੋਲੇ, ਰਾਮ ਬੋਲੇ, ਰਾਮ ਬੋਲਦੇ,

ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ ਰਾਮ ਬੋਲਦੇ - 2, 2.

In this way, Guru Sahib uplifted Budhu Shah to the Perfect Exalted state where all desires and lusts are destroyed and God appears everywhere.

Holy congregation, you have listened to everything. Reflect over what Guru Sahib told Budhu Shah and act according to his advice. There is no riddance and salvation without doing so. There are many arguments on the subject of 'haumein' (ego), but all arguing is idle prating and prattling.

'Nanak, only one thing, God's Name is of account and all else is but to prate and prattle in pride.'

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥

P. 467

We may argue endlessly, but finally riddance lies here when we shall start acting according to God's will, our life gets harmonised in the Divine order, and our 'ego' is destroyed. This 'ego' becomes redundant; we have no need for it. It is of avail so long as it does something. When it ceases to have any effect on man's actions and he comes under God's will, then 'I' is destroyed. But it is a difficult exercise.

'O serf Nanak, this is a difficult game; only a few know it through the Guru.'

ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ॥

P. 219

Only very few who have love for God comprehend it. Pray to Guru Sahib that our ego may also be destroyed and we may achieve this vision in our present life.



Video Cassette No. - 75
Audio Cassette No. - 338, 339
Date - 5.3.1989
Place - Mohali

Invocation :

True and Supreme is God's Name.

Blessed is Sri Guru Nanak Dev Ji.

ਸ਼ਾਨ

ਸਤਿਨਾਮੁ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ - ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

Prostrate salutation and obeisance I make many a time before the Omnipresent Lord, the Possessor of all powers.

Reach me Thy hand, O Lord and save me from wavering, says Nanak.

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥

P. 256

'After wandering and wandering O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is :

"Attach me to Thy devotional service.'

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥

P. 289

Refrain : O God, save the world that is on fire -2, 2.

By showering Thy benediction, dear Lord. -2, 2.

O God, save the world that is on fire. -2

ਧਾਰਨਾ - ਵਾਹਿਗੁਰੂ, ਜਗਤ ਜਲੰਦਾ ਰਖ ਲੈ - 2, 2.

ਪਿਆਰੇ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰ - 2, 2.

ਵਾਹਿਗੁਰੂ, ਜਗਤ ਜਲੰਦਾ ਰਖ ਲੈ - 2.

'O Lord, the world is on fire.

Showering Thy benediction save it Thou. Through whichever way it can be delivered, deliver it that wise.

The True Guru shows the path of peace in the meditation of the True Name.

Without the Lord, Nanak sees no other Pardoner.'

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥

**ਜਿਤੁ ਦੁਆਰੇ ਉਬਰੇ ਤਿਤੇ ਲੇਹੁ ਉਬਾਰਿ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥**

P. 853

Refrain : The Name treasure the saints have gained, and their soul and body are satiated and sated. 2, 2.

Soul and body are satiated and sated.

The Name treasure, the saints have gained 2

ਧਾਰਨਾ - ਨਾਮ ਖਜ਼ਾਨਾ ਭਗਤੀ ਪਾਇਆ, ਮਨ ਤਨ ਤ੍ਰਿਪਤ ਅਘਾਏ - 2, 2.

ਮਨ ਤਨ ਤ੍ਰਿਪਤ ਅਘਾਏ ਜੀ - 4, 2.

ਨਾਮ ਖਜ਼ਾਨਾ ਭਗਤੀ ਪਾਇਆ..... -2

Holy congregation, loud be thy salutation 'True and Supreme is God's Name.' Stopping your work, you have come to the Guru's court. It is the considered view of holy men who have realized God that for every step that man takes towards the Guru's court he gets the fruit of a 'yagya' (sacrificial ritual). In 'Kalyug' (age of darkness, the fourth aeon in Hindu philosophy), the easiest path of God's worship is to sing His praises and attend holy congregations. Without these two things, man cannot find the path to the Ultimate Spiritual Reality.

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

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

ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥ P. 642

It is the Guru's grace that in the world, which is in flames, where fires of jealousy, greed and lusts are burning, and men are trampling one another for their selfish interests, the only comforting thing in this mad race for power and pelf is attending holy congregations. Nowhere else can any comfort be found in the world. Numerous are the hungers of mind and body. These are indeed endless. These appetites do not leave a man from the day of his birth to the day of his death, and even in

the world hereafter, where the individual soul goes to dwell, he is not free from these appetites. There is no way out. Material acquisitions and partaking of all kinds of pleasures do not satisfy him and he continues to crave for more and more :

'The hunger of the hungry departs not even though he may pile up loads of the world's valuables.'

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥

P. 1

Man's hunger is not satisfied

'Even though, he cohabits with hundreds of thousands of women and rules over the nine regions of the world.'

ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵਖੰਡ ਰਾਜੁ ਕਮਾਹਿ॥

P. 26

He may have heaps of riches, huge bank balances and billions of rupees. But all these material riches cannot satisfy his hunger because his mind is hungry. There is no end to his appetites. He does not know the thing which can satisfy his hunger. He infact commits the blunder of putting more and more fuel in the fire of hunger burning within him. The result is that the fire becomes bigger and intenser. Material riches do not satisfy his hunger. Guru Sahib says that there is something within man which alone can satisfy his hunger, provided he realizes it and gains knowledge about it. He may amass other things of the world; he may have crores, but all are in vain.

*'The thirst (desire) of only a few is quenched (stilled).
Man amasses millions and lacs of millions but restrains
not his mind.*

He longs for more and more.'

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ॥

ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ॥

ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ॥

P. 213

This desire is not for just one thing. So long as there is life in him, his thirst for various things and lusts are not quenched. Desire is the biggest hindrance in the way

of uniting with God and worshipping Him. It constantly burns the mind. It is like a mind afflicted with T. B. Since this fire is never put out, man's ailing mind is never cured.

Once Guru Nanak Sahib was sitting at a place. Suddenly, Mardana looked around and said: "Sir! the sea is in turbulence. Huge waves are rising. Sir! not only this, the sea is aflame; now the earth too is on fire; bare fields are burning. Sir! now we cannot escape this deluge of fire." Guru Sahib replied, "Mardana, don't be afraid. Only that man should be afraid who has no faith in God and who has forgotten Him. Secondly, that person does not fear who knows that

'The Guru is ever with and near me.'

ਗੁਰੂ ਮੇਰੇ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

P. 394

He knows that the Guru ever abides with him and that everything is happening according to God's will. God's servant is never afraid because he is fearless.

'By meditating on the fearless Lord, all the fear departs.'

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥

P. 293

One, who recites God's Name, is rid of all fears because nothing happens contrary to God's will. And whatever happens we should accept uncomplainingly. The problem arises where we try to oppose God's will and wish that what is happening should not happen and that it is wrong and unjust, and that it should be otherwise. We try to dictate to God: 'O God! if you want to have any relations with us, then perform this task of ours.' We do not rather say this: 'O God! please align me unto Thyself.' We try to make God do our bidding. It is like a ray asking the Sun to follow it. Therefore brother, whatever is happening is at the command of God. If you reconcile with Him and obey Him, then fear shall not

come near you. If you do not do so, you will not be rid of fear throughout your life. This is called apprehension. One is hope and the other is apprehension. These are the stony adamantine doors at the abode of God, which do not open.

'The adamantine (stony) doors of God's gate open not. Through the Guru's word alone they get opened.'

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥ P. 954

'Pain is the door fitted with the two shutters of hope and anxiety, and wrath is the guardsman.'

ਦੁਖ ਦਰਵਾਜਾ ਰੋਹੁ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜੜੇ ॥ P. 877

At God's abode are two shutters, one of hope and the other of fear. Both are shut. Therefore, O Mardana! the fire gets extinguished, and so does the terrible storm in the sky overcast with dark clouds stop." Mardana said, "Sir! now a storm which is uprooting trees has started blowing." Terrified he lay and covered himself with a sheet of cloth. After sometime, he opened his eyes and got up: "Sir! now we cannot escape because I have never seen such a storm." At that moment, Guru Sahib said, "Mardana, don't worry." Just then a big hail fell on the earth and created a pit. Hails started falling, very big hails - of *seers* (Indian unit of weight equal to 2.057 pound) and *maunds* (Indian unit of weight equal to 82.28 pounds). Mardana said : "True Sovereign! if just one of them hits, there is no escape for us." Guru Sahib said, "Mardana, remember God's Name. None is higher than Him. All others are below Him. These forces of nature can do no harm without God's will and order because they are subservient to Him." Such is the Guru's edict:

Refrain : Air, water and gods all move in Lord's fear. 2, 2.

My dear, they move in Lord's fear. 2, 2.

Air, water and gods all 2.

ਧਾਰਨਾ - ਪਉਣ ਪਾਣੀ ਦੇਵਤੇ ਸਾਰੇ, ਚੱਲਦੇ ਨੇ ਭੈ ਵਿਚ ਜੀ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਚਲਦੇ ਨੇ ਭੈ ਵਿਚ ਜੀ - 2, 2.

ਪਉਣ ਪਾਣੀ ਦੇਵਤੇ ਸਾਰੇ -2.

'In Lord's fear wind and breeze ever blow.

In Lords fear flow lacs of rivers.

In Lords fear fire is forced to do labour.

In Lord's fear the earth is trampled under burden.'

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦ ਵਾਉ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥ P. 464

"Mardana, all these various forces of nature - lightning, water, wind, rivers, mountains, trees etc. act according to God's orders :

'The Lord has written the writ of His fear on the brows of all.

Nanak, the True Formless Lord alone is fearless.'

ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥

P. 464

On the heads of all is Lord's fear; therefore, don't be afraid. Get up and uttering God's Name draw a circle around yourself." He drew the circle as commanded. Then he saw that high up in the clouds, a horrible naked being was coming towards them. He was terribly frightened and said, "Sovereign! what demon is approaching?"

"Mardana, He who has saved us from other calamities shall save us from this one also. You should not worry." After sometime, he saw that the demon had assumed a normal human shape and he alighted before them. Guru Sahib asked him, "Who are you?" "Sovereign! you are the saviour of this age, while I am the master; I am Kalyug (age of darkness, the fourth aeon in Hindu philosophy)." "What are you doing? You have shown such terrible forms." "In my reign, this is what is going to happen."

"You are naked."

"During my reign, mankind will become naked and

touch the lowest ebb of conduct and morality. Purdah will be destroyed. Man will be drowned in carnal sensual pleasures. None will be able to swim to the shore. Horrendous sins and crimes will be committed during my reign."

"O Kalyug!

'Who-so-ever possesses chieftainship, he suffers humiliation. What has the servant to fear?

When the chief is chained, then dies he at the hands of the servant.'

ਜਿਸੁ ਸਿਕਦਾਰੀ ਤਿਸਹਿ ਖੁਆਰੀ ਚਾਕਰ ਕੇਹੇ ਡਰਣਾ ॥

ਜਾ ਸਿਕਦਾਰੈ ਪਵੈ ਜੰਜੀਰੀ ਤਾ ਚਾਕਰ ਹਥਹੁ ਮਰਣਾ ॥

P. 902

If you make the world miserable, lead the people astray, immerse them in sins and make them go to hell, you will have to bear the consequences of your evil actions. It is highly virtuous to lead a man on the path of goodness and rectitude, while it is thoroughly ignoble and vicious to lead people on the path of sin and evil. You will have to suffer for your evil deeds; you will meet your death at our hands - the servants of God - *'When the chief is chained, he dies at the hands of the servant.'* (**ਜਾ ਸਿਕਦਾਰੀ ਪਵੈ ਜੰਜੀਰੀ ਤਾ ਚਾਕਰ ਹਥਹੁ ਮਰਣਾ**)

At this, 'Kalyug' came under Lord's fear and submitted : "O Nanak! be kind to me. You have come into the world with some Divine power to save it. What is that Divine power with which you will redeem the world from so many sins, doubts, illusions and dazzling wonders and splendours of mammon? Do you have any such redeeming power?"

"Yes, I have. I have come with God's Name, above which there is no other force in the universe."

"What will God's Name do?"

Guru Sahib said, "Man may spend all his life steeped

in sin. He may remain oblivious and unconscious of the spirituality within him. But if, even during the last breath of his life and that too only the half exhaled one, he manages to meditate on God's Name, all his sins will be burnt to ashes like a million quintals of fuelwood when put to fire. So I have come into the world with this Divine Name.

*'O, the Dark age (Kalyug) 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 ॥
ਅਨੁ ਗੁਤਿ ਨਾਹੀ ਨਾਹੀ ॥ ਮਤੁ ਭਰਮਿ ਭੁਲਹੁ ਭੁਲਹੁ ॥**

P. 485

*'Even if thou meditate on God's Name with an equal
mind for a moment,
Thou shalt be freed from the noose of Death.'*

**ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ॥
ਕਾਲ ਫਾਸਿ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥**

Akal Ustat

O Kalyug, all your powers, sins, snares delusions will be of no avail against one in whose heart abides God's Name, who recites God's Name (Allah, Waheguru or Ram) with his tongue, who hears with his ears Hari's (God's) Name, who attends the congregation of the true and holy. In this manner, the world shall be saved."

"Sovereign! pardon my mistake. I tried to display my might before you. But I concede defeat. Please accept some gifts from me." "What can you give to us? We do not need anything. One who does not need anything is the king of kings."

'The man who has no claim, he considers Inder-god and an indigent person alike.'

ਜੋ ਜਨ ਨਿਰਦਾਵੈ ਰਹੈ ਸੋ ਗਨੈ ਇੰਦ੍ਰ ਸੋ ਰੰਕ ॥

P. 1373

A man feels low and inferior when he is in need. In other words, need means self-interest, which makes a man

stoop very low.

Once a king asked his courtiers, 'Which is the dearest thing in the world?', One said, 'sons'; another said 'property'; still another said 'relatives'. But the king wanted to see practically which the dearest thing was.

All courtiers were frightened and apprehensive. They went to a sage. The sage said, 'Tell the king that I shall give the answer with proof.' As the day fixed for answering the king's question came near, the priests (qazis and maulanas) were terribly worried. Their only hope lay in the sage. When they approached him and requested him to accompany them to the king, he said, 'I shall not go like this. Bring a palanquin for me, and you, who are big and important, will carry the palanquin. On your backs will be heavy loads of scriptures. Then I shall go to the meeting and answer the king's question.' They did as they were told and the sage reached the king's court. The king said, 'Tell me which is the dearest thing in the world?'

The sage said, 'I shall show you practically which is the dearest thing in the world. You see these big officers, mullahs and maulanas (Muslim priests and religious scholars) how they are desecrating the scriptures by binding them on their backs, while I am sitting in the palanquin; I am sitting over the scriptures. The proper thing would have been that the scriptures were on top of all. Secondly, these big officers and priests have carried me in a palanquin. Thus, O king! self-interest is the dearest thing in the world.'

In this way, when a man has self-interest or is filled with sensual desire, he stoops very low. He who has no self-interest, who does not think of the advantage that will accrue to him from another, always remains in high spirits. A calculating person goes down in the moral scale - *'The*

man who has no claim, he considers God Indra and an indigent person alike.' God Indra, who is the king of the three worlds, is infact impecunious; he has nothing with him.

So the Kalyuga said, "O Sovereign! take some service from me, because during my age, there will be much turbulence; many unnatural things will happen; calamities will wreck the world; people will lose faith; man will kill man; life will become exceedingly difficult. Please be kind to me." Guru Sahib said, "What can you give?" Kalyuga replied, "O Sovereign! I have fabulous riches. I can build pearl temples for you, which exude exotic incense. I can make cots studded with diamonds and rubies for you to rest on. I can provide for your service women more beautiful than the fairies of heaven. All miraculous powers of the world shall be at your command, always ready to do your bidding. People guided by self-interest will stand at your threshold. I have kingly powers and I can make you the sovereign of the world (a chakravarti ruler). Accept these gifts and take me in your service."

Guru Sahib said, "O Kalyuga! these things do not give peace to man. The enjoyment of these things results in disquiet and perturbation. Temples of gold cannot satisfy man; they cannot give peace of mind. Pleasures of different kinds, and beautiful places cannot bestow peace. Countless miraculous powers cannot give peace. So far as state power is concerned, what to speak of giving peace, it is in fact a crown of thorns.

'Even emperors with, canopies are involved in anxiety.'

ਫੜਧਾਰ ਬਾਦਿਸਾਹੀਆ ਵਿਚਿ ਸਹਸੇ ਪਰੀਆ॥

P. 42

Rule and dominions and kingships are full of anxieties. They cannot equal God's worship and the worshipper.

'Amongst scholars, warriors, canopied kings and others, there is none equal to God's devoted slave.'

ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ ॥ P. 858

The greatest of all is God's worshipper in whose heart abides God's Name. No king can be greater than he. One in whose heart abides God's Name -

'He, to whom (the Lord) grants the ability to praise and eulogise Him, O Nanak, is the king of kings.'

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ P. 5

All these things that you offer make man forget God and sever him from God's Name. When man gets alienated from God's Name, his mind becomes wayward. He loses all idea of what peace is. He has no peace of mind." Such is Guru's edict :

Refrain : Lest my mind should forget God on seeing pearl temples, 2, 2.

*My dear, on seeing pearl temples,
Lest my mind should forget God 2.*

ਧਾਰਨਾ - ਕਿਤੇ ਭੁੱਲ ਨ ਜਾਈਓ ਓ ਮਨਾਂ ਮੇਰਿਆ, ਮੋਤੀਆਂ ਦੇ ਮੰਦਰ ਦੇਖ ਕੇ -2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਮੋਤੀਆਂ ਦੇ ਮੰਦਰ ਦੇਖ ਕੇ -2, 2.

ਕਿਤੇ ਭੁੱਲ ਨ ਜਾਈਓ ਓ ਮਨਾਂ ਮੇਰਿਆ-2.

'Shall I have palaces, built of rubies, set with gems and plastered with musk, saffron and saw-dust of eagle and sandalwood, by which yearning ambition may arise in me?

No, lest by seeing them, I should go astray, forget Thee, O God and Thy Name may not enter my heart.'

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

P. 14

Kalyuga! all these things that you wish to offer as a token of your service make man forget God and His Name. They are not bad, if man does not lose his good sense and does not get drowned in them, but he does get drowned

because his nature is such. Man is bound to be affected by hot wind, or cold wind or breeze. How can man fail to react to them? They are bound to influence him. Similarly, the glitter of mammon is bound to affect man. It is bound to take his time and his attention. Lost in material things, he gets cut off from God's Name.

*'Though the floor be a mosaic of diamonds and rubies,
the couch be encased with gems and a fascinating houri;
invites me to the couch with love and captivating
gestures.*

*May it not be that on beholding them I may go amiss,
forget Thee and remember not Thy Name.*

*Becoming a man of occult powers, were I to work
miracles and command and summon wealth,*

*Were I to become non-apparent and apparent at will,
And thereby people may have regard for me;*

*May it not be that on beholding them I may go amiss,
forget Thee and remember not Thy Name.*

*Were I to become an emperor, raise a huge army, set my
foot on the throne;*

*And seated on the throne were I to issue commands and
collect revenue; O' Nanak! All this is liable to pass away
like a puff of wind.*

*May it not be that on beholding them I may go amiss,
forget Thee and remember not Thy Name.'*

ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਘਿ ਲਾਲ ਜੜਾਉ ॥

ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੇ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥

ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥

ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

P. 14

O Kalyuga! all these things distract and divide man's attention. However calm and composed a man may be, he cannot remain detached from them. His mind is bound to

get engrossed in them. The greater the domain of his interests and concerns, the more will his attention be distracted and divided. As a result, he will be cut off from God's Name, and the moment he is alienated from the Lord's Name, imaginings will arise in him, sensual desires will be born in him and he will burn with lust and become worthless dross.

*'Without God my soul is scorched and burnt down.
I am convinced after consulting my Guru that there is no other place (except God).'*

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥

P. 14

There is no place other than God's Name. Without the Lord's Name the entire world has become mere dross. There is no place without Him.

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

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥

P. 707

Refrain : In what way can the soul be comforted dear. 2,2.

No peace there is without God's Name. 2, 2.

In what way can the soul be comforted, dear2.

ਧਾਰਨਾ - ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ਜੀ - 2, 2.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ - 2, 2.

ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ਜੀ -2.

'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 whatsoever.

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 ਭੋਗਣੁ ਪੂਰੇ ॥

ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੋਤੀ ਹੀਰੇ ॥
 ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੁਰੇ ॥
 ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥
 ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥

P. 707

Just as a worm in excreta wriggles, similarly a man caught up in love of mammon has no peace of mind. Fancies are all the time burdening his nervous system and he falls a prey to numerous ailments. *'Without God's Name, there is no peace. In what other way can the soul be comforted?'*

O Kalyuga! if man has the precious possession of God's Name, then these things are welcome. But if he has not in his heart God's Name, then they cause only delusions. They are worthless and useless, because man's mind gets engrossed in fancies and sensual lusts; he burns with desires. So long as he does not attain God's Name, does not have a glimpse of Him, he does not have any peace of mind. Those who worship God and meditate on Him get the treasure of God's Name.

'The Name treasure, the saints have gained, and their soul and body are satiated and sated.'

ਨਾਮ ਖਜਾਨਾ ਭਗਤੀ ਪਾਇਆ ਮਨ ਤਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ॥

P. 208

When a man achieves the treasure of God's Name, both his body and soul are satisfied."

For the last few days, we have been talking about Pir Budhu Shah. He was a known personality with spiritual attainments, but he was a step away from final union with God. Many persons do not reveal the truth about themselves, but some do. Pir Budhu Shah was extremely honest. He had read about the state of a liberated soul; he had heard also about it. He had read , heard and thought about the state of a person with unwavering mind. He compared himself with such a man and

examined in what manner he was deficient; was there anything lacking in his achievement?

The Tenth Guru was at Paonta Sahib. He was quite young. Pir Budhu Shah heard about Guru Sahib and his maturity and wisdom inspite of his young years. He developed faith in Guru Sahib and arrived at the Guru's threshold alongwith a large number of his followers. He started with faith and devotion in his heart, but as he approached Guru Sahib, he was filled with ego. Nothing in the world is more harmful than ego. It is the cause of all suffering. 'Someone said something to him; he should not have said so.' Such thoughts keep pestering man. This 'I' or 'ego' is the wall of untruth between man and God. Under the shadow of 'ego' is man, the sentient being. Above is God. If man realizes that he has no existence of his own, but all this is the Formless one Himself, then the matter ends. But man does not realize this all his life, neither through reading nor in any other manner. Budhu Shah came to the Guru's court to make his supplication. But on coming near he was overcome with 'ego'; if he fell at the Guru's feet or bowed to him what would his own followers think that their 'pir' (spiritual and religious leader) belonging to Islam fell at a Hindu's feet? This will give rise to a feeling of repugnance in them. His false pride made him miss the truth because it is indeed very difficult to give up 'ego'.

'Kabir, of what avail is the abandonment of mammon, if man abandons not his self-conceit?

The sages and sublime saints are destroyed by ego.

Ego eats up all.'

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨੁ ਤਜਿਆ ਨਹੀ ਜਾਇ॥

ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ॥

P. 1372

'Pride' is ego, existence is called 'I'. Man wants to keep 'I' secure, higher than and distinct from others. This

is the symptom of 'I-ness'.

'The nature of ego is this, that man goes about his business in pride. The trammel of ego is this that man, again and again, enters into existences or passes through many lives.'

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

P. 466

Approaching the Guru, he shook him by the hand and said, "Sir! I have come to Guru Nanak's threshold - as a petitioner." Guru Sahib smiled and said: "Well, tell me your problem."

"How should man's soul unite with Allah (God)?"

"As day and night do."

He could not understand how the twain unite because when the day dawns, night ends. He started thinking, and then a low voice came out of his lipsGuru Sahib said,

"Yes, it is exactly as you have understood."

He could not say that he had, infact, not followed. He thought that it would be an insult because what his disciples would say that their 'pir' (religious leader) had not understood such a small thing. At last he braced himself up and said, "Sir! I have not followed you. When night comes, day ceases to be; when day dawns, night comes to an end."

Guru Sahib said, "Similarly, the 'I' that you have become in the dark night of untruth, disappears, when the bright sun of truth rises and God descends."

"Sir! are we then not souls?"

"We are souls all right but not the false ones. You consider shadow and reflection to be truth. And when the

light of truth comes, shadow ceases to be. These are the delusions man suffers from."

"Sir, how to realize truth?"

"By giving up untruth."

"Sir, it is difficult to give up untruth. I have tried a lot. I observed *chalisas* (period of 40 days practising austerities), *rozās* (fasts undertaken by Muslims in the month of Ramzan - Muslim month of fasting, ninth month of Hijri calendar), gave charity, *zakat* (Mohammedan version of tithe; one fortieth part of earnings given away in charity), ran free kitchens and rendered services."

"All this you did out of 'ego'. This (*haumein*) ego becomes a chain. So long as your service and charity are not without desire for reward, they become shackles to bind you.

'Charity and alms that one gives allege to the Righteous Judge.'

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਗਇ ਕੈ ਜਾਈ॥

P. 1414

It is before the Righteous Judge that man gets the reward of his services, charity and alms. Everyone gives alms with an eye on reward. Charity and alms do not go waste. They go waste only if one takes pride in giving alms and charity.

'Whosoever, while going on pilgrimage, fasting and giving alms, takes pride in his mind,

Nanak, these deeds of his go in vain like the bathing of an elephant.'

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ॥

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ॥

P. 1428

If man takes pride, all acts of charity and piety and pilgrimages go in vain. Taking pride after doing a deed of charity is like the elephant who puts dust on itself after bathing; otherwise charitable deeds earn great rewards.

They multiply millions times and remove one's poverty. It is all the game of 'ego'. Whatever, good deeds you did were done in 'ego'."

"Sir! I have practised austerities and done God's meditation. I have given much alms and charity."

"By doing so, you have infact bound yourself in chains."

"Sovereign! then how should I give it up."

"Attend truly religious congregations."

"Sir, I have come to attend your truly religious congregation."

"But you have come wearing the cloak of false pride that you are a 'pir' (Muslim holyman), that you have many disciples and that if you fall at the Guru's feet, then your disciples will say that their 'pir' is small, while the Guru is big. You have come wearing an armour. How can my words influence you, when you have put on the armour of 'ego' (*haumein*)? Before an egoist the saints make no utterance.

'Attaining to the Lord's treasures, O Kabir, open thou not its knot.

There is no city to sell it, no assayer, no customer and no price for it.'

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲੁ ॥

ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੋਲੁ ॥

P. 1365

When one has not come as a customer, then how can one get the boon of utterance? Only the customer or the seeker gets this boon and not any other. Budhu Shah! you have come wearing an armour - the armour of 'ego'. Give it up - give up 'I-ness'." At that very moment, Budhu Shah understood the Guru's words. He started dancing in religious ecstasy. Guru Sahib was gracious to him, held his

hand and pressed it gently. Stony gates opened and he was blessed with insight. Thus, holy congregation, at that moment, Budhu Shah attained God's Name; he attained eternal understanding and wisdom. It is only when man attains God's Name that he becomes susceptible to sages' words. It is not like taking 'Name' from so and so holy man (Sant). Guru Sahib said, "Do you perceive any difference? God's Name abides within the heart. Then from where is it attained? There is a method to attain God's Name. It is -

'Without the True Guru, the Name is obtained not; understand and reflect thou over it.

Nanak, through perfect destiny, man meets the True Guru and gathers peace, the four ages through.'

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ॥

ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰ ਮਿਲੈ ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ॥

P. 649

God's Name is not attained without the True Guru. From outside, the Guru enables man to attain God's Name that abides within him.

'The nine treasures and the nectar are Lord's Name.

Within the human body itself is its seat.

There is deep meditation and melody of celestial music there.

The wonder and marvel of it cannot be narrated.'

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ॥

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ॥

P. 293

But the Guru points out the method, the way to attain God's Name. The water is already there in the earth. But a technical person advises where to make the bore, fit the motor, fix the reflex valve. Then to remove the vacuum below, he advises the person to pour water from above and continue pressing the button. Then the water within will continue rising till it touches the reflex valve. Then neither the water above, nor the one below will be exhausted. So God's Name is already there within you. The

Guru has the skill, the method and the grace. Earn his 'word' and you shall attain Name. The attainment of Name makes a world of difference; God's Name is priceless.

'The Master's Name is invaluable.

None knows its worth.

Those who have the good luck writ on their brow, O Nanak enjoy God's love.'

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥

ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ॥

P. 81

None in the world knows the value of God's Name. The world has such a precious possession; even after so much talk about its importance and significance, the world is not filled with the desire to attain it. Man remains engrossed in those very dull mundane things and activities of life. Thus -

'God's Name is the wealth beyond praise. Let all hearken, and remember it, O friends.'

ਅਨੁਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ ਧਿਆਇਲੇ ਮੀਤਾ ॥

P. 208

God's Name is such a priceless thing that none can praise it. Men should meditate on it and recite it.

'They whom the Guru gives God's medicine, their minds become neat and clean.'

ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ॥

P. 208

God's Name is a medicine. When the Guru bestows Name, then the biggest malady of *haumein* (ego) is cured.

Refrain : God's Name is obtained from the Perfect Guru; it eradicates the maladies of ego. 2, 2.

My dear, it eradicates the maladies of ego. 2, 2.

God's Name is obtained from the Perfect Guru2.

ਧਾਰਨਾ - ਨਾਮ ਪੂਰਿਆਂ ਗੁਰਾਂ ਤੋਂ ਮਿਲਦਾ, ਹਉਮੈ ਵਾਲੇ ਰੋਗ ਕੱਟਦਾ -2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਹਉਮੈ ਵਾਲੇ ਰੋਗ ਕਟਦਾ -2, 2.

ਨਾਮ ਪੂਰਿਆਂ ਗੁਰਾਂ ਤੋਂ ਮਿਲਦਾ2.

God's Name eradicates not one malady but all the

maladies - maladies of sensual desires, lusts, ego, jealousy, slandering and back-biting. There are many diseases - physical, spiritual and societal. All mental vexations, confusions and disturbances - the three fevers, the five torments - *avidiya* (ignorance), *asimta* (imbalance), *abhinessh* (constant fear), *rag* (attachment), *dvesh* (malice); if there is any cure for them, holy congregation, it is God's Name.

Refrain : There is but one medicine for all your ailments, and that is only God's Name. 2, 2.

My dear, that is only God's Name.

There is but one medicine for all your ailments.....2.

ਧਾਰਨਾ - ਤੇਰੇ ਸਾਰਿਆਂ ਦੁਖਾਂ ਦੀ ਹੈ ਦਾਰੂ, ਇਕੋ ਨਾਮ ਵਾਹਿਗੁਰੂ ਦਾ -2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਇਕੋ ਨਾਮ ਵਾਹਿਗੁਰੂ ਦਾ -2, 2.

ਤੇਰੇ ਸਾਰਿਆਂ ਦੁਖਾਂ ਦੀ ਹੈ ਦਾਰੂ -2.

'God's Name is the medicine for all ailments.'

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥

P. 274

If there is any panacea, any chant that can relieve man of all ailments, that is God's Name. One who attains God's Name is satiated and sated, body and soul. He is satisfied. He is left with no hunger. He is rid of all thirsts and hungers - 'he whom the Guru gives the medicine of God's Name.' He who receives the medicine of God's Name, what happens to him?

.....'His mind becomes pure, neat and clean.'

..... ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ ॥

P. 208

His polluted and dirty mind becomes purified. He will be purified like a masonry through containing dirty and foul-smelling water, full of worms. But if you turn the tap over it, gradually, it will start overflowing and all dirt and worms will be removed and it will become neat and clean. Take the case of a basin full of dirty water lying on the roof in the rainy season. After rain when we observe it, we wonder where the dirty water has gone. It contains pure water. Clean rain water has expelled the dirty water

from the basin. Similarly, when we recite God's Name continuously and we are completely absorbed in it, then -

'The scum of so many births is attached to this soul and it has become pitch black. The oil-man's rag turns not white by washing, even though it be washed a hundred times.'

**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥
ਖੰਨਲੀ ਦੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥**

P. 651

even the mind carrying the scum of many births, putrid and foul-smelling becomes pure. Then what happens? Guru Sahib says, then God whom you call 'Waheguru - Waheguru', He starts repeating your name. The whole thing is reversed. God will utter your name then -

'Kabir, my mind has become immaculate like Ganga's water. The Lord follows me, saying, Kabir, O my Kabir.'

**ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥
ਪਾਛੈ ਲਾਗੋ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥**

P. 1367

Then man cannot see who is God and who is he himself. The two merge into one.

'The Pervading God and Kabir have become one and no one can distinguish between them.'

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥

P. 969

It is because man becomes pure and God too is pure. And this God's medicine, the 'Name' that he has received from the Guru - *'They whom the Guru gives God's medicine, their minds become neat and clean'* (ਹਰਿ ਅਉਖਧੁ ਜਾਕਉ ਗੁਰਿ ਦੀਆ ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ) - has made him pure and he has become God Himself. So then, first, God's Name is a medicine, and secondly, it eradicates scum and dirt.

'The soul defiled with sins, that is, cleaned with the love of God's Name.'

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

P. 4

To purify himself, man should wash himself with the

soap of God's name.

'By washing with water the dust of besmeared hands, feet and other parts of the body is removed.

The garment polluted with urine that is washed clean by applying soap.

The soul defiled with sins, that is cleaned with the love of God's Name.'

ਭਗੀਐ ਹਬੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

ਭਗੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਉਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

P. 4

So the mind is not purified without God's Name. Deeds do not purify the mind; they rather make it more dirty because they rouse the feeling of pride like 'I do good deeds; I get up early in the morning; I render service; I have given all my land in charity.' In this manner, the mind is defiled; it is shackled. The feeling of pride does not disappear; rather it deepens further; man wants recompense for the deeds done. Surely mind is made impure and dirty. On the other hand, when the mind is purified, God comes to abide with man; man and God merge into one - they cease to be two distinct entities; one cannot be distinguished from the other. When man becomes as pure and immaculate as God, who will distinguish him from God? A drop of water falling into a large body of water loses its separate existence. It assumes the shape of the other -

*'As water comes and gets blended with water,
So does his light blend with the Supreme Light.'*

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥

P. 278

There is still another thing that Name does:

'The darkness is dispelled from that body wherein the lamp of Guru's word is lighted.'

ਅੰਧਕਾਰ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰ ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥

P. 208

Our mind and body are enveloped in darkness. 'Name' dispels that darkness. The Guru's word is lit within like a lamp. Then man is enabled to see things clearly, because so long as man does not get this lamp -

'Without the Lord's Name there is all darkness within. One receives not the real thing and ends not the round.'

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ॥

ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ॥

P. 124

The real soul is not achieved. The soul is ever there, but man has lost it in his physical self. Both God and soul are present within man, but he has forgotten both. He has forgotten God as well as his own real self.

Holy men explain this by telling a story. Once there lived a simple man. He said to his mother :

"Mother, people are going to the fair; I also want to go."

"Son, you may not get lost in the fair."

"Mother, give me some symbol by which I shall know myself and won't be lost."

The mother put a rope round his neck like a collar and said, "Look son! I have tied this rope round your neck. Now you won't get lost. You will return home." With this collar round his neck he went to the fair. He watched the fair and then went to sleep. There was a joker nearby. He wondered why he had tied the rope round his neck. So he untied the knot, removed the rope and threw it away. When the man woke up, he noticed that the rope round his neck was not there. He thought that he was lost. He started weeping. People made fun of him and asked, "Why are you weeping?" He said, "I am lost. What will now become of me?" There was a holy man who noticed him. Taking pity on him, he said, "Good man!

you are not lost. The rope round your neck was superfluous. You are very much in your true form."

Similarly, round the neck of man, the rope of 'I-ness' has been put by God, so that he may not be lost. But holy men tell him that he is not lost, "Rather you are lost with this rope necklace of mammon round your neck. Remove this rope necklace of mammon; you were in your real form earlier, and you are so now also." The soul is the same within all. The soul is not to come from somewhere; it has not to emerge. The soul is present in every part of man's being, in his blood, in his breathing, in his thinking. He does not live without the soul. The body is the outer covering for the soul.

'The body fortress has nine doors.

The tenth is kept unseen.

The adamantine shutters of the tenth gate open not.

Through the Guru's word alone they get opened.'

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

P. 954

There is darkness without the 'Name' within man - *'Without the Lord's Name there is all darkness within. He receives not the real thing and ends not the round.'* So long as he does not come into his real form, he will continue through the cycle of birth and death. But this simple truth does not enter his head that he will continue endlessly through birth and death without God's Name.

'In the True Guru's hand is the key.

None else can open the door. By perfect good luck is the Guru met.'

ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦੁਰ ਖੁਲੈ ਨਾਹੀ

ਗੁਰ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥

P. 124

Its key ('Shabad' the hymn) is in the Guru's hand. There is no other method by which this door can be opened and light can come. The Guru has the chant, the

formula. Those who this chant are fortunate; more fortunate are those who earn this chant, and still more fortunate are those who, after having earned it, have been enlightened. In this light all those things which earlier looked frightening, cease to be so and reality becomes visible. Thus one is enlightened after receiving the key from the Guru, but True Guru is hard to find. Only by perfect good luck this wisdom dawns upon man, otherwise not. So the Guru lights the lamp -

'The darkness is dispelled from that body, wherein the lamp of Guru's word is lighted.'

ਅੰਧਕਾਰੁ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰਿ ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ॥ P. 124

Then what happens? As soon as the lamp is lighted, the veil of illusion, as a result of which we are moving about egoistically as animate beings, saying 'I, I, I....' is cut as if with scissors -

'His noose of superstition is cut.....'

ਭ੍ਰਮ ਕੀ ਜਾਲੀ ਤਾ ਕੀ ਕਾਟੀ.....॥ P. 208

But whose? He who has developed faith in the company of the saint, and his utterance -

'.....who reposes faith in the company of saints.'

..... ਜਾ ਕਉ ਸਾਧਸੰਗਤਿ ਬਿਸੁਾਸਾ॥ P. 208

Man suffers from delusions and he is suffering pains as a consequence thereof. None can give him comfort; he cannot get solace from anywhere; he may try ever so hard -

'I have seen the world to be such a gambler that forgetting God's Name, it asks for all other comforts.'

ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ॥ ਸਭਿ ਸੁਖ ਮਾਰੈ ਨਾਮੁ ਬਿਸਾਰੀ॥ P. 222

Man forgets God and yet seeks comforts. But without God's Name, no comforts can be achieved. Without consciousness of Name, and so long as Name does not come from within him, he cannot be happy and

comfortable, he cannot shed his illusions. Strange are the illusions he has. Holy men explain by giving an illustration. A man sees water. He sees pitchers, pots, utensils, troughs. As a result of heavy rain they all get filled with water. Then the sky becomes clear. The moon shines in the sky scattering its light below. He looks at the pots. He spies a moon in every pot. He falls in an illusion; which moon is real, the one above or the ones below. But when he empties the pots, what happens? The reflections merge, with the symbol. The real moon has not disappeared. Its reflections merges with it. Earlier it had no entity; it was false; it had no existence. But if some bright object is reflected in the mirror, the whole place is filled with light. However, if it is turned in another direction, the reflection disappears. It has not gone anywhere; it is only an illusion.

Similarly, man is under an illusion that he is a *jeev*, an animate being and God is someone else. This illusion is not removed, howsoever hard, he may try. He may accept it intellectually, but he does not accept it practically because he has not received the Guru's word. Guru's word is like a lamp. Since man has not seen God in the light of the lamp of Guru's word, his illusion is not broken. This is called 'illusion of distinctness' - considering his form different from that of God, thinking that he and God are distinct from each other, when infact they are one. Guru Sahib says that man should realize himself; God is light, and so is man.

Refrain : Man thou art light, realize thyself. 2, 2.

Realize thyself, realize thyself. 2, 2.

Man thou art light2.

ਧਾਰਨਾ - ਮਨ ਤੂੰ ਜੋਤ ਸਰੂਪ ਹੈਂ, ਆਪਣਾ ਮੂਲ ਪਛਾਣ -2, 2.

ਆਪਣਾ ਮੂਲ ਪਛਾਣ, ਆਪਣਾ ਮੂਲ ਪਛਾਣ -2, 2.

ਮਨ ਤੂੰ ਜੋਤ ਸਰੂਪ ਹੈਂ,-2.

'Man thou art light, realize thyself.'

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

P. 441

What a big illusion man has fallen into that he is a physical body six feet tall. This body we have got only recently. It has three stages -

'Know thou that there are three stages of life, childhood, youth and then old age.'

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥

P. 1428

First, he was a child. Childhood was devoured by youth, leaving no trace behind. Youth was devoured by old age. He searches for youth in vain - wandering in market places. He inquires for dyes that may erase his old age. He has dentures and uses spectacles. But youth never returns. Whatever is past is gone for ever. He regards it as his own and thinks that he is that body. It is exactly like a man sitting in a house who when asked 'who is he?' says that he is house number so and so. He is asked, 'Are you an inmate of the house or the house itself? Are you drunk? Are you in your senses that you are claiming that you are the house? You have forgotten yourself.'

The holyman (Sant Rarewale) used to tell us that once there was a king. He was invited to a feast, where he got drunk and started talking rot. The officers accompanying him saw that he was not in his senses and had forgotten everything. So they thought it prudent to take him back to the palace. When they brought him to the palace gate, sentries were on guard duty. Mounted guards and others guarded the palace on all sides. They were all patrolling. The king saw them and said: "Stop! What are you doing?"

"We are doing guard duty."

"Whom are you guarding?"

They said, "The king lives in the palace. It is our duty

to see that no stranger should enter it without putting his signature in the register."

"I want to do guard duty."

"You are the king. There are guards to attend on you."

"No, no, I am no king. I want to do guard duty."

He went on insisting. So they brought a soldier's uniform and boots for him. He put on the uniform and the boots. He armed himself with a rifle, put a bandolier round his neck and started patrolling - left, right, left, right - like other guards. He forgot that he was the king. All the officers, secretaries and others accompanying him hid themselves. They thought that they would make him change his dress when he came to senses. So while patrolling, when senses returned to him, he wondered at his dress and what he was doing. Looking at his boots he wondered: "When did I put on these boots? How has the rifle come into my hands? From where has the bandolier come? How have I become a soldier? I was the king. I kept these armies for my protection. I got these guards posted here." When the officers saw him a little conscious, they approached him and shouted victory to him. The king said to them :

"What is all this?"

"Your majesty! you had become intoxicated, as a result of which you had forgotten yourself."

"It was a big mistake. You should have checked me."

"Sir! we pleaded with you a lot."

One who is intoxicated does not listen to anybody. You may try ever so hard, he does not listen to you. There are many who harm themselves by drinking. They waste

money and cause disaffection, distrust, misery and restlessness in their homes, but even then they do not listen to reason and mend their ways. Intoxicants make a man forget himself. That is why Guru Sahib advises us: "If you want to take intoxicants, go in for the spiritual one. Give up these physical intoxicants because they are injurious to your mind and body. God has put within you an intoxicant. If it manifests itself once, it will not leave you all your life.

'Poppy, wine and opium partaken at night disappear in the morning.'

ਪੋਸਤ ਮਦ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਇ ਪਰਭਾਤਿ ॥

ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ ॥

Janam Sakhi

If these intoxicants are taken in the evening their effect disappears in the morning and man will feel their after effects. Then he will go from house to house asking for sour butter-milk. Guru Sahib says that the real intoxicant is present within man, which is 'God's Name.' Man has within himself vibrations, relish, light and uplifting spirit. Once he is intoxicated with God's Name, the euphoria, the heady delight never leaves him. Such is Guru's edict :

Refrain : Day and night does it remain, ecstasy of God's Name, ecstasy of God's Name. 2, 2.

Name's ecstasy O Nanak,

Name's ecstasy O Nanak. 2, 2.

Day and night does it remain....2.

ਧਾਰਨਾ - ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ, ਨਾਮ ਖੁਮਾਰੀ, ਨਾਮ ਖੁਮਾਰੀ -2, 2.

ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ, ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ -2, 2.

ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ -2

'Poppy, wine and opium partaken at night, disappear in the morning.'

ਪੋਸਤ ਮਦ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਇ ਪਰਭਾਤਿ ॥

ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ ॥

Janam Sakhi

So when the king was intoxicated, he forgot himself. He became a guard; he fell from his high position, and started doing guard duty. When he came to senses, he repented: "What had happened? Was I so forgetful? I committed a serious indiscretion. I did a very wrong thing." His officers said, "Sir! you are not the only one to be forgetful. The whole world is lost in oblivion."

"Is it so? Has the whole world forgotten?

How?"

They said: "Sir! this is the soul-prince. He is the son of God or a part of God. By mistake he has become an animate being and since then he has been wandering in wilderness, from pillar to post, humbly and abjectly pleading for minor things and wakes in dream. In this way, the whole world is sleeping in a state of forgetfulness. This is called illusion of distinctness. He has forgotten his real form and feels miserable in his animate form."

The second illusion, (according to Sant Ji - holyman) is that of company. Man gets moulded according to the things or persons he meets -

'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 ਤੈਸੇ ਫਲੁ ਖਾਇ ॥

P. 1369

Man gets the fruit in accordance with the company he associates with. There is one jewel known as 'saftak mani'; it is crytalline. It assumes the colour of the object it is placed with; it becomes rosy when placed near the rose, yellow near yellow clothes, black with a black object and blue with a blue one. It loses its originality. It suffers from

the fault of company; though in itself it is perfectly pure and flawless.

When the 'Supreme Consciousness' is reflected in the 'individual conscience', it becomes a '*jiva*' (a sentient being). This '*jiva*' (sentient being) has mind, intellect, heart and I-ness. So long as there is 'ego' in man, he will continue to go through the cycle of birth and death. He never gets rid of it. This is the view expressed in Sri Guru Granth Sahib. When he loses 'I-ness' and is freed from mind's will and sensual desires, and the knowledge of Ultimate Spiritual Reality dawns upon him, then his coming to and going from this world will cease. Attaining the still stage with all the powers, he will merge with God. In other words, he will become God. Then his coming to and going from the world will cease. Being '*jiva*' (sentient being) he says, 'I am the doer; I suffer or enjoy; I do deeds of piety; I commit sins.' Thus he becomes the doer and the sufferer or the enjoyer. On account of 'I do', action devolves upon him. Forgetting Him, he becomes a '*jiva*' (sentient being) while he was a 'pure soul'. Thus he falls into second illusion.

The third illusion is called 'Kartritav' illusion. Take the case of the sky, which is complete in itself and so is the soul. The space everywhere is the same - in the pitcher, in the house and in the cloudy sky. But the view of the clear sky is hindered by these obstacles which make us give them different names. Same is the case of the soul that abides in and gives light to the body - physical, causal and ethereal. In the the physical body it is '*jeev*' (individual soul) This flame of the soul comes to be considered small in the body - physical, causal and ethereal, but it is the same soul everywhere. It suffers the illusion of being the body with which it comes to identify itself. In fact, the cosmic soul is unattached and dissociated and manifests

everywhere. But the 'jeev' (the individual soul) says that it is 'attached', it is not manifest, it is distinct and inhabits the body.

The fourth is perverted illusion. It is that this world is not God. It is distinct and different from Him. Guru Sahib says, "No; you have suffered an illusion. There is pitch darkness within you, in your heart and mind, in your conscience. As a result, you are suffering an illusion." "But how is this illusion formed?"

In the early morning, when it is dark, someone may throw a piece of string in the courtyard of our house. When we go out, we shall be at once frightened on seeing the piece of string taking it to be a snake. We shall either look for a torch or wait for light. If there is dim light in the house and a piece of string is lying, we are frightened thinking that it is a snake. We do not alight from our cot. We are constantly under the fear that the snake may not climb the cot. Look! how much we are affected by something that is non-existent! A thing is not and yet we are terribly affected. When light comes, we notice that it is nothing but a piece of string. We suffered an illusion. We were deluded. The same is the case of mirage, the illusion of water in a bare field. In a bare field, when the sun shines brightly at noon, the deer suffers the illusion of water and thinks that there is a river flowing. Man also suffers this illusion, but since man has knowledge that there has never been any river in that area, he understands that it is an optical illusion. Sometimes, while driving our car in hot summer, it appears from a distance, as if there has been rain and we see trees reflected in the road. Since we have knowledge, we know very well that it is an illusion of the eye and the road is certainly not wet.

Thus, seeing 'what is not' is called a perverted illusion.

The world is an image of God, but we see here friends and foes, the good, the bad and the wayward because our vision has suffered a change. If you press the eye ball, you will see two moons instead of one. This is again an illusion of the eye. Similarly, when our mind or intellect is deluded, this world appears to be a vale of tears. Guru Sahib says :

'This world is the True Lord's chamber and within it is the abode of the True One.'

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥

P. 463

God has created this world as His own dwelling place. It is as a result of mammon's glimmer that we see joys and sorrows, natives and aliens, good and bad in the world. When the mammon's glimmer disappears, then what happens?

'O my mind, he who has dispelled his doubt, and realized the Lord to be amongst all, in his thought none is gone astray.'

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥

P. 610

'By himself, none is foolish or wise. In every sphere Thy will prevails.'

ਨਾ ਕੋ ਮੁਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ॥ ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ॥

P. 98

'O mine eyes, God has infused light in ye. Without the Lord, see ye not another, therefore.

Save the Lord, see ye not any other.

The Merciful Master-Lord alone is worthy of beholding. This entire world, which ye behold is the Lord's manifestation.

God's image alone is seen in it.'

ਏ ਨੇੜਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥

P. 922

*Refrain : Thou, Thou art the Bewitcher,
Thou, Thou art the Bewitcher. 2, 4.*

ਧਾਰਨਾ - ਤੂੰਹੀਂ ਤੂੰਹੀਂ ਮੋਹਿਨਾ, ਤੂੰਹੀਂ ਤੂੰਹੀਂ ਮੋਹਿਨਾ -2, 4.

'The Guru has shown Thee to mine eyes, O Lord.'

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥

P. 407

The Guru has shown me what is called the third mole or the third eye. By doing so the Guru has rid me of illusion. Then what did I see?

'Here and there, in every soul and in everybody, Thou, Thou alone art contained.'

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ॥ ਤੂੰਹੀਂ ਤੂੰਹੀਂ ਮੋਹਿਨਾ॥

P. 407

What appeared to be a snake instead of a string as a result of illusion; it is all God's own manifestation.

'His mammon, He Himself has spread and He Himself is the Beholder thereof.

He assumes many forms and plays many sports, yet He remains distinct from all.'

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ॥

ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੇ ਨਿਆਰਾ॥

P. 537

It is God who manifests Himself both within and without; this is something strange and marvellous.

'The Lord of Himself created His own self and assumed He Himself the Name.

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

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

P. 463

God has created the entire world out of Himself. Therefore, holy congregation, what He has created out of Himself is His own image; it is not outside His own self.

The fifth illusion is to consider *Brahma* (the Creator) and the world to be distinct from each other. This illusion is considering this world a perversion or distortion of

Waheguru (God) and that this mammon nature cannot merge with *Waheguru* (God). Guru Sahib says that this is not so; this again is an illusion.

'As I was misled to believe that several bangles were different from gold, but what then I said, becomes me not to say now.'

ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੂਲਿ ਪਰੇ ਅਬ ਕਹਤੇ ਕਹਨੁ ਨ ਆਇਆ॥ P. 658

A goldsmith makes countless ornaments of gold. Go to a jeweller's shop, you will see numerous ornaments - of different types and designs. What are all those? Surely we will say it is gold. It may be of varying carats, but it is all the same gold. The real thing is gold; the value is of gold, and none of the adulterant. Guru Sahib says that when man attains God's Name, the veil of illusion is rent and it disappears. *'His noose of superstition is cut who reposes faith in the company of saints.'* (**ਭ੍ਰਮ ਕੀ ਜਾਲੀ ਤਾ ਕੀ ਕਾਟੀ ਜਾ ਕਉ ਸਾਧਸੰਗਤਿ ਬਿਸੁਆਸਾ॥**) One who is able to inspire faith in the company of saints and attains God's Name, his noose of superstition is cut, and he swims through the ocean of existence.

'Difficult to cross, dreadful world ocean is ferried by means of the ship of the saints' congregation.'

ਤਾਰੀਲੇ ਭਵਜਲੁ ਤਾਰੁ ਬਿਖੜਾ॥ P. 208

It is said that the mundane world is very difficult to cross. The company of the saints is the ship which enables man to swim across this ocean. *'God's Name is a ship. One who boards it reaches the shore.'* Then what happens?

'By meeting the Guru, in love with God, one's mind's desire is fulfilled.'

ਪੂਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ॥ P. 208

Hopes and desires, which ever torment man's heart, are fulfilled by God's Name because it is fully capable of doing so.

'By remembering the Lord, the desire is fulfilled.'

ਪ੍ਰਭ ਕੇ ਸਿਮਰਨਿ ਪੁਰਨ ਆਸਾ ॥

P. 263

He who meditates on and recites God's Name has all his desires fulfilled.

Refrain : Fulfilled are all desires by God's Name recitation; 2, 2.

By God's Name recitation, by God's Name recitation. -2 Fulfilled are all desires -2

ਧਾਰਨਾ - ਆਸਾਂ ਸਭ ਪੂਰੀਆਂ, ਪ੍ਰਭ ਜੀ ਦਾ ਸਿਮਰਨ ਕਰਕੇ - 2, 2.

ਪ੍ਰਭ ਜੀ ਦਾ ਸਿਮਰਨ ਕਰਕੇ, ਪ੍ਰਭ ਜੀ ਦਾ ਸਿਮਰਨ ਕਰਕੇ - 2.

ਆਸਾਂ ਸਭ ਪੂਰੀਆਂ -2.

All man's desires -

'Whatever thou askest, that all, thou shalt obtain by serving the Lord's feet, the Abode of delight.'

ਜੋ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ ਰਸਾਇਣ ॥

P. 714

The Abode of delight cannot be obtained from anywhere else. The Guru has this in the form of God's Name -

'By meeting the Guru, in love with God, one's mind's desire is fulfilled.'

ਪੁਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ ਗੁਰੁ ਭੋਟਿਓ ਹਰਿ ਰੰਗਾ ॥

P. 208

In love the Guru is met. He bestows God's Name, fulfilling the mind's desire and dispelling darkness. First God's Name becomes medicine, then lamp, then scissors to cut the noose of superstition, then ship and finally the stone (Chintamani-vati - ਚਿੰਤਾਮਣੀ ਵੱਟੀ) that destroys worries and anxieties, the Abode of delight. He fulfills all desires.

"Whatever man asks, he obtains." (ਜੋ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ.....) Man gets all those things that he asks for - health, issue etc. God's Name has tremendous power -

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

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ

He, in whose heart and mind, resides God's Name, can fulfil not only his desires but also of the whole world. But the world is living in ignorance. It is oblivious of such a precious thing of inestimable value. It does not try to achieve it because mammon has captivated it.

'Bewitching is the love of wealth, which without teeth, has eaten up the world.

The apostates are eaten away, but the Guru-wards, who fix their mind on the True Name, are saved.'

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ ॥

ਮਨਮੁਖ ਖਾਏ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿਨੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥

Who are eaten away? Those who follow their mind. Those who repose their faith in God and believe in His utterance, they are not eaten away; them the mammon fears. The mammon does not come near the saints; them she runs away from. She has devoured the rest of the world - *'The apostates are eaten away, but the Guru-wards, who fix their mind on the True Name, are saved.'* Guru Sahib says that without the attainment of God's Name -

'Without the Name, the world wanders madly.

Through the Guru I have seen this.'

ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਫਿਰੈ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ॥

The Guru-wards are able to see what has happened to the world wandering madly and rabidly fearing itself. Man himself has divided society into different castes. Has anyone ever determined the air's caste? Whether it is Hindu air, or Muslim air or Sikh air? Similarly, has water any caste? Have fire, sky, earth any caste? By mixing the five elements has been fashioned man and he has assumed castes. Wherefrom has this caste come? Man has fallen a prey to the illusion of caste. The notion of 'mine, mine' has taken possession of him and he is wandering madly.

When God's Name is attained, then -

'By meeting the Guru, in love with God, my mind's desire is fulfilled.

The Name treasure, the saints have gained'

ਪੂਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ ਗੁਰੁ ਭੇਟਿਓ ਹਰਿ ਰੰਗਾ ॥

ਨਾਮ ਖਜ਼ਾਨਾ ਭਗਤੀ ਪਾਇਆ..... ॥

P. 208

When the Name treasure is attained, man may partake of it and enjoy it as much as he likes. It will never be exhausted, for he has attained the inexhaustible treasure of God's Name. The Guru saves not one but countless -

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

ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ ਕਣੀ ॥

P. 608

The Guru saves millions. The Name treasure is never exhausted; he has obtained such a vast treasure that it never ends. Death's messengers cannot plunder it; the thieves cannot steal it; water cannot sink it; fire cannot burn it; the sun cannot parch it. Such a unique treasure he has been blessed with which has found a place in his heart - "*The Name treasure, the saints have gained.*" Then both body and mind are fully satiated and all sensual appetites are forsaken.

Refrain : The Name treasure the saints have gained, and their soul and body are satiated, their soul and body are satiated. 2, 2.

Their soul and body are satiated,

their soul and body are satiated. 2, 2.

The Name treasure the saints have gained. 2

ਧਾਰਨਾ - ਨਾਮ ਖਜ਼ਾਨਾ ਭਗਤੀ ਪਾਇਆ, ਮਨ ਤਨ ਤ੍ਰਿਪਤ ਅਘਾਇ ਜੀ - 2, 2.

ਮਨ ਤਨ ਤ੍ਰਿਪਤ ਅਘਾਇ ਜੀ, ਮਨ ਤਨ ਤ੍ਰਿਪਤ ਅਘਾਇ ਜੀ - 2, 2.

ਨਾਮ ਖਜ਼ਾਨਾ ਭਗਤੀ ਪਾਇਆ, -2

All sensual desires disappear; their very roots are cut. All hungers vanish; there is no appetite left; man's body and soul are satiated. But Guru Sahib also says :

'Nanak, the venerable Lord gives it (the Name treasure) only to him, whom He causes to abide by His will.'

ਨਾਨਕ ਹਰਿ ਜੀਉ ਤਾ ਕਉ ਦੇਵੈ ਜਾ ਕਉ ਹੁਕਮੁ ਮਨਾਏ॥ P. 208

God gives this Name treasure only to that man who has harmonised himself with His Will. So the Tenth Guru said to Budhu Shah, "Are you asking me how to give up this untruth?"

'How can we be true and how can the screen of untruth be rent?'

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥ P. 1

You should obey God's command. The moment you do so, this wall of untruth will be demolished.

'By obeying O Nanak! The pre-ordained order of the Lord of will.'

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥ P. 1

Everything is happening according to God's will. He, who commands, can commit no error. He is infallible. Everything is wrought by Him. If you discover God's will, you find His abode too." As Guru Sahib hinted this much, the pitch darkness of the night was dispelled, as if with the rising of the sun -

'As the entire world knows that the night comes to an end with the rising of the sun.

Believe, that with the touch of philosopher's stone, copper turns into gold without delay.'

ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾ ਗਤਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ॥

ਪਾਰਸ ਮਾਨੋ ਤਾਥੋ ਛੁਏ ਕਨਕ ਹੋਤ ਨਹੀ ਬਾਰ॥ P. 346

The moment a base metal is touched with the philosopher's stone, it changes into gold. If a philosopher's stone-like Guru is found then what happens?

'If the Supreme Philosopher's-stone Guru be found by virtue of the primal writ on the brow, then the soul blends with the Exalted Soul and the admantine shutters are opened.'

ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥
ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥

P. 346

The meeting with the Perfect Guru takes place in accordance with the primal writ. It is as a result of some past actions.

'When the plumule of the actions of past sprouted, I met God, the Reveller and Detached.'

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥ P. 204

When some past good deed sprouts, and man's turn for the attainment of Name treasure comes, the first thing that happens is that he meets Lord, the Reveller and Detached. He is no scholar who says one thing and does something else, whose words and deeds are at variance with each other. The reveller is one who is day and night engrossed in the bliss of reciting God's Name, whose mind is free from perversions and is always in a state of delight. The company of such a reveller transforms a man into one like him, while the company of a mere scholar transforms him into another scholar, about whom the Guru's edict is :

'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 ਡਿਆਨੀ ਧਨਵੰਤ ॥
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥ P. 253

When man meets the Reveller and Detached, how does it influence him?

'My darkness is dispelled on meeting God, O Nanak, and I am awakened after having been asleep for numberless births.'

ਮਿਟਿਓ ਅੰਧੋਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥ P. 204

The darkness of illusions within the mind that had been there for numberless births is dispelled on meeting

Him. One is awakened after a long slumber spanning numberless births. The whole world is asleep -

'The world is asleep in three modes and doubts.....'

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ॥ P. 920

Rajo (passions), *tamo* (evil propensities) and *sato* (virtuous traits) - these are the three strains of life. Not one, two or twenty persons are subject to them. The entire world is subordinate to them. You can't say that this religion is awake and that is not. The whole world is asleep in these three characteristics. Falling prey to illusions, it has gone to sleep -

'..... in slumber its night (life) passes away.'

..... ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥ P.920

But if the Guru's grace is there -

'By Guru's grace, only those mortals keep awake, in whose mind the Lord abides and who utter the Nectar-word.

Says Nanak, he alone obtains quintessence, who ever remains merged in the Lord's love and passes his life-night awake.'

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ ਜਿਸ ਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥

P. 920

If the Guru is gracious and then man does not forget God, then this night-like life passes in a state of wakefulness, while the rest of the slumbering world is robbed and plundered. Only the Guru-wards remain wakeful and are able to keep their home and hearth safe and sound. So when the Guru is met in this manner

'..... by virtue of the primal writ on the brow, then the soul blends with the Exalted Soul and the adamantine shutters are opened.'

..... ਪੁਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥

ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥

P. 346

The soul blends with the Exalted Soul. The mind changes :

'My mind has, now, reverted to its original purity.'

ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੁਆ॥

P. 327

'Says Kabir, God has taken away my worldly wisdom and I have obtained perfection instead.'

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ॥

P. 339

Man's worldly wisdom is replaced by perfection in which state man is rid of sensual desires. Then what happens? Guru Sahib says : *'..... Then the adamantine shutters, the stony doors are opened.'* And man is able to see one and only one God.

So Guru Sahib brought home this edict to Budhu Shah : "Pir Ji (Holyman)! whatever you perceive -

'Talking, seeing, uttering, living, walking, and perishing are from Thee, O Lord!

Nanak, the True Lord Himself creates by His Order, and in His Order He keeps all beings.'

ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣੁ ਧਾਤੁ॥

ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੇ ਵਿਚਿ ਰਖੈ ਨਾਨਕ ਸਚਾ ਆਪਿ॥

P. 145

It is God who has been created by God's order and He keeps all beings in His Order; He does not let anyone transgress this Order. It is His order that prevails." Thus, holy congregation, when this wisdom dawns upon man, his meditation is uplifted, he goes into an uncommon concentration of the Divine and he is lost in a trance. He ceases to see another; he forgets himself, and he understands the meaning of the following :

"Nanak, the world-tree bears the fruit of love for mammon and upon it perch two birds (Guru-ward and self-ward persons). These birds have no wings and are not seen while coming and going.'

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ॥

ਆਵਤ ਜਾਤ ਨ ਦੀਸਰੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ॥

P. 550

He was labouring under an illusion whether he was that *being* on the body-tree, who was the doer, the sufferer, the enjoyer, partaking of fruit, going through joys and sorrows, and becoming the sinner and the virtuous, or that *being* who had no wings of sensual desires, who wandered nowhere and ever remained in a state of supreme bliss. With the realization of Name treasure, he has now realized that he is only that soul that is free from sensual desires. God's Name has destroyed his ego, removed his ignorance, severed his love for mammon, enabled him to swim through ocean of life, opened the adamantine shutters of hopes and doubts and initiated him into God's Order. He has achieved a state of spiritual tranquility and his life has been filled with bliss. Infact, there is now so much bliss in his life that he cannot contain it within himself.

'All talk of bliss and bliss, but the Real bliss is known only through the Guru.'

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੁ ਤੇ ਜਾਣਿਆ॥

P. 917

Today he has learnt what Real bliss is. After taking food we often declare : 'I am happy and satisfied. I am in bliss.' Another goes on a picnic and says : 'We enjoyed ourselves a lot.' But this is incomplete joy which is transitory. Bliss is that which is full to the brim and rids man of duality, and in which the soul addicted to sensual desires is enlightened. Holy congregation! the wrong- mindedness that made him see people as good and bad has been removed. Now none seems to be a stranger; all seem to be his own. So long as others appear to be aliens, the mind is not at peace. The following is the Guru's edict :

Refrain : As long as man deems one person an enemy and another a friend, 2, 2.

So long his mind is not at peace. 2, 2.

As long as man deems2.

ਧਾਰਨਾ - ਜਬ ਧਾਰੈ ਕੋਈ ਵੈਰੀ ਮੀਤ - 2, 2.

ਤਬ ਲਗ ਨਿਹਚਲ ਨਾਹੀ ਚੀਤਿ - 2, 2.

ਜਬ ਧਾਰੈ ਕੋਈ 2.

So long as he considers others his friends and foes, his mind is not at rest. The Ninth Guru describes the characteristics of a tranquil mind :

*'The man, who in pain, feels not pain,
Who is affected not by pleasure, love and fear and deems
gold as dust.*

*Who is swayed not by dispraise, or praise, and who
suffers not from greed, worldly love and pride,
Who remains un-affected by joy or sorrow and who
minds not honour or dishonour.'*

ਜੋ ਨਰੁ ਦੁਖੁ ਮੇ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥

P. 633

Only when these characteristics are imbued in the heart - but they are imbued when the Lamp of God's Name sheds its light - that man attains tranquility of mind. Guru Sahib says :

*'So long as he thinks that he does something, till then he
has absolutely no peace.'*

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥

ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥

P. 278

How can he be happy when he will continue going through the cycle of birth and death?

*'As long as this man thinks that he is the doer of
something, until then he wanders in the womb of
existences.'*

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮੋਹਿ ਫਿਰਤਾ ॥

P. 278

How can he swim across the ocean of life? The Sikh priest offers prayers : 'True Sovereign! grant a place in 'Sach Khand' [Abode of the True One].' Neither the priest, nor the devotee (on whose behalf the prayer is offered)

knows what 'Sach Khand' is. The latter does not know how he can reach 'Sach Khand'. In the absence of deeds, worship and knowledge - so long as 'ego' is not destroyed, how can he go to 'Sach Khand' [Abode of the True one]? Guru's edict is :

'The nature of ego is this, that man goes about his business in pride.

The trammel of ego is this, that man, again and again, enters into existences.'

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

P. 466

Men can go to heaven, but only very rare go to 'Sach Khand' (Abode of the True One). There only those go who -

'Within thy mind, contemplate thou on the Guru and with thy tongue, utter the Guru's Name.

With thy eyes, behold the True Guru and with thy ears, hear the Guru's Name.

Being imbued with the True Guru.....'

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰੁ ਨਾਉ ॥

ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ ॥

P. 517

are imbued with love for Waheguru (God). If love is divided among other things - love for mammon, love for status, love for the body, love for family, then God is not attained, for God demands undivided love.

'When man breaks with all the people and the kindred, then the Carpenter Lord comes of His own accord.'

ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੋ ॥

P. 657

God wants full love. It is, however, a different matter that when man falls in love with Him, he sees Him in all and starts loving them too. He considers all to be images of God, and not distinct from Him. Then he feels animosity against none. So, as long as he has 'ego' - *'The trammel of ego is this, that man, again and again, enters into*

existences' - he cannot escape the cycle of birth and death. There is only one way to reach the abode of God :

'Being imbued with the True Guru, thou shalt find a seat in the Lord's court.

Says Nanak, the Lord gives this commodity to him, on whom He showers His benediction.

Rare, very rare, indeed, are such persons, who are to be good men in the world.'

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸਨੋ ਏਹ ਵਭੁ ਦੇਇ ॥

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥

P. 517

Only very rare understand it and go to 'Sach Khand' (Abode of the True one). Others carry the bundle of their deeds with them to the world hereafter. How can we pray for them: 'True Sovereign! grant them a place in 'Sach Khand' (Abode of the True one)? We have not understood the meaning of 'Sach Khand.' We just say this, meaning thereby, that the departed soul may not become a ghost and may find a place somewhere in heaven.

In this way, it is the constitution of Gurbani (Sikh Scripture) - '*As long as man thinks that he is the doer of something, until then he wanders in the womb of existences.*' He will come into the mother's womb; whether it be of a she-pig, or of a bitch, or of a mare, or of a woman. He has to be born because he deems himself 'I'. '*As long as he deems one man an enemy and another a friend*', this man is not good, he is bad, then what happens? My dear, he has gained nothing. '*He has absolutely no peace of mind. So long as man is intoxicated with the love of mammon,*' so long as he is in love with mammon, the world of nature - sentient mammon, insentient or inert mammon, refined mammon; whether he is in love with occult powers, or with his children, or with

his community, till then he will not be able to swim across the ocean of the world - *'Till then the Lord of law inflicts punishment on him,'* he cannot escape punishment.

In this manner, Budhu Shah was enlightened. He was able to see the one Lord and he was transported to a state of ecstasy. As a result of ecstasy, when understanding free from evil propensities, dawns, all thoughts cease and a state of deep meditation comes. Three things are destroyed - desire, sensuality and duality or malice. The tranquil mind enters the sphere of the Exalted Soul, and as it does so the notion of friend and foe disappears. The Guru's edict is :

Refrain : The tranquil mind is absorbed in the Lord, and duality and evil intellect have fled. 2, 2.

Duality and evil intellect have fled, duality and evil intellect have fled. 2, 2.

The tranquil mind is absorbed in the Lord.....2.

ਧਾਰਨਾ - ਉਨਮਨ ਮਨੁਆ, ਸੁੰਨ ਸਮਾਨਾ, ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ ਜੀ - 2, 2.

ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ ਜੀ, ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ ਜੀ - 2, 2.

ਉਨਮਨ ਮਨੁਆ, ਸੁੰਨ ਸਮਾਨਾ -2.

The mind, that was running after worldly things, has reversed its course and become primeval and merged itself in the Soul. How high has he become after achieving the state of absorption in the Lord, a state free from mind's wanderings? Guru Sahib says: 'First of all disappeared duality or double-mindedness. Secondly did disappear evil intellect, the intellect without the Guru's guidance, and it did so not slowly but in a jiffy. Once this waywardness leaves, it does not return. The Guru's edict is -

'Of what kind are they who are imbued with the Imperishable Lord? They are like Him from whom they have emanated.'

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥ ਜਿਸਤੇ ਉਪਜੇ ਤਿਸਹੀ ਜੈਸੇ ॥

P. 943

Those who reach the stage of having been imbued with

the Imperishable Lord, become an image of God. No difference is left between them and God. They reach the stage of the 'Khalsa' (the pure) -

'He who comes to know the love of the Exalted Soul, himself becomes the Immaculate God.'

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖ਼ਾਲਸ ਦੇਵ ॥ Sarb Loh Granth

The status of the 'Khalsa' is not attained for nothing. Only by adopting the name (of a 'singh'), one does not become a 'Khalsa'. Guru Sahib has described the status of the 'Khalsa' as very high. In one hymn he says :

Refrain : meditate on, O Khalsa, thou the live spirit of God, live spirit of God, live spirit of God. 2, 2

The live spirit of God, the live spirit of God. 2, 2

ਧਾਰਨਾ - ਜਪੋ ਖ਼ਾਲਸਾ, ਤੁਸੀਂ ਜਾਗਦੀ ਜੋਤ ਨੂੰ - 2, 2.

ਜਾਗਦੀ ਜੋਤ ਨੂੰ, ਜਾਗਦੀ ਜੋਤ ਨੂੰ - 2, 2.

ਜਪੋ ਖ਼ਾਲਸਾ, ਤੁਸੀਂ ॥

'The enlightened soul always worships one God and lets not many enter his mind.

He has full faith in and reverence for the one Lord and observes not fasting, visiting graves, memorials built at cremation sites and monasteries even by mistake. He recognises none else but one Lord which includes pilgrimages, charity, donations, meditations and austerities.

Regard such a one in whom Perfect Lord's lamp is lighted as pure in an impure world.'

ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥

ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖ਼ਾਲਸ ਤਾਹਿ ਨਖ਼ਾਲਸ ਜਾਨੈ ॥

Sawaiyai, Tenth Guru

When the Lamp of God is lit within the body - 'then consider him pure in the impure world.' Therefore, 'Khalsa' is a status.

'He who comes to know the love of the Exalted soul,

*himself becomes the Immaculate or Pure God.
Then there is not the slightest difference among God, me
and you.'*

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

When the mind is absorbed in the Lord, and one comes to enjoy the love of the Exalted Soul, then he attains to the position of the 'Khalsa' (the Pure) where all differences between Waheguru (God), him and others vanish.

'The Khalsa is fashioned in my own characteristic image.

In the Khalsa do I abide.'

ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੈ ਕਰੋ ਨਿਵਾਸ ॥
Sarab Loh Granth

This position was attained by Budhu Shah.

'The tranquil mind is absorbed in the Lord.....'

ਉਨਮਨਿ ਮਨੁਆ ਸੁੰਨਿ ਸਮਾਨਾ ॥ P. 333

He was absorbed in the Lord; he came into a state of deep meditation. In this state of deep meditation only he comes who surrenders himself to God's will. There the thought too becomes cosmic; it ceases to be of the individual mind. There God's will prevails. But this state is attained when -

'Man ought to remain dead in life, and being so dead should revive again through the Name. Like this he is absorbed in the formless Lord.'

ਜੀਵਤ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ ॥ P. 332

Man should first destroy his ego, his 'I-ness'. Then out of death he should revive, soul-wise, and when he does revive, he will be automatically absorbed in the formless God. He will attain to a state of deep meditation -

'By remaining pure amid impurity, he falls not again into the terrible world-ocean.'

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਬਹੁੜਿ ਨ ਭਵਜਲਿ ਪਾਇਆ ॥ P. 332

He, while living in the world of mammon - among his

children, pursuing various vocations, running shops, doing service and various jobs, serving in the army, tilling land and doing various other things - is unaffected by it (mammon). He is like a duck in water -

'As a lotus flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet.'

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥

P. 938

He remains unaffected like a lotus flower in water. The duck flies wherever it likes because its wings do not get wet, while in the case of other birds, they do and so cannot fly. Thus he does not fall into the world-ocean.

'My master, such milk should be churned, under Guru's instruction, that keeps thy mind steadfast. In this way shalt thou drink the Name-Nectar.'

ਮੇਰੇ ਰਾਮ ਐਸਾ ਖੀਰੁ ਬਿਲੋਈਐ ॥

ਗੁਰਮਤਿ ਮਨੁਆ ਅਸਥਿਰੁ ਰਾਖਹੁ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੀਰਿਈਐ ॥

P. 332

After embracing 'Gurmat' (Guru's instruction) when the mind becomes restful, a state of equipoise is attained, then the Name-Nectar gushes out from within. The thing through the attainment of which man dies not, is 'Nectar', the 'Soul'; it is a spiritual state.

'The Guru's arrow has pierced the adamant Dark-age, and the state of illumination has dawned upon me.'

ਗੁਰ ਕੈ ਬਾਣਿ ਬਜਰ ਕਲ ਛੇਦੀ ਪਰਗਟਿਆ ਪਦੁ ਪਰਗਾਸਾ ॥

P. 332

The 'Kalyug', the Dark-age, which man was finding it impossible to penetrate, has been pierced through the Guru's word, and a state of enlightenment comes upon him -

'Due to the darkness of mammon my mistaking the rope for a snake, is ended and I now abide in the Lord's eternal mansion.'

ਸਕਤਿ ਅੰਧੇਰ ਜੇਵੜੀ ਭ੍ਰਮੁ ਚੁਕਾ ਨਿਹਚਲੁ ਸਿਵ ਘਰਿ ਬਾਸਾ ॥

P. 332

The shackles of dark mammon binding him have been cut

and he finds a place in the abode of God. The soul, after having come out of the house of mammon, has entered his own home, the soul-world.

'The mammon has stretched the bow without an arrow, and has pierced this world, O my brethren.'

ਤਿਨਿ ਬਿਨੁ ਬਾਣੈ ਧਨਖੁ ਚਢਾਈਐ ਇਹੁ ਜਗੁ ਬੋਧਿਆ ਭਾਈ॥ P. 333

The mammon has not aimed any arrow; even without an arrow the mammon has shackled the whole world - by enticing it.

'In ten directions, the drowned mortal moves about in the wind, but I keep myself attached to the string of Lord's love. The tranquil mind is absorbed in the Lord, and duality and evil intellect have fled.

Says Kabir, by imbibing affection for Lord's Name, I have seen the fearless Unique God.'

ਦਹਦਿਸ ਬੁਢੀ ਪਵਨੁ ਝੁਲਾਵੈ ਡੋਰਿ ਰਹੀ ਲਿਵ ਲਾਈ॥

ਉਨਮਨਿ ਮਨੁਆ ਸੁੰਨਿ ਸਮਾਨਾ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ॥

ਕਹੁ ਕਬੀਰ ਅਨਭਉ ਇਕੁ ਦੇਖਿਆ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ P. 333

Thus the inward eye was now opened and he saw the one Lord. Then what happened? - *'Affection for Lord's Name was imbibed.'*

Thus Guru Sahib, by his grace, bestowed on Pir Budhu Shah this state. This is a very lofty state. It is called a state of 'salvation while alive', and Guru Sahib says :

Refrain : Salvation have I got through the Perfect Guru's grace. 2, 2.

Through the Perfect Guru's grace,

Through the Perfect Guru's grace. 2, 2.

Salvation have I got2.

ਧਾਰਨਾ - ਮਿਲ ਗਈ ਜੀਵਨ ਮੁਕਤੀ, ਕਿਰਪਾ, ਗੁਰ ਪੂਰੇ ਦੀ ਹੋ ਗਈ - 2, 2.

ਗੁਰ ਪੂਰੇ ਦੀ ਹੋ ਗਈ, ਕਿਰਪਾ, ਗੁਰ ਪੂਰੇ ਦੀ ਹੋ ਗਈ - 2, 2.

ਮਿਲ ਗਈ ਜੀਵਨ ਮੁਕਤੀ -2.

One salvation is that which is achieved after death, but Gurbani says -

'If Thou shalt emancipate me after death, no one shall be aware of this emancipation.'

ਮੁਏ ਹੁਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥

P. 1292

Of what avail shall the emancipation be if it is not achieved while alive. One should be emancipated and at the same time one should be alive. Is there any indication of such a state? Guru Sahib says, 'Yes, there is. He eats and dresses like others. He plays with his children and goes about his business like others, but his attitude of mind, his understanding are different from those of other mortals. First, he accepts whatever happens according to God's will uncomplainingly; rather he finds, God's will sweet -

'He, in his heart, loves Lord's ordinance.'

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ

P. 275

He looks at God's will with love and reverence. He accepts both honour and dishonour falling to his lot as God's will, which he considers sweet -

'Thine doings seem sweet unto me.'

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ

P. 394

He has no complaints.'

Take the case of Bhai Mani Singh. He was sentenced to be cut limb by limb. He accepted the sentence smilingly. He did not complain : 'O God! I used to recite your Name. I recited the scriptures also daily. All these have been of no avail to me.' Bhai Mani Singh remained with the Tenth Guru all his life. He achieved the highest state of the realization of the Ultimate Reality. He attained all spiritual powers. So he did not pray to God, 'O God! save me, help me, be kind to me, for I cannot bear this punishment.' But he loved God's doing, His will. He was taken to Nikhas Chowk. He was seated for awarding punishment. The executioner came and said :

“Mani Singh! put your elbow on the block.”

“Why?”

“You have to be cut limb by limb.” Bhai Sahib looked up and laughed. There was a unique brilliance in his eyes and his face had a red glow. The executioner was surprised. He had punished many persons earlier also and had cut them limb by limb but in no case had the face become red and the eyes bright. Their faces became pale, wan and pulled down and their eyes became lustreless. They died before their physical death. They fainted and he had to hold them to cut them into pieces.

“What is the matter, Mani Singh? Have you not heard the sentence?”

“I have heard the order more clearly than you have. I have been ordered to be cut limb by limb.”

“Yes.”

“Then the first limb is the finger - first joint, second joint, third joint, then the second finger, and you will have do so fifteen times. Then will come the elbow, my dear. So follow the orders fully. I am also obeying orders of my Master. My Master’s command is that I should sacrifice myself here. My body is being accounted for and utilised in the service of my Master. This is God’s will. He has deemed to use it in this manner.” So this is the meaning of - ‘loving God’s ordinance.’

Now take the case of Bhai Mati Dass. The saw was working. Everything was ready. He was tied in the stocks. The executioner saw a red glow on his face and a glint in his eyes.

“Bhai Mati Dass! what is all this happening?”

“Now there is no time for such talk.”

“Kindly tell me if I can be of any service to you because I have been highly impressed. A glimpse of your face has kindled a kind of light in a stone-hearted person like me. I cannot do anything much. Kindly tell me how I can make your death, your passing away from this world a little easy. This I can do for you.”

“If you want to make my death easy, turn my face towards my Guru, so that abiding by his will I may go to his world cheerfully. Here He is, and hereafter too He is. I have not to go anywhere; the trap is only of the physical body. If you break the pitcher, where does the sky reflected therein go?

‘Since I have invoked the mercy of the Lord, there is no coming and going.’

ਨਾ ਕਛੁ ਆਇਥੋ ਨਾ ਕਛੁ ਜਾਇਥੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥

P. 695

None comes and goes; none dies or takes birth. It is a play enacted by the creator.” This is called ‘loving God’s will; appearing dear to the soul -

‘Such a one is said to be the man having salvation while alive.’

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥

P. 275

‘As is joy, so is sorrow for him.’

ਤੇਸਾ ਹਰਖੁ ਤੇਸਾ ਉਸੁ ਸੋਗੁ ॥

P. 275

He is unperturbed, if sorrow falls to his lot, and if joys flood his life, then too is he calm and cool.

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

As is gold, so is dust for him.’

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

ਤੇਸਾ ਸੁਵਰਨੁ ਤੇਸੀ ਉਸੁ ਮਾਟੀ ॥

P. 275

Considering both gold and dust equal; not to be tempted by the yellow metal, not to look down upon dust - this is his life. He does not sell himself for money. It is the

same state -

'As is nectar, so is sour poison for him.'

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

P. 275

Baba Khuda Singh Ji was once explicating this 'shabad' (hymn) at Patiala. The Raj Pandit (court or royal priest) was filled with jealousy on seeing the Raja (king) impressed by Baba Ji's spiritual greatness. He was on the look out for an opportunity, when he could prove Baba Ji to be untruthful. The scholars are helpless before saintly personages because the latter speak from personal experience. Scholars are faced with darkness ahead, while illumination awaits the saints. They speak from their spiritual enlightenment. So when the discourse was over, the Raj Pandit (royal priest) said :

"Baba Ji! has Guru Sahib composed some figurative 'bani' (verse, utterance)? - *'As is nectar, so is sour poison for him.'* How can nectar and poison be similar?" "Pandit Ji! it is something different; poison too is nectar, and nectar of course is nectar."

"If these two are the same, then can you drink poison as nectar?"

"As you wish."

Next day, the Pandit brought arsenic solution and said -
"Explain that very 'shabad' (hymn) again."

"What is the matter?"

"I have brought arsenic solution. I have a doubt. I think Guru Sahib has composed symbolic 'bani' (verse); it is not truth."

"There is not a single thing in Guru Granth Sahib which is not true."

"Then, sir, drink this arsenic solution. If there is a

saint in the congregation, let him drink it."

"Pandit Ji! it is not proper to put people to test. Who knows how many may be sitting in the congregation, who have realized the Ultimate Spiritual Reality? Therefore, why ask anybody? This humble slave shall drink it." He used to explicate Gurbani. He cast a single glance; and what is in a glance? -

'Ambrosia (nectar) rains from the glance of him, who knows God.'

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥

P. 273

From the eyes of the knower of God, one who has realized the Ultimate Spiritual Reality, rains nectar.

The sick used to come to the second Guru. They came in large numbers and sat in rows on either side of the passage used by the congregation. He said to the devotees: "Now what you should do is to look at each patient as you pass. You are at the present moment aligned with God and so do this virtuous deed." The devotees did as they were advised. When Guru Sahib cast his glance, even the leper was healed and his body became unblemished like gold, because nectar rains from the eyes of those who meditate on God and worship Him. There is no ill-will, hatred or enmity in them. Their eyes rain nectar. They attract all, for all appear to them to be their own dear ones.

So Baba Ji drank the poison and continued with his explication of Gurbani (Sikh scripture). The Pandit was amazed when the poison had no adverse affect. At last he fell at Baba Ji's feet and said : "Baba Ji, it is true that I am a scholar. I have read cartloads of books. Boatloads of books have I read, heaps of books infact. But I have not understood anything; I am none the wiser.

'Nanak, only one thing, God's Name is of account, and

all else is but to prate and prattle in pride.'

ਨਾਨਕ ਲੇਖੇ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥

P. 467

'As is nectar, so is sour poison for him.

To him as is honour, so is dishonour.

As is the pauper, so is the king.

He, who deems that what God puts in vogue, is the proper way;

That man, O Nanak, is said to be emancipated while still alive.'

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ॥

P. 275

So in this manner, the Tenth Guru made Budhu Shah attain to the state of being emancipated while still alive. Not only did Guru Sahib make him attain to this state of emancipation, but also pitched a pillar of light, so that faith and confidence may be inspired in our hearts as had happened in the case of Budhu Shah. Guru Sahib is not far from you; He is very much present here with you. The same state of being 'emancipated while still alive' can come upon us, but the fault is that we do not wish to meet and unite with the Perfect One, the Immaculate. We have fallen in love with falsehood. We have entangled ourselves in the expansive world around us and we have neither the determination, nor the wish to extricate ourselves from it. We wish to remain here in this materially existential world. Then what about the world hereafter? We say that we will see what will happen in future in the world hereafter. It is a matter of seizing the right time. When the opportune moment is lost, the attitude of 'We will see' will be of no avail.

Refrain : Thou shalt weep O man for time once lost won't be recalled. 2, 2.

Won't be recalled, time won't be recalled. 2, 2.

Thou shalt weep O man for time2.

ਧਾਰਨਾ - ਰੋਵੇਂਗੀ ਜਿੰਦੇ, ਵੇਲਾ ਹੱਥ ਨਹੀਂ ਆਉਣਾ - 2, 2.

ਹੱਥ ਨਹੀਂ ਆਉਣਾ, ਵੇਲਾ ਹੱਥ ਨਹੀਂ ਆਉਣਾ - 2, 2.

ਰੋਵੇਂਗੀ ਜਿੰਦੇ, ਵੇਲਾ -2.

*'What thou shouldst have done,
that thou hast not done.*

Thou art entangled in the net of covetousness.

Nanak, thy time is past. Why wailest thou now, O blind man?'

ਕਰਣੋ ਹੁਤੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥

ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ ॥

P. 1428

When time is lost, man is left with nothing but vain remorse.

'Through the Guru's service, the Lord's loving adoration is practised.

Then alone is obtained the fruit of this human body.

Even the gods long for this body.

So through that body of thine, think thou of rendering service unto thy God.

Meditate thou on the Lord of universe and forget Him not.'

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥

ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥

P. 1159

How lovingly Guru Sahib advises us: "Look children! do not forget to meditate on God and recite His Name.

'Meditate thou on the Lord of universe and forget Him not.

This alone is the advantage of human life.'

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥

ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥

P. 1159

Don't ask for anything else from me. All that you ask for is already writ in your fate. Man has come from heaven with his share of joys and sorrows. Remember thou thy God because -

*So long as the disease of old age has not come,
 So long as death has not seized thy body,
 So long as thy speech has not grown powerless,
 O man, contemplate thou the Lord of the world.
 If thou remember not God now,
 When shalt thou remember Him, O brother?
 Whatever thou hast to do, the best time for that is 'now'.*

**ਜਬ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ ॥ ਜਬ ਲਗੁ ਕਾਲਿ ਗ੍ਰਸੀ ਨਹੀ ਕਾਇਆ ॥
 ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ ਨਹੀ ਬਾਨੀ ॥ ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਪਾਨੀ ॥
 ਅਬ ਨ ਭਜਸਿ ਭਜਸਿ ਕਬ ਭਾਈ ॥ ਆਵੈ ਅੰਤੁ ਨ ਭਜਿਆ ਜਾਈ ॥
 ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਅਬ ਸਾਰੁ ॥**

P. 1159

You will be left with only what you do now by way of meditating on God. Later, you will not be able to do anything.

'Whatever thou hast to do, the best time for that is 'now'.

Otherwise thou shalt not be ferried across, and shalt repent afterwards.'

ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਅਬ ਸਾਰੁ ॥ ਫਿਰਿ ਪਛੁਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰੁ ॥

P. 1159

Then only repentance is left; one's body forsakes, and man weeps in vain at the last moment and laments that he did not meditate on God. 'Why was I entrapped in these worldly possessions and pleasures? Nothing is going with me to the world hereafter.

*'Kabir, this body must perish;
 If thou can, then save it.
 Even they had to depart bare-footed,
 Who had amassed millions and millions.'*

**ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਸਕਹੁ ਤੇ ਲੇਹੁ ਬਹੋਰਿ ॥
 ਨਾਗੇ ਪਾਵਹੁ ਤੇ ਗਏ ਜਿਨ ਕੇ ਲਾਖ ਕਹੋਰਿ ॥**

P. 1365

One who has thousands of millions in his coffers has to leave the world empty-handed and bare-footed. So, holy congregation, the state of being emancipated while alive is achieved only by the fortunate ones. We have everything in the Guru's abode, but we do not try to discover it.

Every hymn contains principles of great significance. We read and recite them superficially; we don't go deep into their meanings. A single hymn, if it is comprehended, reflected upon and imbibed, is enough for a life-time.

So in this manner, a spiritually uplifted great soul, having thousands of followers, enjoying wide-spread fame, capable of fulfilling the wishes of the people, himself master of miraculous occult powers, fore-seeing, inspiring, farsighted and knowing everything, got stuck at the last stage, fell a prey to an illusion and became confronted with the wall of ego, that was refusing to fall, but -

'The Perfect Guru has demolished the wall of ego and slave Nanak has, met his God, the Lord of the woods.'

ਗੁਰਿ ਪੁਰੇ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ॥

P. 1263

Guru Sahib rid Budhu Shah of 'ego' and helped him rise to the state of spiritual loftiness. What kind of life he led thereafter, what he kept thinking, how he conducted himself in respect of his family; - all these we shall discuss in the next programme as the Guru wills.



Video Cassette No. - 78
Audio Cassette No. - 342, 343
Date - 19.3.1989
Place - Mohali

Invocation :

'There is but one God. True is His Name, creative His personality and immortal His form. He is fearless, sans enmity, unborn and self-illuminated. By the Guru's grace (He is obtained).'

ਸ਼ਾਨ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰਪ੍ਰਸਾਦਿ ॥ P. 1

'Prostrate salutation and obeisance I make many a time before the omnipotent Lord, the Possessor of all powers. Reach me Thy hand, O Lord and save me from wavering, says Nanak.'

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

P. 256

'After wandering and wandering O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is :

"Attach me to Thy devotional service.'

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

P. 289

'His mammon, He Himself has spread and He Himself is the Beholder thereof.

He assumes many forms and plays many sports, yet He remains distinct from all.'

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੇ ਨਿਆਰਾ ॥

P. 537

'The Formless Lord is Himself related and absolute. He Himself is in primordial trance.

Nanak through His own creation, He, again, meditates on Himself.'

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

Refrain : *Everything is Thine, O Lord,
I am nothing, I am nothing. 2, 2.
I am nothing, I am nothing. 2, 2.
Everything is Thine, O Lord.....2.*

ਧਾਰਨਾ - ਪ੍ਰਭ ਸਭ ਕਿਛੁ ਤੇਰਾ ਜੀ, ਮੈਂ ਕਿਛੁ ਨਾਹੀ, ਮੈਂ ਕਿਛੁ ਨਾਹੀ - 2, 2.
ਮੈਂ ਕਿਛੁ ਨਾਹੀ, ਮੈਂ ਕਿਛੁ ਨਾਹੀ - 2, 2.
ਪ੍ਰਭ ਸਭ ਕਿਛੁ ਤੇਰਾ ਜੀ -2.

*'I am nothing, everything is Thine O Lord.
Here Thou art the Absolute Lord, and there the Related
one.*

*Betwixt the two, Thou playest Thy play, O my Lord.
Pause.*

*Thou Thyself art within the city and Thyself without it
as well.*

Thou, O my Lord, abidest everywhere.

Thou Thyself art the King and Thyself the subject.

*At one place Thou art the Lord and at another the slave.
From whom should I hide and with whom should I
practise fraud?*

Wheresoever I see, there I see the Lord just near me.

I have met Guru Nanak, the saints' embodiment.

*When the water drop merges with the ocean, its
separateness can be discerned not.'*

ਮੈਂ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ॥

ਈਘੈ ਨਿਰਗੁਨ ਊਘੈ ਸਰਗੁਨ ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ॥ਜਹਾਉ॥

ਨਗਰ ਮਹਿ ਆਪਿ ਬਾਹਰਿ ਫੁਨਿ ਆਪਨ ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਸਗਲ ਬਸੇਰਾ॥

ਆਪੇ ਹੀ ਰਾਜਨ ਆਪੇ ਹੀ ਰਾਇਆ ਕਹ ਕਹ ਠਾਕੁਰ ਕਹ ਕਹ ਚੇਰਾ॥

ਕਾ ਕਉ ਦੁਰਾਉ ਕਾ ਸਿਉ ਬਲਬੰਚਾ ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਤਹ ਨੇਰਾ॥

ਸਾਧ ਮੁਰਤਿ ਗੁਰ ਭੋਟਿਓ ਨਾਨਕ ਮਿਲਿ ਸਾਗਰ ਬੁੰਦ ਨਹੀ ਅਨ ਹੇਰਾ॥ P. 827

Refrain : *They, who are pleasing to God, become God's
servants, their tale is special. 2,2*

Their tale is special, their tale is special.

*They, who are pleasing to God, become God's
servants.....2.*

ਧਾਰਨਾ - ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ, ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ - 2, 2.

ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ, ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ - 2, 2.

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ -2.

*'They, who are pleasing to God, theirs is a special tale.
They come and go not, nor do they die ever.
They abide with the Supreme Lord.'*

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥

ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ ॥

P. 855

Holy congregation, loud be thy salutation 'true is the Name of the Supreme Lord.' Some are pleasing to God, while some go away from Him. There is a wide disparity between the lives of the two. Those who find favour with God and are pleasing to Him, all their tales, their approach and their entire life's experience are different from those of ordinary men because ordinary persons always live their life in self-interest - 'I may get this, I may get that.' He who is different, a servant of God, says, on the other hand, "I should give this, I should give that; I should give everything - mind, body and wealth; I shouldn't keep anything with myself. Whatever God has blessed me with, I should give unto others." Why is there difference between the two? One is a householder tied to his family; the other is detached from homely and worldly ties. One is heading to the east where the Sun rises, the other is going to the west where the Sun sets. So there is no common factor between the two. The former is inaccessible, beyond the comprehension of ordinary man. The servant of God plays at the place of which the common man cannot even think.

For a number of days, we have been talking about Pir Budhu Shah and video films have been revolving round his personality. He came to the Tenth Guru. He was a Muslim holy man with considerable spiritual attainments. He had a number of followers. He was highly revered, possessed considerable occult powers and was capable of fulfilling the devotees' wishes. He had many other qualities

also. He considered all men equal. He did not recognize any religious walls and did not discriminate on the basis of religion. He stood beyond religious walls where he 'recognized all mankind as belonging to one caste.' (Akal Ustat). Religious intolerance was alien to his nature. He loved both Muslims and Hindus equally. He had set up separate free kitchens for them. But he was still a seeker after truth. He wanted from the core of his heart to recognize truth. But so far he had not been able to realize truth. He had reached near about his goal. But the final step needed to be taken. This was not possible without the guidance of the Guru. It is not within man's power to take this final step. That power of grace and benediction is either in the hands of God or the saints who are lovers of God and who, day and night, remain submerged in Him and are indistinguishable from Him. They possess blanket power to get the gates of God's abode opened.

Pir Budhu Shah came to the Tenth Guru and asked this very question:

"Sir! How can there be union between the soul and God?"

"As day and night unite."

He was surprised, for (according to his understanding) day had never met the night; when day dawned night came to an end.

"Sir! I have not followed what you mean."

"It is exactly as you think."

"Sir, kindly explain in detail. How should truth and falsehood unite?"

"When truth is revealed, what you call untruth will disappear. Truth is real, while falsehood has no roots; it

is baseless.”

“Sir, even now I haven’t followed. To realize truth I have made many endeavours - I went through many ‘chilas’ (40 days of solitary meditation and prayers), gave donations, recited and read scriptures, practised many austerities and did penances.”

“All these things you did to strengthen falsehood.”

“Sir! Do these things strengthen falsehood?”

“Yes! If they are practised while living in falsehood.”

“I haven’t followed. Kindly explain to me in greater detail.”

“Budhu Shah! there is one falsehood which you call ‘I’; there is one truth which you call Allah, Waheguru, Ram, Bhagwan (various names for God). Falsehood has no basis in reality. There are numerous examples in the world. If a rope is lying in dark, falsehood says that it is a snake. But the truth is that when light comes. Truth says that it was never a snake; it was a piece of string. But falsehood has acquired an entity. It has come to exist. Falsehood is to see the non-existent existing, and the existent not existing. The moon gets reflected in a thousand pitchers of water. In each pitcher can be seen the moon. If the pitchers are broken with a heavy club, where has the moon gone? The reflection got merged with the reflected. The reflection was nothing; it was a shadow of untruth. Similarly, this man considered ‘I’ is a shadow, an assumption; in fact it is not existing.”

“Then sir, what is in the world that exists?”

“Absolute truth. There is nothing but truth. It is God Himself who is manifested in numerous ways and forms. He who realizes this gets rid of falsehood. In short, Budhu

Shah, man is engrossed and entrapped in 'I' or 'ego'." What are the symptoms of 'ego'? Man says, "I am." When he considers that he is 'I', then 'I' will feel pain. When somebody praises, this 'I' will feel inflated, and when somebody speaks ill of him, this 'I' will suffer pain and torment, and will be ready to quarrel because 'I' is a very big thing in man, and as Guru Sahib says:

'.....Without cause exhibits self conceit.'

..... ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਏ ॥

P. 468

This 'I' has in fact no existence, but man has without cause fallen for it. Being ignorant, he does not find riddance from the cycle of birth and death; he continues taking birth and dying endlessly and in the process goes through terrible suffering. He ever remains a prey to five kinds of torments - ignorance, *asimta* (imbalance), *abhinivesh* (constant fear), *rag* (attachment) and *dvesh* (malice), and plagued by them he suffers through many many lives. He goes through eighty four lakh lives - simply because he is afflicted with 'I-ness', which he cannot give up.

"Then Sir, am I not a false soul?"

Guru Sahib said: "What you call 'false soul' does not exist; that which is 'true' exists. You should realize the 'true soul'."

Guru Sahib was kind to him and said: "Budhu Shah! Give up 'I-ness'. Then what is left?" At this Budhu Shah was thrown in a state of divine rapture and ecstasy. Since he was a seeker after knowledge, he started dancing with delight. Guru Sahib bestowed on him the gift of brahmgyan (knowledge of the Ultimate Spiritual Reality) and transformed him from 'two' into 'one'.

There are two kinds of knowledge. One is attained when man is in deep spiritual meditation and is uplifted;

the other is the use of knowledge which is called 'truthful living' :

'(As) everything is underneath Truth, the living with the Truth is superior to all.'

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

P. 62

The living of a person imbued with truth is a visible sign in the physical world, because it is not an intellectual thing; it assumes a manifest form. So Budhu Shah started living a palpable life of truth.

Guru Sahib was executing a great task at Paonta Sahib. He had engaged 102 authors including 52 poets. He was getting scriptures of all religions translated. 'Krishan Avtar' is very large in volume, but Guru Sahib has written it and so has been 'Ram Avtar'. Even the 'Ultra Ramayan' is a composition of Guru Sahib. Just read it, and you will see how Sita Ji and the entire womankind have been venerated; all doubts about her have been dispelled. So Guru Sahib said: 'I have no desire O Lord, other than to fight for religion and duty.'

True religion was to be propagated in the world because the false cloud of irreligion had enveloped the world and made it miserable. People's cry reached heaven : "O God! We are feeling miserable; the earth cannot bear the burden (of sin)."

To enlighten the world with truth, God Himself was born in the form of Guru Nanak Dev and in the Tenth Light, the task of showing light was even more difficult. The situation required a surgical operation because medicines were proving ineffective. The need was to remove this malignant tumour through surgery and thus rid the body (nation) of this serious affliction. The undesirable element in this malady afflicting the nation was 'irreligion'. Some elements were responsive to the

preaching of religion, but there were others that could not be treated and cured in this manner. Even then he (the Ninth Guru) preached truth. Guru's edict is :

*'Whosoever frightens none, nor is afraid of anyone,
Says Nanak, hear thou, O my soul, call thou him, a man
of Divine knowledge.'*

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥

P. 1427

Man is an image of God whose flame is lit within all those he sees. Himself being God's light, he should recognize all fellow human beings as such. When he sees one Light in all, then whom to fear, and whom to frighten, whom to snatch from, and whom to persecute? So man had become degraded and got trapped in darkness. The rulers of the day entertained two types of feelings. One was that the people were no more than sheep and goat who had no rights. People too thought that the rulers, whether natives or aliens, were going to shear wool of their bodies, and that they were to spoliates them.

Consequently, the people had become abject and low. The pious among them remained absorbed in God's worship. None had the courage to raise his voice against falsehood. Guru Sahib was bringing the country's history and legend before the people, how the masses lived during the rule of Ram Chander Ji, what was man's thinking in the Duapar Age (the third of the four ages in Hindu mythology) under Lord Krishna, how he lived with his family, how father, son and brother behaved with one another, what kind of country it was and what the rulers were like. In a way, Guru Sahib was opening the gates of knowledge to the people. This was misunderstood by the rulers and they started hatching conspiracies to nip this movement in the bud, lest the people should rise and

demand their rights. They thought that then they would not be able to put them down with force.

Guru Sahib stayed at Paonta Sahib. There he advised Raja Medni Parkash of Nahan and Fateh Shah of Sri Nagar not to fight between themselves, for it involved loss of innocent lives. "You should better rule in your respective kingdoms. Why do you interfere in each other's affairs? You should live in amity and friendship, provide ideal governance to your people and afford them peace and happiness. The money that you spend on your armies should be used for the welfare of the people", he said. Both saw reason.

Finally it so happened that the son of Raja Bhim Chand (who was very jealous of Guru Sahib) was married to Fateh Shah's daughter. Guru Sahib sent a cash wedding present of Rs. 1.25 lakh. But instead of accepting the gift, it was decided to loot it and take it by force. Nand Chand, who was Guru Sahib's 'Diwan' (Revenue Minister), came to know of it. A hundred horses that were also coming to be delivered to Guru Sahib, were also sought to be looted. But they somehow escaped and reached Paonta Sahib. Guru Sahib was informed that it was not time to be heedless and complacent. He was busy creating literature in a peaceful atmosphere. He was requested to take appropriate steps because the apprehension was that the enemies could attack any time. Guru Sahib had 500 Pathans and 4 Sardars (chiefs) dismissed by Aurangzeb, whom he had employed on Pir Budhu Shah's recommendation. But they started wavering. Guru Sahib had absolutely no enmity against anyone. He looked at all with an equal eye, for he saw God manifest in all. He wished all well. The prayer that always arose from his heart was :

'Nanak, God's Name is ever exalting,

And may all prosper by Thy grace, O Lord.'

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਕਾ ਭਲਾ॥

He prayed to God to do good to all. Guru Sahib said : "Those who act without cause or provocation and pick up a rift with good people, lovers and worshippers of God, do not have anything good in store for them; their mind goes wrong. This does not augur well for them. So is the edict :

Refrain: Those who are unlucky, tussle with the Saints, 2, 2.

With the Saints, tussle with the Saints - 2, 2.

Those who are unlucky2.

ਧਾਰਨਾ - ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ, ਖਹਿੰਦੇ ਨਾਲ ਸਾਧੂਆਂ ਦੇ - 2, 2.

ਨਾਲ ਸਾਧੂਆਂ ਦੇ, ਖਹਿੰਦੇ ਨਾਲ ਸਾਧੂਆਂ ਦੇ - 2, 2.

ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ -2.

'Nanak, the saints and the silent sages think and the four Vedas tell that the words, which the devotees utter with their mouth, come to pass.

In His workshop, He appears manifest. All people hear of it.

The pig-headed persons, who tussle with the saints, obtain not peace.

They (the saints) desire virtue for them, but they burn with self-conceit.

What can those wretches do, since from the very beginning their fate is evil?

They, who are smitten by the Supreme Lord, are no one's property.

It is real justice, that they, who bear enmity with the Uninimical, should perish.

They, whom the saints have cursed, continue wandering about.

When the tree is cut at the roots, its branches wither off.'

ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਮੁਨਿ ਜਨਾਂ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ॥

ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ॥

ਪਰਗਟ ਪਾਹਾਰੈ ਜਾਪਦੇ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ॥

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਥ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ॥

ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣਾ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸੜਦੇ ॥
 ਓਇ ਵੇਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾਂ ਭਾਗ ਧੁਰਿ ਮੰਦੇ ॥
 ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੈ ਨ ਸੰਦੇ ॥
 ਵੈਰੁ ਕਰਨਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮਿ ਨਿਆਇ ਪਚੰਦੇ ॥
 ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥
 ਪੇਡੁ ਮੁੰਦਾਹੁ ਕਟਿਆ ਤਿਸੁ ਭਾਲ ਸੁਕੰਦੇ ॥

P. 316-317

All holymen, ascetics, saints, devotees, four Vedas, six Shastras, 27 Smritis, Upanishads, Koran Sharif, Tauret, Gospel, Jamboor and Bible, according to Guru Sahib, say: *'The words which the saints utter with their mouth come to pass.'* Whatever the saints utter comes to happen because there is no untruth on their lips. Whatever they say is true, for they are always wedded to truth. Utterances of such persons, who are aligned to and immersed in truth, always prove to be true.

During the time of the Seventh Guru, there was one Bhai Gaura - Bhai Bhagtu's eldest son, and the grandson of Bhai Adam Brar. Bhai Bhagtu was born as a result of a boon granted by the Fourth Guru. Bhai Adam had served Guru Sahib devotedly. The Guru was pleased with him and said : "Bhai Adam! What do you want?" These days when we go to holy men we heedlessly make demands - we may be blessed with a son; we may get health; our such and such work may be accomplished. The holy men do not grant requests in this manner. It is only when there is some divine urge in them that they say things spontaneously. That urge or tide within them is God's own doing. When Guru Sahib noticed that it was very cold that day, there was no fuel-wood, the clothes were wet, it was winter month, he asked who had lit the fires. The devotees replied: "Sir! One Adam Brar of the jungle area has lit the fires." In those days, Bathinda, Faridkot, Mansa area was described as jungle country. The people there were simple and innocent. This Bhai Adam

came to the Guru's abode, for someone had told him :

'He, who prays for four cardinal boons, should apply himself to the service of the holy men.'

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਰੈ ॥

P. 266

So he devoted himself whole-heartedly to Guru's service. 'How much service should be rendered?' he wondered. 'Till the Guru was pleased.' When after having been pleased the Guru makes an utterance, it is fulfilled.

So Bhai Adam alongwith his family came to the Guru's abode. He had a wife and a daughter. He rendered great service. Daily they brought two loads of fuelwood; one they gave to the 'langar' (kitchen) and the other they sold for their own living. They did not take food from the community kitchen in the Guru's abode. Two and a half years passed. He served with faith and devotion hoping that one day the Guru would be pleased and then he would get boons from him. At that time both the congregation and the Fourth Guru Sahib had gone out. When he returned, it started drizzling and it was winter month, and his clothes became wet. Guru Sahib asked the cook if there was fuelwood. He replied that there was enough fuelwood for the kitchen, but no more. Guru Sahib quietly went inside but the devotees' discomfort and inconvenience are not such as are hidden from the Guru. No; he knows everything -

'He knows what is going on within everyone's mind. He realises the pain of both good and bad.'

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥

Chaupai, Tenth Guru

He knows his devotees' suffering. When, after having taken bath Guru Sahib came out in the early morning, he saw light everywhere. He asked them: "Who has lit all these fires?" The servants said : "Sovereign! one Adam Brar renders service here. It is he who has brought these

piles of wood from his house, and lit fires before all tents, and everybody is feeling warm. The congregation is resting and their clothes have become dry." Guru Sahib said : "Bring him to me in the morning." He was presented before Guru Sahib who said to him, "Brother Adam! we are very much pleased with your service. Ask for what you may. Guru Nanak's abode has been opened unto you." Bhai Adam felt a little shy to express his desire because both he and his wife were quite advanced in age; he was seventy. So he hesitated to ask for the boon of a son, and said, "Sir! give me the gift of God's Name."

Guru Sahib said : "No; express the desire that is hidden within you." Guru Sahib granted him three boons in the manner of the saints. The desire to bless the devotee is to be expressed in three boons; it is like a wave, a tide of joy. If the devotee asks for something at the third utterance, it is all right, otherwise he misses the bus. Guru Sahib said to him, "Well, come tomorrow. Your boons are lying intact. We are very pleased with you."

Next day, Guru Sahib asked him again. His daughter submitted, "Sovereign! my parents feel shy of expressing their desire; kindly grant me the boon of a brother." Guru Sahib closed his eyes for sometime and then opening them said, "Bhai Adam! you cannot have a son for seven lives because such is writ in your fate, but you have pleased us with your service. You are not going to get any son of your own fate. We are going to get a fourth son and that we grant unto you, but he will be a born divine. Don't slight him or insult him; he will be a saint. Name him Bhai Bhagtu." In this manner, Bhai Bhagtu was acknowledged in the Guru's abode. He used to bring all Sikh followers from the Malwa region. His son, Bhai Gaura was the owner of considerable land and property. 300 horsemen always accompanied him. He had infantry soldiers also in

his service. Gursikhs used to grind feed for the horses.

He had in his house one Bhai Godria who used to grind foodgrain but he had attained union with God; he was of indistinguishable spiritual state. No one knew this. All holymen fear their servants. Who knows which one of them may make an utterance that may make everything topsy-turvy, because God sits on their tongue :

'The honorable Lord abides on the tongue of His Saint.'

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥

P. 263

In connection with some administrative matter, Bhai Gaura rebuked a servant and gave him a few slaps. While grinding corn, Bhai Godria remarked: "Bhai Gaura! he too is a Sikh of the Guru; don't beat him." At this Bhai Gaura said, "Bhai Godria! you do not know anything; mind your own work." Bhai Godria remarked, "How bloated he is!" Now 'the words which the Saints utter with their mouth, come to pass.' Bhai Godria was wedded to truth. Bhai Gaura was at once stricken with gastric trouble, and he started rolling with pain on the earth; his body became cold, pulse started failing, perspiration appeared on his forehead; these were all symptoms of imminent death. He asked Bhai Godria, "Did you say that I was bloated? Kindly be merciful." He laid his head at his feet, and the moment he touched his feet, all bloatedness and pain disappeared. He said, "Bhai Godria, on your tongue now sits God Himself, so enjoy yourself. Now I shall bow unto you." Bhai Godria came back home. His children little knew about the spiritual attainments of their father. Usually, children do not know the value of their father; it is the world that knows. Rarely does a child know about his father's real worth. Children consider their parents ordinary people.

So his children started taking work from him. It was

the month of Chet (March-April), mustard crop had ripened. It was a sandy field in the wilderness. They told him not to reap the crop but to pull it out by the roots. From morning till evening he worked; it was 4-5 o'clock. He was neither sent food nor water. Daughters-in-law do not know how to serve their elders. Only very few fortunate ones have love and regard for their elders - for the husband's father. They consider him a burden and a needless encumbrance and wish him to die sooner than later, so that whatever he owns may pass on to them. They often grudge why he is living while others are passing away. They think that he has been born after partaking of crows' flesh and so is enjoying a long life. But now a days only a rare blessed one respects her elders, bows at their feet, obeys them and considers their service as her primary duty that will secure for her a place in heaven. One who shows disrespect to elders has himself/herself to bear insult.

So in this manner, none cared for him the whole day long. In the evening, he was feeling miserable; he was extremely tired, and at that moment, some persons of acquaintance happened to come there. They greeted him and said, "Bhai Godria Ji! what are you doing?" He replied, "I am pulling out the roots of the home/family." In fact, he wanted to say that he was pulling out the roots of the family's mustard crop. But the utterance was made, and in a week all members of the family died and the house became locked. When he was asked how he was, he replied, "It is all right; it is God's will. Now I shall wander about freely." He went away. A woman recognized him and gave him curd. The curd was very sweet, but she put chillies into it. She asked: "Old man! how did you relish the curd?" He replied: "Woman, the curd was tasty, but the snake-bitten put chillies into it."

Now the words 'snake-bitten' came to be uttered. As she reached home, she was bitten by a snake.

So Guru Sahib advises us to fear these persons. So do not do any thing to annoy them because '*Jeering at the saints is the way to family's doom.*' One who makes fun of the saints and starts picking up quarrels with them is bound to be drowned :

"The words which the saints utter with their mouth, come to pass. In His workshop, he appears manifest, and all people hear of it." Guru Sahib says that they are clear and manifest and not hidden. *"The pig-headed persons, who tussle with the saints, obtain not peace."* One who picks up a tiff with the saints has no peace. Whoever disregards them finally dies in misery and disgrace. It is so recorded in books of history and otherwise also it is very well known to the people. *They (the saints) desire virtue for them.....'* The saints wish that they (The people) should imbibe virtues and shed vices, but '..... they burn with self-conceit.' They burn in the fire of pride. But *'what can those wretches do, since from the very beginning their fate is evil?'* From heaven itself, they have come with this evil destiny writ on their brow. They do not heed the advice of the saints. They do not accept the saints' good wishes. *'They who are smitten by the Supreme God, are no one's property.'* 'What are they capable of?' Guru Sahib says that they are fit for nothing because they have been smitten by God Himself. *'It is real justice, that they, who bear enmity with the Uninimical, should perish.'* They show enmity towards those who are sans enmity. *'They whom the saints have cursed continue wandering about.'* Once the saints' utterance is made, they continue wandering about; they do not find rest and peace anywhere.

'The Saint's caluminator breaks down half-way. He leaves half-way.'

ਸੰਤ ਕਾ ਦੋਖੀ ਅਧ ਬੀਚ ਤੇ ਟੁਟੇ ॥

P. 280

'The slanderer of the Saint loses his kingdom. The slanderer of the Saint becomes afflicted and poor.'

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਗੰਨੁ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੀਨੁ ॥

P. 280

He loses his political power and position and wanders about miserable and poor- *'They, whom the saints have cursed, continue wandering about. When the tree is cut at the roots, its branches wither of.'* When the tree is uprooted, how can its branches survive and remain green and fresh? They will wither off.

A large number of devotees used to come to Baba Karam Singh Ji Maharaj of Hoti Mardan on Puranmashi (Full Moon Day) , Sangrand (First day of Indian months) and at other congregations. Nearby was a Pathan village of atheists. They were very proud and arrogant. They did not fear God. They did not respect holymen, ascetics and saints; rather, they felt galled at them. They felt jealous of the big congregations that were held there. So they decided to pester the devotees on their way with their rabid dogs. When the devotees passed through the village they let loose dogs after them. The dogs bit men, women and children. The devotees tried to defend themselves; there was much crying and wailing; they went to the saint who would ask: "What happened, my child?" "Sir, we have been bitten by dogs. Sir, what should we do? When we pass through the village, they let loose dogs after us." The saint suggested: "Please adopt some other route. It is a difference of one mile. Come by that route." Devotees started coming by the other route. When the Pathans learnt about it, they started going there with their dogs. When the devotees approached, they let loose dogs after them.

The congregation again made a request to Baba Ji (the saint) that the Pathans were pestering them with their dogs on the other route also. At this he said: "God is the enemy of all excess and extremism. Well, now we are to do nothing. God Himself will settle scores with them. We are out of it." The village was struck by such an epidemic that all men in the village started dying. Finally, a stage came when all men except a child died. There was an intelligent young woman in the village who knew the greatness of holymen and ascetics. She said that men in the village had acted viciously. "Their very roots have been destroyed - *'when the tree is cut at the roots, its branches wither off.'*" Now none can survive, everyone has to die. My child will also die." So she brought her child and put it at Baba Ji's feet and said, "Baba Ji! (Holy man) this child is yours, be merciful. Our men acted wrongly and we are suffering for their sins." Baba Ji said, "Good woman, it's all right! The seed of your village has been saved, otherwise it would have been destroyed - *'when the tree is cut at the roots, its branches wither off.'*" So those whose mind goes wrong pick up a tussle with the Saints :

Refrain : Those who are unlucky tussle with the saints, 2, 2.

With the saints, tussle with the saints. 2,2.

Those who are unlucky2.

ਧਾਰਨਾ - ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ, ਖਹਿੰਦੇ ਨਾਲ ਸਾਧੂਆਂ ਦੇ - 2, 2.

ਨਾਲ ਸਾਧੂਆਂ ਦੇ, ਖਹਿੰਦੇ ਨਾਲ ਸਾਧੂਆਂ ਦੇ - 2, 2.

ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ - 2

'The pig-headed persons, who tussle with the Saints, obtain not peace.'

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹਿੰਦੇ ॥

P. 317

Guru Sahib says, "We never thought that it would happen like this. We had extended a hand of friendship full of bounties, but they, according to their nature, acted

in a contrary manner." In this world, the saints never give up their noble nature. The others may criticize them and speak ill of them, but they do not give up their virtue.

Once Sage Sukhdev was coming by himself. On the way, he noticed a small pool of water from which a scorpion was struggling to come out. Everytime it tried, it fell. The Sage had no stick with him. So he made the scorpion sit on his finger and took it out. As he tried to shake it off, it stung him and fell into the pool. He tried to save it by making it sit on one finger after the other, but everytime he was stung and the scorpion fell back into the pool. At last it was his tenth finger, all others had been stung. A man standing nearby watched all this and said: "Revered saint! this scorpion has no sense and it bites you again and again." He said, "Yes brother, it is senseless. But we are human beings. God has gifted us with intelligence. When the scorpion does not give up its evil nature, why should we give up our virtue?" Therefore, virtue should not be given up -

'.....(the Lord's servant) he renounces not his merit.'

..... ਅਪੁਨਾ ਗੁਨੁ ਨ ਗਵਾਵੈ॥

P. 720

So saints do not give up their virtuous nature. They always wish others well.

In this way, Raja Bhim Chand attacked Guru Sahib with an army of 30,000. When the Pathans, whom Budhu Shah had got employed with Guru Sahib, learnt about it, they decided to desert Guru Sahib; "Why should we fight?" they wondered. When Guru Sahib learnt about it, he sent Bhai Nand Chand to tell them that they would be paid double the salary but they should not desert at that hour and that so far they had been getting wages without doing any work and that they had been recruited, so that they could prove true to their salt at a difficult moment.

Nand Chand Ji tried to reason with them and said, "You should not behave like this. One should not desert one's master. What you are doing is wrong." Their officer was one Kale Khan and there were others too - Nazabat Khan, Hayat Khan and Bhikhan Khan. All of them said, "We want leave to go home." Nand Chand Ji said, "You want to go on leave in such a crisis? Let fighting stop; then you may have leave. This is not proper; you should not be disloyal. Are you afraid of death? Death spares none. It will come wherever you may go." Then he told Guru Sahib that the Pathan soldiers were not agreeable. At this Guru Sahib said, "Tell them that they will be given shields and mohurs (gold coins), but after winning the battle." On hearing this, they started consulting one another: "Look! the Guru is frightened; he is sure to be defeated. Why don't we join Fateh Shah and then plunder the Guru's treasure? We already know that he has a large treasure." Thus they changed over to the other side and refused to listen to reason. Nand Chand Ji came back to Guru Sahib who asked him, "Well, Nand Chand Ji, what do they say? Have you got any response?" What reply was possibly expected? Let us recite the following :

Refrain : Those who were claiming to sacrifice their lives, have left us in the lurch. 2, 2.

My Lord, they have left us in the lurch. 2, 2.

Those who were claiming to sacrifice their lives2.

ਧਾਰਨਾ - ਜਿਹੜੇ ਕਹਿੰਦੇ ਸੀ, ਵਾਰਾਂਗੇ ਜਾਨ ਆਪਣੀ,

ਔਖੇ ਵੇਲੇ ਸਾਥ ਛੱਡ ਗਏ 2, 2.

ਮੇਰੇ ਸਾਹਿਬਾ, ਔਖੇ ਵੇਲੇ ਸਾਥ ਛੱਡ ਗਏ - 2, 2.

ਜਿਹੜੇ ਕਹਿੰਦੇ ਸੀ, ਵਾਰਾਂਗੇ ਜਾਨ ਆਪਣੀ, -2

"Sovereign! I tried to reason with them in the manner you had suggested. I tried my best, offered them double wages and even advance salaries. Sir, they do not agree

to stay on any condition. To me it appears that some messenger of Fateh Shah has already struck a deal with them and won them over to his side."

Guru Sahib said, "Call them." When they came, he said to them, "Look, when you had no where to go and Aurangzeb had dismissed you, we didn't need your services then. But we kept you in the army just by the way for your living. Now you are deserting; it is no loyalty to the master. You ate the master's bread; but you know neither loyalty to the master, nor how to be true to your salt. If you think you will be able to escape death, you are mistaken, because death does not spare anyone. So, my dear, where will you flee from death? Death is there on all sides. Secondly, when a person proves disloyal to his master, he is guilty of committing a sin, and when he leaves the world, his soul burns in hell."

Refrain : While the souls will burn in hell, the whole world will curse you. 2, 2.

My dear, the whole world will curse you. 2, 2.

While the souls will burn in hell.....2.

ਧਾਰਨਾ - ਰੂਹਾਂ ਸੜਨ ਦੋਜ਼ਖ ਵਿਚ ਜਾ ਕੇ, ਲਾਅਨਤ ਸਾਰਾ ਜਗ ਪਾਵੇਗਾ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਲਾਅਨਤ ਸਾਰਾ ਜਗ ਪਾਵੇਗਾ - 2, 2.

ਰੂਹਾਂ ਸੜਨ ਦੋਜ਼ਖ ਵਿਚ ਜਾ ਕੇ -2

'One should be loyal to one's master and leave life and death in the hands of God.

*One who deserts the master in the midst of battle,
He earns a bad name for all his life,
and hell awaits him after death.*

Even vultures do not eat his flesh.

*Those who die as disloyal to their master,
They lose good name in this world, and heaven, in the world hereafter.*

Seven handfuls of ashes do fall on their head.'

ਨਮਕ ਹਲਾਲ ਨਾਥ ਕਾ ਕਰੀਐ ॥ ਮਰਨ ਜੀਵਨ ਅਸਿਧੁਜ ਪਰ ਧਰੀਐ ॥

ਸੁਆਮੀ ਕਹਿ ਜੋ ਰਨ ਮਧ ਤਿਆਗੈ ॥ ਈਹਾ ਨਿੰਦ ਨਰਕ ਤਹ ਆਗੈ ॥

**ਤਾ ਕੋ ਮਾਸ ਗੀਧ ਨਹ ਲੇਹੀ ॥ ਨਮਕ ਹਰਾਮ ਜਾਨ ਤਜਿ ਦੇਹੀ ॥
ਆਰੈ ਸੁਰਗ ਨ ਈਹਾ ਜਸ ॥ ਸਾਤ ਮੁਠੀ ਤਾਂ ਕੇ ਸਿਰ ਭਸ ॥**

Guru Sahib said: "My dear! do you know how degraded is a disloyal person considered? Even the earth refuses to bear his burden - *'One should be loyal to one's master and leave life and death in the hands of God.'* Life and death are in God's hands. *'One who deserts the master in the midst of battle'* is not a true warrior :

'He alone is known to be a warrior, who fights for the sake of his religion. He dies, cut piece by piece, but deserts not the battle-field, ever.'

ਸੁਰਾ ਸੌ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥

P. 1105

And you are getting ready to run away before even facing the battle - *'Here he earns bad name, and hell awaits him after death.'* You will not be able to seek employment with anyone in the rest of your life because you are cowardly and are running away from fighting. In the world hereafter, you will be lodged in hell for being disloyal to your master - *'Even vultures will not eat your flesh.'* *'Those who die as disloyal to their master, lose good name in this world and heaven in the world hereafter. Seven handfuls of ashes do fall on their head.'* Those who desert their master in the lurch get nothing but censure and blame."

At that moment, Kale Khan started reasoning with his colleagues: "My dear! you know the difficult situation in which we were at that time, when the Guru helped us. No ruler was ready to give us refuge, and now you are deserting him?" His colleagues said, "Look, how much wealth the Guru has! If we are able to lay our hands on it, even seven generations of ours will not be able to exhaust it." Kale Khan replied, "And what about the sin it will involve?" They said, "You are badly mistaken. You

should also join us." But he said, "Look, I am a God-worshipping man. I believe in heaven and hell. It is the Prophet's command that he who plays false with his master burns in the fires of hell, and so I cannot be disloyal to the Guru."

*Refrain : To hell shall I go, if I cheat the Guru. 2, 2.
If I cheat the Guru, if I cheat the Guru. 2, 2.
To hell shall I go.....*

**ਧਾਰਨਾ - ਦੋਲਖ ਨੂੰ ਜਾਵਾਂਗਾ, ਧੋਖਾ ਜੇ ਦੇਵਾਂ ਗੁਰਾਂ ਨੂੰ - 2, 2.
ਧੋਖਾ ਜੇ ਦੇਵਾਂ ਗੁਰਾਂ ਨੂੰ, ਧੋਖਾ ਜੇ ਦੇਵਾਂ ਗੁਰਾਂ ਨੂੰ - 2, 2.
ਦੋਲਖ ਨੂੰ ਜਾਵਾਂਗਾ -2**

'Dying with the stigma of disloyalty is a sign of misfortune.'

'To hell shalt thou go after death. Thou shalt bring a bad name to the Pathan dynasty.

Thou shalt die without salvation and earn world's denunciation for ever.'

ਨਿਮਕ ਹਰਾਮੀ ਬਨਿਕੈ ਮਰਨਾ ॥ ਖੋਟ ਨਸੀਬ ਕਰਾਯੋ ਕਰਨਾ ॥

ਤੁਮ ਗੀਦੀ ਹੈ ਕਰਿ ਮਤਿ ਮੋਟੇ ॥ ਦੋਲਖ ਹੇਤ ਸਹੇਰਯੋ ਖੋਟੇ ॥

ਬੰਸ ਪਠਾਨ ਕਲੰਕਤਿ ਕੀਨਾ। ਅਵਗਤਿ ਮਰਹੁ ਅਜਸੁ ਜਗ ਲੀਨਾ ॥

Sri Gur Partap Suraj Granth P. 4779

He further said: "My dear! how generous is the Guru! When none was ready to help us, the Guru came to our rescue and now when he needs us, should we forsake him? I will not go - *'Dying with the stigma of disloyalty is a mark of misfortune. Thou art a coward to do so. To hell shalt thou go after death. Thou shalt bring a bad name to the Pathan dynasty. Thou shalt die without salvation, and earn world's denunciation for ever.'*

The entire world will condemn us and speak ill of us for all times to come. (Aren't they being condemned?) Those who come after us will also condemn us that we were very mean and ignoble and that instead of being true to our salt, we proved to be treacherous and joined the

enemy ranks." Guru Sahib was informed that, but for Kale Khan, all other Pathans were leaving. He sent a Sikh to advise him to go also when his comrades were leaving. The Sikh went to Kale Khan and said, "Look Khan Sahib! your companions have left; you had come together, so you should remain together. Therefore, you should also go with them." He replied, "O Sikh! I have the same love and regard for the Guru as you have. It is true that I take wages, while you do not, but there is something called self-respect and principle. I too believe in God (Allah). Like everyone else, I too have to leave the world, but I do not wish to die with this stigma of disloyalty on my brow.

Refrain : I am not going to be disloyal,

I shall sacrifice my head. 2, 2.

I shall sacrifice my head, I shall sacrifice my head. 2, 2.

I am not going to be disloyal.

ਧਾਰਨਾ - ਮੈਂ ਨਹੀਂ ਬਣਨਾ ਨਮਕ ਹਰਾਮੀ, ਸੀਸ ਵਾਰਾਂ ਆਪਣਾ - 2, 2.

ਸੀਸ ਵਾਰਾਂ ਆਪਣਾ, ਸੀਸ ਵਾਰਾਂ ਆਪਣਾ - 2, 2.

ਮੈਂ ਨਹੀਂ ਬਣਨਾ ਨਮਕ ਹਰਾਮੀ -2.

'I won't be disloyal to my master.

Always shall I be of service to him.

If I die fighting I shall go to heaven.

If I survive I shall receive monetary rewards from him.

By being true to my salt, I shall please God.'

ਮੈਂ ਨਹਿ ਬਨਿ ਹੈਂ ਨਿਮਕ ਹਰਾਮੀ ॥ ਆਵਹੁ ਨਿਜ ਸੁਆਮੀ ਕੇ ਕਾਮੀ ॥

ਲਰਿ ਕਰਿ ਮਰਿ ਕਰਿ ਭਿਸਤ ਸਿਧਾਵੈ ॥ ਜੀਵਤਿ ਜੋ ਗੁਰ ਤੇ ਧਨ ਪਾਵੈ ॥

ਪ੍ਰਭੁ ਕੋ ਕਰਿ ਹੈਂ ਨਿਮਕ ਹਲਾਲ ॥ ਦੀਨ ਦੁਨੀ ਸੁਪਰਾਇ ਬਿਸਾਲ ॥

(Sri Gur Partap Suraj Granth P. 4781)

"O Gursikh! If you love the Guru, I too have partaken of the Guru's salt. How can I desert him?" The Gursikh informed Guru Sahib, "True Sovereign! he says that he will lay down his life because he cannot leave the Guru at this hour. It hardly matters if he lives or dies. If he dies, the gates of paradise are open to receive him; if he lives, the Guru will cast his generous glance on him, affording him

felicity. This felicity is for him greater than the joy of a hundred heavens."

'If the True Guru casts His merciful glance, one enjoys the happiness of lakhs of empires.'

ਲਖ ਖੁਸ਼ੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥

P. 44

Guru Sahib asked, "What about others?" "Sir, the others are preparing to leave." Guru Sahib said, "Ask them to turn the wardrums upside down." Turning the wardrums upside down meant that they were no longer valorous; they had become cowards. After some time, the Gursikh informed Guru Sahib that they had gone and were heading towards Fateh Shah to join his forces. At this Guru Sahib remarked, "Dear Gursikhs! the mammon in this world is like a snake. They (the Pathans) were lured with money, and they have gone tempted by the prospect of looting treasures. The mammon has stung them all. In fact, mammon bites all men -

Refrain : Turning into a serpent, the mammon has stung all apostates; 2, 2.

Turning into a serpent, the mammon has stung2.

ਧਾਰਨਾ - ਮਾਇਆ ਹੋ ਕੇ ਨਾਗਣੀ, ਲੜ ਗਈ, ਮਨਮੁਖ ਬੰਦਿਆਂ ਦੇ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਮਨਮੁਖ ਬੰਦਿਆਂ ਦੇ - 2, 2.

ਮਾਇਆ ਹੋ ਕੇ ਨਾਗਣੀ ਲੜ ਗਈ -2

'Mammon is a she-serpent, which is clinging to the world.

He, who performs her service, him she ultimately devours.

Some rare Guru-ward is a snake-charmer and only he tramples and crushes her and throws her under his feet.'

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥

ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥

ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰੜੁ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ ॥

P. 510

"Dear Gursikhs! this is the work of the mammon she-serpent. She does not let a person remain loyal to his

master; she does not allow him to prove himself true to his salt; she changes friends into enemies and creates differences between father and son; she makes children desire their parents' death so that they may get all their wealth."

Once Saint Kabir was sitting in the company of many other saints. A woman clad in beautiful clothes and adorned with ornaments came and paid obeisance to him. While he enquired after the welfare of poor women dressed in rags, he did not even care to look at this richly clad woman. The saints sitting there noticed it. When she took a seat at some distance, then a saint asked Kabir Sahib in a low voice: "Sir, this woman appears to be from a good family. She tried to pay obeisance at your feet not once but many times, but you did not care to look at her. What is the reason? Do you have some earlier grouse against her?" Kabir Sahib replied, "My dear, saints do not harbour ill-will against any one. Neither do they have any special liking for anyone, nor any dislike or hatred. Neither do they want anyone to come to them, nor go away from them. The person's own thoughts and feelings bring him closer to the saint or take him farther from him. The saints are of one equable temper; neither is anybody their enemy, nor their friend. The world behaves according to its thoughts and feelings, and the saints are like a mirror reflecting those thoughts and feelings.

'Like a mirror are the saints in which the world does see itself.

They only but reflect what, the world seeks in them.'

ਜਿਉਕਰਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ ਵਾਲਾ ॥

ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ ਤੇਹੋ ਵੇਖਾਲਾ ॥

Bhai Gurdas Ji, Var 34/1

The feelings with which one looks at the saints, they appear to them accordingly; one sees one's own face in

them. We have no malice against anyone." "Then sir, why have you shown so much dislike towards this woman?"

"Ask her yourself. This woman is very dangerous. You do not know anything about her; I know her very well. She has spared neither Brahma nor Shiva, nor any god or goddess, nor any saint or ascetic. She beguiles everyone in various guises. She is a deceiving woman, whose only job is enamouring and deluding people. I knew before hand that she was coming to delude us."

"Sir, kindly explain in detail who this woman is."

"It is mammon who has come in this form." Kabir Sahib summoned her and said, "Woman, what is your real form?" She said, "Sir, I have numerous forms. In the form of metal, I make a father forget his son, a wife kill her husband, and a husband burn his wife." (Don't people burn brides when they bring inadequate dowry? She further said, "Sir, I perform many miracles. I cause wars to be fought. I do not let anyone live in peace. This is my metal form. My second form is land, houses and bungalows. In these physical possessions too, I have enamoured and entangled the whole world. My third form is physical charm and beauty. I am an enchantress. I destroy all holy men's piety and religious austerity. My fourth form is hidden within man himself which is of mundane as well as miraculous spiritual power. I stop midway all holy men practising austerities on their way to God :

'Riches and miracles are all worldly attachments and hence the Name comes not to abide in the mind.'

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥

P. 593

Then I get them honoured by the people in the world, and thus I come to live in them in the form of pride. They give up riches but -

'Kabir, of what avail is the abandonment of mammon, if man abandons not his self-conceit.'

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨੁ ਤਜਿਆ ਨਹੀ ਜਾਇ॥

ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ॥

P. 1372

Then, sir, I assume the form of self-conceit or pride. Revered saint, I have another form also, which has entranced the entire world. That is called ignorance, illusion and ego. In them I have entrapped one and all; I do not let anyone extricate himself from them. I do not let them see the way to God; I keep them hanging around myself :

Refrain : Thy feet have I forgotten,

O Lord Master, for the sake of this mammon. 2, 2.

O Lord Master2, 2.

Thy feet have I forgotten2.

ਧਾਰਨਾ - ਤੁਮਰੇ ਚਰਨ ਵਿਸਾਰੇ ਜੀ, ਇਨ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈਂ - 2, 2.

ਇਨ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈਂ 2, 2.

ਤੁਮਰੇ ਚਰਨ ਵਿਸਾਰੇ ਜੀ -2

"O Lord of the world and Master of the universe, this worldliness (mammon) has made me forget Thy feet.'

ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ॥

ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ॥

P. 857

Thus I make men fall in love with my beauteous charm and forget God. Only very rare mortals have escaped my wily influence." Saint Kabir then asked her, "Why are your forelocks and hindlocks missing?" She replied, "Sir, my forelocks have disappeared because I continually request the saints and pay obeisance to them to make use of me. Like a maid-servant, I am willing to serve them and do their bidding. I myself offer things to them but they refuse to see me. I plead with them, bow to them and rub my forehead at their threshold and as a result thereof, my forelocks have disappeared. Look! I paid obeisance to you, but you took no notice of me. You talk

with the poor, but not with me. It is because there is crookedness and deceit in my heart; I want to enamour men. I have not come only to serve; I do serve but alongwith this I want the saints to come under my influence and give up God. I had approached Guru Nanak Sahib also but he rejected me and said:

'Shall I have palaces, built of rubies, set with gems and plastered with musk, saffron and saw-dust of eagle and sandal wood, by which yearning ambition may arise in the mind?

No, lest by seeing them, I may go astray, forget Thee, O God and Thy Name may not enter my heart.

Without God my soul is scorched and burnt down.

I am convinced after consulting my Guru that there is no other place (except God).'

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥

P. 14

He said that he did not need palaces built of rubies, or couches set with gems -

'Though the floor be a mosaic of diamonds and rubies, the couch be studded with gems, And a fascinating houri with emerald bedecked face invites me to the couch with love and capturing gestures.

May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.

Becoming a man of occult powers, were I to work miracles and command and summon wealth;

Were I to become non-apparent and apparent at will, and thereby people may have regard for me;

May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਾਘਿ ਲਾਲ ਜੜਾਉ ॥

ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਰੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥
ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥
ਗੁਪਤ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

P. 14

Of what avail are the occult powers? They are forms of mammon -

'Riches and miracles are all worldly attachments and hence the Name comes not to abide in the mind.'

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

P. 593

Guru Sahib said, 'Fie on occult powers! Fie on miracles! if God's Name does not abide in the mind.'

'Were I to become an emperor, raise a huge army, set my foot on the throne; and seated on the throne, were I to issue commands and collect revenue; O Nanak! all this is liable to pass away like a puff of wind.'

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥
ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥

P. 14

He said that he did not wish to be an emperor.

'May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

P. 14

He said what alienated him from God, he did not need.

The saints reject me. They do not accept me. They keep me at an arm's length. I am ready to serve them like a maid-servant. My forelocks have disappeared as a result of my repeatedly rubbing my forehead at the threshold of the saints. And my hindlocks have been pulled by wicked, lustful people, who are lost in sensual pleasures and use me for sinful purposes, for I flee from them and do not want to live with them, while they catch me by my locks."

The saints said, "Mammon! we have heard a lot about

your strange miracles; show us one." Kabir Sahib also told her to perform some miracle. She led them into a jungle, where she changed herself into two bags of gold. Four friends coming that way noticed the bags of gold and decided to share it among themselves. They picked up the bags and went into the jungle, saying, "First, we should make arrangement for food. We shall go when it becomes dark." Two of them went to the town to get food. On their way, they looked at each other. One said :

"Why are you sad?"

"First, you should tell me."

"I am ready to tell you, but do you promise not to talk about it to anyone else?"

"I promise I won't."

"If all this wealth were ours, it would last for many generations. But now when divided into four shares, it would not be much."

"I was also thinking that we two should pocket the whole of it."

"Then do you have some plan?"

"The plan is that we should mix poison in the food. When the other two partake of it, they will themselves die. We shall dispose of their dead bodies in the river that is flowing near by. During the course of the night, they will be washed away to a distant place." The other two friends in the jungle were also silent and glum. One said :

"Why are you sad?"

"If the entire gold remains with us, it will be very nice."

“Let us run away from here.”

“We can't run away because we all belong to the same village.”

“Then?”

“Let us finish them. When they return, one, you kill, and the other, I will.” This is what happened. When they returned with the food, they got killed at the hands of the other two. And when they themselves took the poisoned food, they too died. The bags of gold remained where they were lying. The mammon got up and coming to the saints said, “This is what I do. This is how people confront one another and get killed.”

Addressing his Sikhs, Guru Sahib said : “Look, my dear -

*‘Mammon is a she-serpent,
which is clinging to the world.’*

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥

P. 510

Those, who only the other day professed their allegiance to us and declared they would sacrifice their lives and that they were our humble servants and received fat salaries, [In fact Guru Sahib gave big salaries - five rupees to the Sardar (chief) and a rupee to the ordinary soldier daily. In those days, a rupee fetched 4 1/2 maunds (about 175 Kg.) of wheat or grams], have succumbed to the temptation of more money, and have become disloyal.”

So at that moment, Guru Sahib asked Nand Chand Ji to prepare for the battle, pitch the battle post and survey the field of Bhangani. Then word came to Guru Sahib that the forces had been ordered to march. His Sikhs said, “Sir! 500 Pathans have already left. Kale Khan, you sent away yourself, and the 500 *Udasi* holymen too have all gone away.” Guru Sahib asked, “What did they say?”

The Sikhs said, "Sir, a heated discussion continued throughout the night. They said, 'Since the world does not exist at all, why should we go to war? We left our homes and hearths. Let us live in self-contentment. We wear no clothes, live under no roof. Then why should we take this fighting upon ourselves. We have nothing to do with war. Their *mahant* (head holy man, abbot), Shri Kirpal Das tried to reason with them but in vain. In the morning when 'Asa Di Var' was being sung, each one of them picked his begging bowl and ran away in different directions."

Guru Sahib said : "What about the *mahant* (abbot)?"

"Sir, he hasn't gone."

"What does he say?"

"He says that he will lay down his life for the Guru, that he won't desert and that this is Guru Nanak's abode and he cannot think of going anywhere."

"My dear, it does not matter. The root has been saved. If branches are cut, leaves fall off, and fruit is destroyed; it hardly matters provided the trunk remains because the tree will become green again. The root is going to be aligned with the Guru's abode, and not the branches. It makes no difference. Summon Mahant Kirpal Das." The *Mahant* was summoned at once. Guru Sahib said to him: "How are you Mr. Kirpal Das?"

"Sir! I am all right and fine in the state in which you keep me." A saint's thinking is different from that of common people. He was unaffected by the fact that 500 companions had deserted. Guru Sahib asked: "Where have your disciples gone?"

"Sovereign! they are in your refuge.

'On hearing the Guru's query, Mahant Kirpal said, "Both the leader and the follower are in thy refuge.'

*Whether good or bad, you are to take care of us.
Thou art our Perfect Guru."*

**ਸੁਨਤਿ ਕ੍ਰਿਪਾਲ ਮਹੰਤ ਉਚਾਰੀ। ਗੁਰ ਚੇਲੇ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ।
ਭਲੇ ਬੁਰੇ ਸੰਭਾਰਨ ਵਾਰੇ। ਤੁਮ ਹੋ ਗੁਰ ਪੂਰਨ ਬਲਿ ਭਾਰੇ।**

Sri Gur Partap Suraj Granth P. 4789

Sovereign! You have to look after them too. We are in your sanctuary.

'Neither Brahma nor any other great god can have complete knowledge of you.'

ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਸਾਰੇ। ਸ਼ੇਖ ਸਾਰਦਾ ਪਾਇੰ ਨ ਪਾਰੇ॥

Sri Gur Partap Suraj Granth P. 4789

No god or goddess, not even Brahma can comprehend you fully.

*'Concentrating on Thee the yogis do their meditations.
Rishi Narad and others also sing Thy praises.'*

ਧਯਾਨ ਵਿਖੇ ਜੋਗੀਸ਼ਰ ਧਿਆਵੈਂ। ਰਿਖਿ ਨਾਰਦ ਤੇ ਆਦਿਕ ਗਾਵੈਂ।

Sri Gur Partap Suraj Granth P. 4789

The ascetics worship you. Saints and sages also sing your praises. We are indeed fortunate :

'It is indeed our good fortune that we, O Lord, are seeing you with our own eyes.'

ਹਮ ਲੋਕਨਿ ਕੇ ਭਾਗ ਵਡੇਰੇ। ਲੋਚਨ ਗੋਚਰ ਤੁਮ ਕੋ ਹੇਰੇ।

Sri Gur Partap Suraj Granth P. 4789

'Understanding and describing the Guru is beyond the mortals' speech.

This is what all Smritis, Shastras, Vedas tell us.'

ਮਨ ਬਾਨੀ ਕੋ ਬਿਸੈ ਨ ਹੋਈ। ਭਾਖਤਿ ਸੂਤਿ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਕੋਈ॥

Sri Gur Partap Suraj Granth P. 4789

The ascetics think of you and contemplate on you. All saints and sages eulogize you. We are very lucky that we can see you with our own eyes. All scriptures, Smritis, Shastras and Vedas tell us that the Guru's form is beyond the speech of mortals like us and what do we know about the Guru? We belong to the category of physical creatures

and know nothing about Divine beings.”

Refrain : O Lord I know little of Thy essence. 2, 2.

Thou sport in different worlds, 2, 2.

Thou sport in different worlds O Master;

Thy essence do I little know2.

ਧਾਰਨਾ - ਮੈਂ ਕੀ ਜਾਣਾਂ ਓ, ਤੇਰੀ ਸਾਰ ਨੂੰ - 2, 2.

ਤੂੰ ਤਾਂ ਕਿਹੜਿਆਂ ਰੰਗਾਂ ਦੇ ਵਿਚ ਖੇਲਦੈਂ - 2, 2.

ਤੂੰ ਤਾਂ ਕਿਹੜਿਆਂ ਰੰਗਾਂ ਦੇ ਵਿਚ ਖੇਲੋਂ ਮਾਲਕਾ,

ਤੇਰੀ ਸਾਰ ਨੂੰ, ਮੈਂ ਕੀ ਜਾਣਾਂ ਓ -2

'O Lord, sometimes being conscious Thou preach consciousness;

And sometimes being free from worry, Thou sleep soundly.

Sometimes Thou wander like a beggar begging alms,

And sometimes as bountiful

Thou grant gifts to people's heart's desire.

Sometimes Thou bestow limitless gifts upon kings,

And sometimes Thou take away their kingdoms in a trice.

Sometimes Thou follow the teachings of the Vedas,

And sometimes Thou act contrary to them, and

sometimes though free from the three attributes Thou hast all the virtues in Thee.'

ਕਤਹੂੰ ਸੁਚੇਤ ਹੁਇਕੈ ਚੇਤਨਾ ਕੋ ਚਾਰ ਕੀਓ ਕਤਹੂੰ ਅਚਿਤ ਹੁਇਕੈ ਸੋਵਤ ਅਚੇਤ ਹੋ॥

ਕਤਹੂੰ ਭਿਖਾਰੀ ਹੁਇਕੈ ਮਾਂਗਤ ਫਿਰਤ ਭੀਖ ਕਹੂੰ ਮਹਾਂ ਦਾਨ ਹੁਇਕੈ ਮਾਂਗਿਓ ਧਨ ਦੇਤ ਹੋ॥

ਕਹੂੰ ਮਹਾ ਰਾਜਨ ਕੋ ਦੀਜਤ ਅਨੰਤ ਦਾਨ ਕਹੂੰ ਮਹਾ ਰਾਜਨ ਤੇ ਛੀਨ ਛਿਤ ਲੇਤ ਹੋ॥

ਕਹੂੰ ਬੇਦ ਗੀਤ ਕਹੂੰ ਤਾ ਸਿਓ ਬਿਪਰੀਤ ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਕਹੂੰ ਸਰਗੁਨ ਸਮੇਤ ਹੋ॥

Akal Ustat

Mahant Kirpal Das said, "Sovereign! What do I know?"

'Himself, the Lord is manifest in forms and Himself He is in one form alone.' Whatever pleases Him, O Nanak, That alone is the good thing.

ਆਪੇ ਹਰਿ ਇਕ ਰੰਗੁ ਹੈ ਆਪੇ ਬਹੁ ਰੰਗੀ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ॥

P. 726

"You know the play that you are enacting. What you are doing, we do not know. Sovereign! we shall dance to

your tune; we shall go where you send us; we shall forbear what you bid us to."

Guru Sahib was greatly pleased and said, "Mahant Ji, you need not worry. You are aligned with Guru Nanak's abode and now the root has been saved; the tree will grow naturally; the root has not been removed, branches hardly matter. Now you are a sage; please tell me how the battle will end." Mahant Ji folded his hands and said :

"Sovereign! you yourself are the doer and the cause of all actions."

"No, revered saint! our elders had great regards for Baba Sri Chand Ji, so much so, one of them wiped dust from his (Baba Sri Chand Ji) feet with his beard, and now you are also with us. Well, if the saint's blessings are with us, the battle will make no difference; now give your blessings."

"Sir, you yourself are everything. You are simply honouring your saints."

"Revered saint! then how will the battle end?"

"Sir, I am with you."

"How will you fight? You do not have any weapons."

"Sir, I always keep this heavy club with me. You are to fight; you are going to make us fight. You have to make the puppets dance; this club is enough for me. I shall dance to your tune."

Guru Sahib was immensely pleased with Mahant Kirpal Das Ji. At last, all preparations were made. At different places from Bhangani onwards, the forces were deployed across the river Giri. The spot where at present Gurdwara Teergarhi is situated, Guru Sahib posted himself.

The rest of his forces, including five sons of his aunt - Sango Shah, Jit Mal, Ganga Ram, Mohri Chand and Gulab Chand, and Daya Ram Purohit, Nand Chand and many other warriors were posted at different places.

When the Pathans went to the other side, Fateh Shah, Hari Chand Hadooria and all others asked them how much forces the Guru had since they knew all his secrets. The Pathans replied :

“What forces are you talking about? We were all the forces with the Guru. We will win the battle in no time.”

“How much should we pay you?”

“We want nothing. As soon as the enemy forces arrive, we will fight against them, but we should be permitted to loot the Guru’s treasure.”

The Pathans proved to be traitors; they cheated, proved to be disloyal and joined hands with the enemy. As a result Guru Sahib’s strength of forces must have been diminished considerably. But Blessed Tenth Master said, “It does not matter; don’t worry; keep up high morale and remain in high spirits, Khalsa Ji. It won’t make any difference.” The Guru’s warriors stood at their appointed places and he sent a message to Budhu Shah that those ‘loyal’ Pathans whom he had got employed with him had proved untrue to their salt.

When Budhu Shah learnt about it, he asked his followers, “Let those who are willing to lay down their lives for the Guru come forward.” Accompanied by 700 of his disciples, four sons and two brothers, he decided to take on the enemy from his side. He led them all and came in the vanguard. When the fighting started, Guru Sahib asked, “Who is fighting there?” He was informed, “True Sovereign! it is Budhu Shah who is in command of

700 followers, 4 sons and two brothers and they are fighting bravely." Guru Sahib rode to the place where the battle was raging, watched how the battle was going on and how courageously Budhu Shah's followers were fighting. All of them were ready to sacrifice their lives for the Guru, because they wished to earn the Guru's pleasure. The Guru's pleasure can be had by meditating on God, or by practising austerities, or by rendering service. When we say to the Guru that body, mind and riches are his and he takes away our body soon for his purposes, then it is quite easy. Man often fails in meditations and prayers because he can be misled by mammon. But whosoever goes to the battlefield for the sake of the Guru has dedicated his life to him. It is the Guru's will to take from him whatever service he likes. So, it is a sentiment :

'Kabir, I long to die, but, when I die, then let it be at the Lord's door.

May the Lord not ask, "Who is this man, lying at my door.?"

ਕਬੀਰ ਮੁਹਿ ਮਰਨੇ ਕਾ ਚਾਉ ਹੈ ਮਰਉ ਤ ਹਰਿ ਕੈ ਦੁਆਰ ॥

ਮਤ ਹਰਿ ਪੁਛੇ ਕਉਨੁ ਹੈ ਪਰਾ ਹਮਾਰੈ ਬਾਰ ॥

P. 1367

So we are told that it is indeed a difficult task :

*Refrain : O my life, the goal of love,
is indeed very far. 2, 2.*

*Very far is the goal of love,
very far is the goal of love. 2, 2.*

O my life, the goal

ਧਾਰਨਾ - ਡੇਰਾ ਨੀਂ ਜਿੰਦੇ, ਸਿਰ ਤੋਂ, ਪਰ੍ਹੇ ਹੈ ਪ੍ਰੇਮ ਦਾ - 2, 2.

ਪਰ੍ਹੇ ਹੈ ਪ੍ਰੇਮ ਦਾ, ਡੇਰਾ, ਪਰ੍ਹੇ ਹੈ ਪ੍ਰੇਮ ਦਾ - 2, 2.

ਡੇਰਾ ਨੀਂ ਜਿੰਦੇ -2

'If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand.'

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

P. 1412

Holy congregation, those who had dedicated their body, mind and wealth to the Guru, were vying with one another in sacrificing their life for the Guru; none was retreating and thus a fierce battle was raging.

One Lal Chand Mahi, who used to graze Guru Sahib's cattle, was standing near him. When he witnessed the fighting he said, "Sir! let me also fight." Guru Sahib said, "Well, do as you wish." He rode the horse. He was strong and just started flourishing his sword. He felled one enemy soldier after the other, cutting them into halves. Seeing him, Udasi Saint Kirpal Das said :

"Sovereign! permit me also to fight."

"Revered saint! you need give only your blessings."

"No sir! I have partaken of food from the Guru's abode; if my body also is made use of, I shall consider myself fortunate."

"Then Sant Ji, which weapon will you fight with? You have never wielded a sword; you do not know how to use a bow and arrow."

"True Sovereign! I have a pestle in my hand."

"All right." He was made to ride a horse. As he entered the field, he challenged Pathan Hayat Khan : "How dare you desert the Guru! Come here." Hayat Khan was surprised how the saint who had never given up the rosary and had meditated on God with his eyes shut, had come to fight. He said, "O saint! go away from here. Why are you inviting death? Go to some safe corner and tell the beads of your rosary." But Kirpal Das replied, "If you are truly brave, come here for a single combat."

The Pathan attacked him with his sword which Kirpal Das took on his pestle. The sword was broken. The Pathan

tried to run away. But Kirpal Das stood up in his stirr ups and holding the pestle in his hands hit the Pathan on his head with all his force. His armour and helmet were of no avail. Guru Sahib writes that just as Lord Krishna used to break butter pitchers, in the same manner, Sri Kirpal Das broke the Pathan's head.

Similarly, Lal Chand confectioner, standing nearby, sought Guru Sahib's permission to join the battle.

'Till today you have been weighing things in the weighing scale, "said Guru Sahib.

"Sir, you just let me know in which hand to hold the sword and in which to hold the shield."

"The sword should be held in the right hand and the shield in the left. If the adversary strikes with the sword, it should be taken on the shield, and then one's own sword should be used to hit the enemy."

So when he entered the battlefield, everybody noticed that he used to sell sweets. He challenged Amir Khan Pathan. He said, "How have you come among the warriors? You are used to holding the weighing scales." He attacked with speed as Guru Sahib had instructed him and chopped off Amir Khan Pathan's head. Holy congregation, all this was the result of Guru Sahib's blessing and grace :

Refrain : The crested Tenth Master did make sparrows fight eagles 2, 4.

ਧਾਰਨਾ - ਚਿੜੀਆਂ ਤੋਂ ਬਾਜ ਤੁੜਾਏ, ਕਲਗੀਆਂ ਵਾਲੇ ਨੇ - 2, 4.

'Kirpal did hold the pestle in his hands.'

ਕ੍ਰਿਪਾਲ ਕੋਪਿਯੰ ਕੁਤਕੋ ਸੰਭਾਰੀ॥

Bachittar Natak.

Guru Sahib has written in his own hand that Kirpal Das held the pestle in his hands.

'He hit tenacious Hayat Khan on his head.'

ਹਠੀ ਖਾਨ ਹਯਾਤ ਕੇ ਸੀਸ ਝਾਰੀ॥

Bachittar Natak

Hayat Khan was a general of the enemy forces and he was hit on his head.

'So hard did he hit that the head was crushed to pulp giving rise to bubbles of marrow, Just as did Lord Krishan broke pitchers of butter.'

ਉੱਠੀ ਛਿੱਛ ਇੱਛ ਕਢਾ ਮੇਝ ਜੋਰੰ॥

ਮਨੋ ਮਾਖਨੰ ਮੁਟਕੀ ਕਾਨੁ ਫੋਰੰ॥

Bachittar Natak

Hitting the enemy soldiers in this manner, he advanced further. Jit Mal, Guru Sahib's cousin, noticed that Kirpal Das had been surrounded by the enemy. He launched a lightning attack and took him out of the enemy siege. Holy congregation, in this manner, a terrible battle kept raging. All the Pathans fled. At last one enemy warrior Harichand hit Jit Mal, Guru Sahib's cousin, with an arrow. Both shot arrows at each other. Jit Mal was hit in his stomach. Hari Chand too was wounded and became unconscious. Thereafter, Sango Shah, who was the commander of all - son of Guru Sahib's aunt Mrs. Biro - gave such a terrible fight that Nazabat Khan, who had deserted, was killed at his hands. Guru Sahib writes :

'There Sango Shah did come

And fought Nazabat Khan. Kill did he many Pathans with weapons thrown from distance. The two got killed at each other's hands.'

ਤਹਾ ਖਾਨ ਨੈਜਾਬਤੋ ਆਨ ਕੈ ਕੈ॥ ਹਨਿਓ ਸਾਹ ਸੰਗ੍ਰਾਮ ਕੋ ਸਸਤੁ ਲੈ ਕੈ॥

Bachittar natak

At last he died fighting and ascended to heaven.

'Sango fought valorously killing Nazabat Khan and himself got killed.

Mourn did the world his death, while the gods in heaven cried victory to him.'

ਮਾਰਿ ਨਿਜਾਬਤ ਖਾਨ ਕੋ ਸੰਗੋ ਜੁਝੈ ਜੁਝਾਰ॥

ਹਾ ਹਾ ਇਹ ਲੋਕੈ ਭਇਓ ਸੁਰਗ ਲੋਕ ਜੈਕਾਰ॥

Bachittar natak

Refrain : Heavens did cry victory, died fighting Sango the warrior. 2, 2.

My dear, died fighting Sango the warrior. 2, 2.

Heavens did cry victory2.

ਧਾਰਨਾ - ਸੁਰਗ ਲੋਕਾਂ ਵਿਚ ਜੈ ਜੈ ਕਾਰ ਹੋਵੇ, ਜੁਝ ਗਿਆ ਸੰਗੋ ਸੁਰਮਾ - 2, 2.

ਪਿਆਰਿਓ, ਜੁਝ ਗਿਆ ਸੰਗੋ ਸੁਰਮਾ - 2, 2.

ਸੁਰਗ ਲੋਕਾਂ ਵਿਚ ਜੈ ਜੈ ਕਾਰ ਹੋਵੇ -2

Guru Sahib said, "Blessed are the father and mother who gave birth to such a great warrior. After slaying hundreds of wicked persons, he laid down his life for the Guru."

On the other side, Budhu Shah alongwith his 700 followers was fighting bravely and was not letting a single enemy soldier advance. He rather made them retreat. Then Guru Sahib received the news that a son of Budhu Shah had attained martyrdom and a fierce fighting was going on for the possession of his body. At last, Budhu Shah succeeded in retrieving his son's body. He prayed to God that it was good that his son had laid down his life for the Guru. About such devotees full of love, the Guru's edict is :

Refrain : Turn not their face those who are filled with love for the Guru. 2, 2

Who are filled with love for the Guru, who are filled with love for the Guru. 2, 2

Turn not their face those2

ਧਾਰਨਾ - ਮੁਖੜਾ ਨ ਮੋੜਦੇ, ਰੱਤੇ ਜੋ ਨਾਲ ਗੁਰਾਂ ਦੇ - 2, 2.

ਰੱਤੇ ਜੋ ਨਾਲ ਗੁਰਾਂ ਦੇ, ਰੱਤੇ ਜੋ ਨਾਲ ਗੁਰਾਂ ਦੇ - 2.

ਮੁਖੜਾ ਨ ਮੋੜਦੇ -2

'Imbued with the Lord's love are they alone, who realize their Lord and turn not their face away from Him.

The false lovers, who know not the task of the Lord's love fall off mid-way.

Without my Master, I will burn in fire the silk and satin robes.

Says Nanak, with Thee, O my Spouse, I look beauteous,
even when rolling in dust.'

ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੈਨਿ, ਜਿਨੀ ਸਿਵਾਤਾ ਸਾਈ॥
ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨ੍ਹਾ ਕਾਰਿ ਨ ਆਈ॥
ਧਣੀ ਵਿਹੁਣਾ ਪਾਟ ਪਟੰਬਰ ਭਾਹੀ ਸੇਤੀ ਜਾਲੇ॥
ਪੁੜੀ ਵਿਚਿ ਲੁਡੰਦੜੀ ਸੋਹਾਂ ਨਾਨਕ ਤੈ ਸਹ ਨਾਲੇ॥

P. 1424

Guru Sahib recorded the entire account of the battle in his own blessed hand for the coming generations. One who loves the Lord knows that this body does not last for ever, and so long as God's command does not come, it leaves not this world. Such is the edict :

Refrain : Where can we flee from death for death is standing everywhere.

ਧਾਰਨਾ - ਕਿੱਥੇ ਭੱਜ ਕੇ ਬਚਾਈਏ ਜਾਨ ਕਾਲ ਤੋਂ, ਜਿਥੇ ਜਾਈਏ ਕਾਲ ਹੈ ਖੜ੍ਹਾ - 4

'If man wants to escape death, in which one of the four directions should he flee.

Wherever he flees, he finds death waiting for him.

None has been able to tell how man can escape the blows of death.

O fool! why not then surrender to him from whom there is no escape.'

ਜੋ ਕਹੂੰ ਕਾਲ ਤੇ ਭਾਜ ਕੇ ਬਾਚੀਅਤ ਤੋਂ ਕਿਹ ਕੁੰਟ ਕਹੋ ਭਜਿ ਜਈਐ॥

ਆਗੈ ਹੂੰ ਕਾਲ ਧਰੇ ਅਸਿ ਗਾਜਤ ਛਾਜਤ ਹੈ ਜਿਹ ਤੇ ਨਸਿ ਅਈਐ॥

ਐਸੋ ਨ ਕੈ ਗਯੋ ਕੋਈ ਸੁ ਦਾਵ ਰੇ ਜਾਹਿ ਉਪਾਵ ਸੋ ਘਾਵ ਬਚਈਐ॥

ਜਾਂ ਤੇ ਨ ਛੁਟੀਐ ਮੁੜ ਕਹੂੰ ਹਸ ਤਾਂ ਕੀ ਕਿਉਂ ਨ ਸਰਣਾਗਤਿ ਜਈਐ॥

Bachittar Natak

When man cannot escape death, then why does he not embrace it and take its refuge smilingly?

'Kabir, I long to die, but when I die, then let it be at the Lord's door.

May the Lord not ask, "Who is this man lying at my door?'

ਕਬੀਰ ਮੁਹਿ ਮਰਨੇ ਕਾ ਚਾਉ ਹੈ ਮਰਉ ਤ ਹਰਿ ਕੈ ਦੁਆਰ॥

ਮਤ ਹਰਿ ਪੁਛੈ ਕਉਨੁ ਹੈ ਪਰਾ ਹਮਾਰੈ ਬਾਰ॥

P. 1367

'Kabir, death, of which the world is terrified, is pleasing unto my mind.

It is in death alone that one is blessed with perfect Supreme bliss.'

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੈ ਮਨਿ ਆਨੰਦੁ ॥

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥

P. 1365

In this manner, none can escape death.

There has been a *vaid* (doctor) named Dhanantar about whom Bhai Gurdas Ji writes :

'If medicinal plants and herbs could ensure life, why should have Dhanantar died?'

ਜੜੀ ਬੂਟੀ ਜੇ ਜੀਵੀਐ ਕਿਉ ਮਰੈ ਧਨੰਤਰੁ ॥

Bhai Gurdas Ji, Var 36/15

No one can escape death. When king Prikshit was listening to the recitation of the 'Bhagavad' in the glass palace built by him in the Yamuna, he was under a sage's curse that he would die of snake-bite after seven days. Both hidden and apparent forces were guarding him. At that moment this *vaid* (doctor) was on his way to the king. He was thinking that he possessed a medicine which would not let a man die of snake-bite. On the way, he came across *Tachhak* who said -

"Where are you going?"

"King Prikshit is going to be bitten by a snake. I am going to save his life."

"Who are you?"

"I am *Tachhak*. It is I who am going to bite the king."

"How much power do you have?"

"How much do you have?"

"First, you should tell me."

There was a mango tree growing there, and the *Tachhak* snake bit it. All the leaves became black, and the fruit became rotten. The *void* said :

“Is it all the strength you have?”

“Yes! Now display your power.”

The *void* cast his glance over the entire tree. As a result the tree became green. *Tachhak* thought that the *void* had really great power and that he could make the dead alive. *Tachhak* went ahead and changing himself into a hooked stick lay on the path. The *void*, taking it to be a stick, picked it up; it was a beautiful stick. He had an itching sensation in the back of his neck. He used the stick to scratch his neck. At once *Tachhak* stung him. Now the *void* had a power in his eyes in which he had put such a medicine that wherever he looked snake venom had no effect. On one's own neck, one cannot look with one's eyes. So the *void* dropped down dead then and there. Thus death does not spare anyone.

Once there was a man. He came to know that his death was approaching. He ran far away, but he died there too. Similarly, there was a merchant. He saw two or three persons falling in the clutches of death and thought that it was a very bad thing. He asked a saint if he knew about it. He advised him to ask a Bania (a shopkeeper) whose son had died. He asked him, “Did you know about your son's death?” He replied :

“Yes, I knew that my son was going to die.”

“Then why did you not resort to some remedy?”

“There is a carpenter living at such and such place. He is a worshipper of God. He will answer your question.” When he went to the carpenter, he found him

fashioning wooden strips. He asked : "What for do you need these strips?"

"You will know the answer in the morning."

In the morning, he saw that his son fractured his leg. He said :

"When you knew that your son's leg was going to be fractured and you started fashioning strips in advance, why did you not resort to some remedy?"

"There is no remedy. It can't be avoided."

"If one knows, it can be avoided."

"Well, I am telling you that on the tenth day, you will be hanged under this very tree, where we are sitting. The king of this state will hang you to death. Find a remedy if you can."

At once, he left his belongings to the care of his managers. He himself mounted a horse and rode away at great speed. Riding in this manner, he lost direction, and his tired horse died. He saw a chariot coming. He asked the charioteer to take him in that direction. He could not understand in which direction he was taking him. At last, the charioteer brought him to that very place from where he had fled. The charioteer gave him a ring to sell in the city and bring something to eat. He could not know where he had come.

He had thought that he had travelled 700-800 miles from the king's city. In the meantime there had been a theft of the king's jewellery and all jewellers were under strict instructions to question everyone who came to sell ornaments. The shape of the various stolen ornaments was also explained to them. When he went to sell the ring, he was arrested. They said that it was the king's ring. He was

presented before the king. He said, "I did not steal it. It belongs to a person who was with me." When they came to the place described, the charioteer had already disappeared. They told him either to get the real culprit arrested, or he was the culprit. When no answer came, the king ordered that he should be hanged under that very tree. When he was going to be hanged, the carpenter also came there and said, "Shah Ji! you said that you could be saved if some remedy was resorted to; now identify, isn't it the same tree?"

So Guru Sahib says, "*Brother, if one wants to escape death in which one of the four directions should he flee?*" Where should we go to escape death. "*Wherever we go we find death waiting for us.*" Man's attempt to escape death is like "jumping from the frying pan into the fire." There is no way in which one can escape the blows of death. "*Then, O fool! why not surrender to him from whom there is no escape?*"

In this manner, fierce fighting was going on in the battle field. Everyone was trying to outdo the other. And then Budhu Shah's second son was also martyred, but he was unshaken in his faith in and allegiance to the Guru because Guru Sahib had told him one thing, "Budhu Shah! the wall of untruth is broken only if we live in God's will." He had asked :

'How can we be true and how can the screen of untruth be rent?'

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

P. 1

Guru Sahib said :

'By obeying, O Nanak! the pre-ordained order of the Lord of will.'

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

P. 1

All this play is the result of God's will and command.

The entire society that you see is acting according to God's command. People are being born in the world; all are coming in accordance with God's will. People are passing away from the world; this too is happening according to Lord's will. People are being separated from the world; they are separating according to God's will; people are meeting with one another - this too is in accordance with God's command. Such is Guru Sahib's edict :

Refrain : God's will creates, God's will destroys, and it is God's will that unites. 2, 2.

It is God's will that unites, it is God's will that unites. 2, 2.

God's will creates, God's will destroys.....2

ਧਾਰਨਾ - ਹੁਕਮੇ ਸਾਜੇ ਹੁਕਮੇ ਢਾਹੇ, ਹੁਕਮੇ ਮੇਲ ਮਿਲਾਇਦਾ - 2, 2.

ਹੁਕਮੇ ਮੇਲ ਮਿਲਾਇਦਾ, ਹੁਕਮੇ ਮੇਲ ਮਿਲਾਇਦਾ - 2, 2.

ਹੁਕਮੇ ਸਾਜੇ ਹੁਕਮੇ ਢਾਹੇ -2

'The underworlds, the universes, the countries and the forms; over all is or within them works Thine all-powerful command.

In His will He creates, in His will He destroys and in His will He unites in His union.

He, who knows Thy order, praises Thy order.

O Inaccessible, Incomprehensible and Care-free Lord!

As is the understanding Thou givest, so do I become.

Thou Thyself revealest Thy Name unto me.'

ਪਾਤਾਲ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ॥ ਤਿਸੁ ਵਿਚਿ ਵਰਤੇ ਹੁਕਮੁ ਕਰਾਰਾ ॥

ਹੁਕਮੇ ਸਾਜੇ ਹੁਕਮੇ ਢਾਹੇ ਹੁਕਮੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥

ਹੁਕਮੇ ਬੁਝੈ ਸੁ ਹੁਕਮੁ ਸਲਾਹੇ ॥ ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਰੇ ॥

ਜੇਹੀ ਮਤਿ ਦੇਹਿ ਸੋ ਹੋਵੈ ਤੂ ਆਪੇ ਸਬਦਿ ਬੁਝਾਇਦਾ ॥

P. 1060-61

Guru Sahib says, "My dear, whatever is happening in the world is according to Lord's will.

'Nanak tells the tales of the Creator that what the Lord is to do, that He continues to do.'

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥ P. 469

'Of Himself, the Lord causes everything to be done and

of Himself he yokes each to his task.

*He Himself establishes, disestablishes and watches all.
By the Guru's grace, He reveals Himself unto the man.'*

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਕਰਾਏ ॥ ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਏ ॥

ਆਪੇ ਥਾਪਿ ਉਥਾਧੇ ਵੇਖੈ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਇਦਾ ॥

P. 1061

But only very rare is the person in the world who harmonizes himself with the Lord's will.

Refrain : Only the rare man accepts what pleases Thee O Master. 2, 2.

What pleases Thee O Master,

What pleases Thee O Master. 2, 2.

Only the rare man accepts2

ਧਾਰਨਾ - ਵਿਰਲਾ ਕੋਈ ਮੰਨਦਾ ਹੈ, ਭਾਵੇ ਜੋ ਤੈਨੂੰ ਮਾਲਕਾ - 2, 2.

ਭਾਵੇ ਜੋ ਤੈਨੂੰ ਮਾਲਕਾ, ਭਾਵੇ ਜੋ ਤੈਨੂੰ ਮਾਲਕਾ - 2.

ਵਿਰਲਾ ਕੋਈ ਮੰਨਦਾ ਹੈ -2.

'O Lord, what Thou wantest to do, that Thou dost.

Rare is the one who walks in the Lord's will.

He who submits to the Lord's will, is blessed with peace.

It is in the Lord's will that one obtains bliss.

To the Guru-ward, Thy will is pleasing. Practising truth, he easily obtains peace. Good many desire to walk in the Lord's will. He Himself makes man surrender to His will.'

ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰਿ ਪਾਇਆ ॥ ਭਾਣੇ ਵਿਚਿ ਕੋ ਵਿਰਲਾ ਆਇਆ ॥

ਭਾਣਾ ਮੰਨੇ ਸੋ ਸੁਖੁ ਪਾਏ ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ ਪਾਇਦਾ ॥

ਗੁਰਮੁਖਿ ਤੇਰਾ ਭਾਣਾ ਭਾਵੈ ॥ ਸਹਜੇ ਹੀ ਸੁਖੁ ਸਚੁ ਕਮਾਵੈ ॥

ਭਾਣੇ ਨੋ ਲੋਚੈ ਬਹੁਤੇਰੀ ਆਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਇਦਾ ॥

P. 1063

Only a very rare person agrees with what God does. The rest of the world does not agree because the veil of untruth has not been rent. Bhai Bhikhari accepted Lord's will. He was on one hand preparing for his son's marriage

and on the other, for his death.

During the time of the Fifth Guru, once a mother invited Gursikhs to take food. They had come from Guru Sahib. She started preparing food. She sent her child to bring a certain article from the inner room. The inner room was quite dark. When the child went there, he was bitten by a deadly snake and was killed. When the mother saw that the child had not come, she went in and saw him dead. In the meantime, her husband returned with the provisions from the market. She said, "Our son is dead. We are not to create a hue and cry now. Guru Sahib has taken him away - his own thing.

'Man should place the thing before Him, to whom it belongs, and should most willingly obey his Lord's order. Thereat, the Lord will make him four-fold happy. Nanak, the Lord is ever Merciful.'

**ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਥੈ ॥
ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥**

P. 268

They did not let the holymen know about their son's death. After taking food they (holy men) offered prayers. They performed their son's funeral rites. Thereafter, they went to pay obeisance to Guru Sahib and have a glimpse of him. When they paid obeisance to Guru Sahib, who knew everything, he said :

"Mother! what happened to your son?"

"Sir! he was yours; you had bestowed the child on us and you have yourself taken him away."

"Mother! Now in place of one we send four sons unto you because you have uncomplainingly submitted to the Lord's will."

'O Lord, what Thou wantest to do, that Thou dost.'

Rare is the one who walks in the Lord's will.'

ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰਿ ਪਾਇਆ ॥ ਭਾਣੈ ਵਿਚਿ ਕੋ ਵਿਰਲਾ ਆਇਆ ॥ P. 1063

Budhu Shah's two sons were martyred but he was not shedding tears; he was expressing gratitude to the Master. Guru Sahib had made him perfect. So when Sango Shah was martyred, Guru Sahib himself took up the bow. At that very moment, a warrior named Hari Chand confronted Guru Sahib. He aimed three arrows at him. The first one touched his ear shedding a drop of blood; the second hit the horse's saddle; the third hit him in the stomach and pierced a little. Guru Sahib said :

'When the arrow hit me I felt very angry.'

ਜਥੈ ਬਾਣ ਲਾਗਯੋ ॥ ਤਥੈ ਰੋਸ ਜਾਗਯੋ ॥

Bachhittar Natak

At that moment, Guru Sahib shot such arrows that all warriors - Hari Chand and others - ran away. He created an upheaval in the whole battle-field. The enemy soldiers ran helter skelter in all directions to save their life. Guru Sahib writes :

'When the arrow hit me, I felt very angry.

I draw my bow and arrow, and shot at the enemy.

When I shot many arrows, all enemy soldiers fled.

Then I aimed an arrow at Harichand and killed him.

His warriors also were killed.

Those who were masters of crores met their death.

All fled the field stricken with fear.'

ਜਥੈ ਬਾਣ ਲਾਗਯੋ ॥ ਤਥੈ ਰੋਸ ਜਾਗਯੋ ॥ ਕਰੰ ਲੈ ਕਮਾਣੰ ॥ ਹਨੰ ਬਾਣ ਤਾਣੰ ॥

ਸਥੈ ਬੀਰ ਧਾਏ ॥ ਸਰੋਘੰ ਚਲਾਏ ॥ ਤਥੈ ਤਾਕਿ ਬਾਣੰ ॥ ਹਨਯੋ ਏਕ ਜੁਆਣੰ ॥

ਹਰੀ ਚੰਦ ਮਾਰੇ ॥ ਸੁ ਜੋਧਾ ਲਤਾਰੇ ॥ ਸੁ ਕਾਰੋੜ ਰਾਯੰ ॥ ਵਹੈ ਕਾਲ ਘਾਯੰ ॥

ਰਣੰ ਤਿਆਗਿ ਭਾਗੇ ॥ ਸਥੈ ਤ੍ਰਾਸ ਪਾਗੇ ॥

Bachittar Natak

All were so frightened that none cared for the other.

'I gained victory. It was all God's grace.'

ਭਈ ਜੀਤ ਮੇਰੀ। ਕ੍ਰਿਪਾ ਕਾਲ ਕੇਰੀ ॥

Bachittar Natak

Guru Sahib was victorious.

*'When I returned victorious,
Many were the songs of victory sung.
Riches were rained on the poor.
Mightily, happy were many a warrior.*

ਰਣੰ ਜੀਤਿ ਆਏ ॥ ਜਯੰ ਗੀਤਿ ਗਾਏ ॥ ਧਨੰ ਧਾਰ ਬਰਖੇ ॥ ਸਬੈ ਸੂਰ ਹਰਖੇ ॥

Bachittar Natak

No one could bear the onslaught :

*Refrain : Who will bear the Guru's on-slaughter, everybody
fled the field. 2, 2.*

ਧਾਰਨਾ - ਕਿਹੜਾ ਝੱਲੇਗਾ ਗੁਰਾਂ ਦੀਆਂ ਝਾਲਾਂ, ਛੱਡ ਕੇ ਮੈਦਾਨ ਭੱਜ ਗਏ - 2, 2.

Guru Sahib writes that every body ran away.

*'How much should I describe the terrible fighting that
raged?*

*Those who fought were killed;
Thousand others fled the field.'*

ਕਹਾਂ ਲਗੇ ਬਰਨਨ ਕਰੋ ਮਚਿਓ ਜੁਧੁ ਅਪਾਰ ॥

ਜੇ ਲੁੱਝੇ ਜੁੱਝੇ ਸਬੈ ਭੱਜੇ ਸੂਰ ਹਜ਼ਾਰ ॥

Bachittar natak

The enemy soldiers numbered thirty thousands. Thousands were killed there; many rulers were killed, and so were many warriors - 'Those who confronted were all killedthousands of warriors fled.' The hill rulers ran away.

'The hill rulers fled.

Not a single arrow could they shoot.

Were they true warriors?

*Jasso and Dadwal Madhokar came forward to wage
battle.*

But they fled in no time.'

ਚਲਿਯੋ ਬੀਰੀਯਾ ਤੀਰੀਯਾ ਨ ਚਲਾਯੰ। ਜਸੋ ਡੱਡਵਾਲੰ ਮਧੁੱਕਰ ਸੁ ਸਾਹੰ।

ਭਜੇ ਸੰਗ ਲੇ ਕੇ ਸੁ ਸਾਰੀ ਸਿਪਾਹੰ।

Bachittar Natak

'I gained victory. It was all God's grace.' O God! It

was your victory. Then Guru Sahib took care of the warriors. He showered his love on them. He summoned Budhu Shah, who came after getting free. Guru Sahib learnt that Budhu Shah's two sons had been martyred and that many of his followers had been killed. To share his grief, someone his own, said the following :

Refrain : Put out have been your bright lamps, pitch darkness has spread everywhere. 2, 2.

Pitch darkness has spread everywhere, pitch darkness has spread everywhere. 2, 2.

Put out have been your bright lamps.....2

ਧਾਰਨਾ - ਤੇਰੇ ਬੁਝ ਗਏ, ਜਗਦੇ ਦੀਵੇ, ਘੁੱਪ ਹਨੇਰਾ ਛਾ ਗਿਆ - 2, 2.

ਘੁੱਪ ਹਨੇਰਾ ਛਾ ਗਿਆ, ਘੁੱਪ ਪਨੇਰਾ ਛਾ ਗਿਆ - 2, 2.

ਤੇਰੇ ਬੁਝ ਗਏ, ਜਗਦੇ ਦੀਵੇ -2, 2.

'Put out were your bright lamps spreading pitch darkness in your life.

The apple of your eyes, your dearest sons became cold in a moment

By dying themselves, they killed their parents and caused a terrible bereavement.

The son's sorrow, O Budhu Shah, has created an upheaval in your life.

There is not a greater joy than the birth of a son, and not a greater sorrow than his death.

Without sons, one is like a fruitless tree in the world.'

ਬੁਝ ਗਏ ਓ ਜਗਦੇ ਦੀਵੇ, ਘੁੱਪ ਹਨੇਰਾ ਕਰ ਗਏ,

ਜਸ਼ਮ ਚਰਾਗ ਜਿਗਰ ਦੇ ਟੁਕੜੇ, ਦੋ ਘੜੀਆਂ ਵਿਚ ਠਰ ਗਏ।

ਮਰ ਗਏ ਆਪ, ਮਾਰ ਗਏ ਮਾਪੇ, ਲਾ ਗਏ ਸੱਲ ਅਵੱਲਾ,

ਪੁੱਤਾਂ ਦਾ ਸੰਤਾਪ ਸ਼ਾਹ ਜੀ, ਪਾ ਗਿਆ ਜਗ ਤਰਥੱਲਾ।

ਜੰਮਣ ਜੇਡ ਨਹੀਂ ਸ਼ਦੀਆਨਾ, ਮਰਨੋਂ ਬੁਰਾ ਨ ਦੁਖੜਾ,

ਪੁਤਰਾਂ ਬਾਝ ਜਗਤ ਵਿਚ ਜਾਪੇ, ਬੰਦਾ ਅਫੱਲ ਰੁਖੜਾ।

Guru Kalgidhar Chamatkar

This man said, "Budhu Shah, in a moment your two

sons got killed and became cold and your bright lamps were extinguished." It was the moment when tears could come into Budhu Shah's eyes because a friend and sympathiser had said these words. But Budhu Shah was in a state of gratitude and said, "Good man, don't say so. I am very fortunate that my two sons have laid down their life for my beloved Guru :

Refrain : For the Guru have fallen my sons, blessed indeed is their mother. -2, 2

My dear, blessed indeed is their mother. -2, 2

For the Guru have fallen my sons.....2

ਧਾਰਨਾ - ਲੇਖੇ ਲੱਗ ਗਏ ਗੁਰਾਂ ਦੇ, ਲਾਲ ਮੇਰੇ,

ਧੰਨ ਜਣੇਦੀ ਮਾਂ ਓਨ੍ਹਾਂ ਦੀ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਧੰਨ ਜਣੇਦੀ ਮਾਂ ਓਨ੍ਹਾਂ ਦੀ - 2, 2.

ਲੇਖੇ ਲਗ ਗਏ ਗੁਰਾਂ ਦੇ, ਲਾਲ ਮੇਰੇ -2.

*'Whatever may happen, whatever sorrow may visit,
But worldly sorrows touch not the mind of holymen.
The heart where God abidest, free from suffering it is.
He is untouched by sorrow, and eschews vice and
virtue's reward.*

*Fortunate indeed I am that my sons have fallen for the
Guru.*

*Worthwhile is their life and death, who died fighting in
the forefront.*

Blessed is the mother who gave birth to such sons.

*That father and family too is lucky where such valorous
ones were born.'*

ਜੋ ਹੋਣਾ ਸੋ ਹੋਵੇ ਬੇਸ਼ੱਕ, ਜੋ ਦੁਖ ਔਣਾ, ਆਵੇ,

ਫੱਕਰਾਂ ਦਾ ਦਿਲ, ਦੁਨੀਆਂ ਦਾ ਦੁੱਖ ਰੰਚਕ ਨਹੀਂ ਦੁਖਾਵੇ।

ਜਿਸ ਦਿਲ ਦੇ ਵਿਚ ਸਾਈਂ ਵਸੇ, ਉਹ ਦਿਲ ਪਾਕ ਅਜ਼ਾਬੋਂ,

ਉਹ ਦੁਖ ਨਾਲ ਨਾ ਛੁਹਣਾ ਚਾਹੇ, ਨਸੋ ਐਬ ਸਵਾਬੋਂ।

ਧੰਨ ਭਾਗ ਹਨ ਮੇਰੇ ਬਚੜੇ, ਸਤਿਗੁਰ ਦੇ ਦਰ ਲਗੇ,

ਜਿਉਣਾ ਮਰਨਾ ਸਫਲ ਉਨ੍ਹਾਂ ਦਾ, ਜੋ ਜੁਝੇ ਹੋ ਅੱਗੇ।

ਧੰਨ ਜਣੇਂਦੀ ਮਾਉਂ, ਜਿਨ੍ਹੇ ਜਣ, ਐਸੇ ਪੁਤਰ ਪਾਲੇ,
ਧੰਨ ਪਿਤਾ, ਕੁਲ ਜਿਸ ਵਿਚ ਜੰਮਣ, ਐਸੇ ਕਰਮਾਂ ਵਾਲੇ।

(Guru Kalgidhar Chamatkar)

My dear! now grief does not touch the heart of one like me. You should, on the other hand, call me and their mother blessed that our sons happened to be used for the Guru's cause. Why do you say that they have been killed?

Refrain : They are not dead; they have become immortal by using their life profitably. -2, 2

They have used their life profitably, they have used their life profitably. 2, 2

They are not dead; they have become immortal2

ਧਾਰਨਾ - ਉਹ ਨ ਮੁਏ, ਸਦ ਹੀ ਜਿਉਂਦੇ, ਜੀਵਨ ਲਾਹਾ ਲੈ ਗਏ - 2, 2.

ਜੀਵਨ ਲਾਹਾ ਲੈ ਗਏ, ਜੀਵਨ ਲਾਹਾ ਲੈ ਗਏ - 2, 2.

ਉਹ ਨ ਮੁਏ, ਸਦ ਹੀ ਜਿਉਂਦੇ -2.

'They have not died; they have become immortal by using their life profitably.

They were united with the Guru, not alienated, and trod the path of salvation.

Blessed is the Lord who bestowed such Virtue on an humble slave like me,

whose offspring became martyrs for Guru Gobind Singh.

He, who does no noble deeds while living, better for him it is to die.

He, who dies while doing good deeds, his life is indeed worthwhile.'

ਮਰੇ ਨਹੀਂ, ਉਹ ਜੀਵੇ ਹਨ, ਉਹ ਜੀਵਨ ਲਾਹਾ ਲੈ ਗਏ,

ਗੰਢੇ ਗਏ, ਨਹੀਂ ਉਹ ਟੁੱਟੇ, ਮੁਕਤੀ ਮਾਰਗ ਪੈ ਗਏ।

ਧੰਨ ਪੁੱਤ੍ਰ ਜਿਨ ਮੈਂ ਆਜਜ਼ ਨੂੰ, ਐਸੀ ਨੇਕੀ ਦਿੱਤੀ।

ਜਿਸ ਦੀ ਅੰਸ਼ਾ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਹੇਤ ਸ਼ਹਾਦਤ ਲਿੱਤੀ।

ਜੋ ਜੀਵੇ ਕੁਝ ਕਰੇ ਨ ਨੇਕੀ, ਮਰਨਾ ਓਸ ਚੰਗੇਰਾ।

ਨੇਕੀ ਕਰ ਮਰ ਜਾਵੇ ਜਿਹੜਾ, ਜੀਵਨ ਉਹਦਾ ਭਲੇਰਾ।

Guru Kalgidhar Chamatkar

My dear! don't talk so immaturely. Blessed are my sons who attained martyrdom. Ascending to the Guru's world, they have achieved immortality and perennial life."

So, holy congregation, it was in this manner that Budhu Shah became Guru-ward. By truly living for the Guru, he had pleased the Guru.

Refrain : Win did he Guru's favour by giving body, mind and riches. 2, 2

By giving body, mind and riches,

By giving body, mind and riches. 2

Win did he Guru's favour2

ਧਾਰਨਾ - ਗੁਰਾਂ ਨੂੰ ਮਨਾ ਲਿਆ, ਤਨ ਮਨ ਧਨ ਦੇ ਕੇ - 2, 2.

ਤਨ ਮਨ ਧਨ ਦੇ ਕੇ, ਤਨ ਮਨ ਧਨ ਦੇ ਕੇ - 2.

ਗੁਰਾਂ ਨੂੰ ਮਨਾ ਲਿਆ -2.

He pleased Guru Sahib who was calling out every body. Budhu Shah appeared before the Tenth Master and stood happily with folded hands. He had no grouse, no grievance. Every part of his being was exuding joy and Guru Sahib was very pleased. But formally he said, "Budhu Shah! it was a great sacrifice; your two sons were martyred." He said, "Sovereign, they were yours. You have yourself used them in your service. Bestow joy on me." So Guru Sahib observed that the lesson he had taught him to be happy and satisfied in the Lord's will had become firmly ingrained in him. "This does not happen easily. Only very rare ones surrender to God's will and command. Budhu Shah, you have passed the test."

'Kabir, no one who is false, can withstand the Lord's touchstone.

He alone can bear the Lord's ordeal, who remains dead in life.'

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੁਠਾ ਟਿਕੈ ਨ ਕੋਇ ॥

ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਿ ਜੀਵਾ ਹੋਇ ॥

P. 1366

When the Guru is pleased, what does he do? He makes his devotee his own image :

*Refrain : Became he God's image,
by meeting the Perfect Guru. 2, 2
By meeting the Perfect Guru,
by meeting the Perfect Guru. 2, 2
Became he God's image2*

ਧਾਰਨਾ - ਹੋ ਗਿਆ ਹਰੀ ਦਾ ਰੂਪ, ਮਿਲ ਕੇ ਪੁਰਿਆਂ ਗੁਰਾਂ ਨੂੰ - 2, 2.
ਪੁਰਿਆਂ ਗੁਰਾਂ ਨੂੰ, ਮਿਲ ਕੇ, ਪੁਰਿਆਂ ਗੁਰਾਂ ਨੂੰ - 2, 2.
ਹੋ ਗਿਆ ਹਰੀ ਦਾ ਰੂਪ -2

'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 or dishonour.

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

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

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

ਜੋ ਨਰੁ ਦੁਖ ਮੇ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥

In fact while seeking God, he himself becomes God. Guru Sahib says that he is absorbed in the Lord : *'The man, who is blessed with the grace of the Guru, understands he, the way to this. He, O Nanak, blends with the world Lord, as water mingles with water.'* So Guru Sahib was pleased, and said, "Budhu Shah! what do you want? Let me grant your wish."

"Sovereign! if you are mightily pleased with me today, then give me your comb with your hair in it. I have not been able to have a glimpse of Prophet Mohammed's hair kept in Hazrat Bal Shrine at Srinagar but the Prophet is sitting right before my eyes, combing his hair. Sovereign! if you are kind then give me your comb with your hair."

What a great demand! Because he knew that the entire wealth of the two worlds could not buy Guru Gobind Singh Sahib's hair. Guru Sahib gave him his turban, his poniard and five thousand rupees and said : "Budhu Shah! keep these things with great care and when the Khalsa comes to know about it, they and your coming generations will realize its worth."

Thus, the same Budhu Shah who wondered -

'Nanak, the world-tree bears the fruit of love for mammon and upon it perch two birds (Guru-ward and self-ward persons).

These birds have no wings and are not seen while coming and going.'

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ ॥

ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ ॥

P. 550

which was true and which was false, him Guru Sahib made God by showing him the truth. One does not become God by idle talk. It is through deeds and truthful living that one becomes God.

So, holy congregation, in these discourses, we have discussed the life of one holy man to illustrate what kind of person is said to be having salvation while alive.

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

As is joy, so is sorrow for him.

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

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥

ਤੇਸਾ ਹਰਖ ਤੇਸਾ ਉਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

P. 275

Both joy and sorrow are equal for him - *'There is perennial happiness and no separation from God.'* Budhu Shah remained happy even after the martyrdom of his sons, brothers and followers. He was rather happier that his sons had laid down their lives for the Guru :

'As is gold, so is dust for him.'

ਤੇਸਾ ਸੁਵਰਨੁ ਤੇਸੀ ਉਸੁ ਮਾਟੀ ॥

P. 275

He did not ask for gold from the Guru; rather he asked for the gift of Guru's hair.

'As is nectar, so is sour poison for him.

To him as is honour, so is dishonour.

As is the pauper, so is the king.

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

ਤੇਸਾ ਅੰਮ੍ਰਿਤੁ ਤੇਸੀ ਬਿਖੁ ਖਾਟੀ ॥

ਤੇਸਾ ਮਾਨੁ ਤੇਸਾ ਅਭਿਮਾਨੁ ॥ ਤੇਸਾ ਰੰਕੁ ਤੇਸਾ ਰਾਜਾਨੁ ॥

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥

P. 275

Emancipation is not achieved for nothing. This is the state of saints and sages. For them the entire universe is common possession; none is an alien. So we have to pray

with a true heart - 'Nanak, God's Name is ever exalting, and may all prosper by Thy grace, O Lord.' Guru Sahib has taught us to pray for everyone's welfare and peace in the world. Therefore, holy congregation, understand Guru's utterance, fashion your life accordingly; come to that level where -

*'Since then I have attained unto the society of the saints,
I have altogether forgotten to be jealous.*

*No one is now my enemy, nor is anyone a stranger to
me, and I am the friend of all.'*

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥ ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ P. 1299

Time does not permit further discourse. All should take part in reciting Anand Sahib and then Guru Satotar.

