

# *How to know Thy Real Self*

1



*How to Know  
Thy Real Self ?*

①

**Author** : Sant Waryam Singh Ji  
**Translated by** : Prof. Beant Singh  
**Edited by** : Dr. Jagjit Singh

**Publisher :**  
**Vishav Gurmat Roohani Mission Charitable Trust**

# Preface

*'The world is too much with us,  
Getting and spending we lay waste our powers.'*

The above lament of Wordsworth points to the deep-rooted malady that man suffers from. Lost in outward glitter and the worship of mammon and drowned in its attributes - *rajas* (passion), and *tamas* he has strayed from the path of goodness and piety. He has become untrue to his Creator and his conduct needs much to be desired. Guru Nanak Sahib addressed this question more than five hundred years ago, when too the society was plagued with all conceivable sins and vices and human conduct had touched an abysmally low level on the moral scale. 'How to Know Thy Real Self?' he asked. After discarding a million-fold ritual purifications, long and continuous absorption in trances and a thousand million feats of intellect as the possible high-roads to a truthful living, he declared that one can be true to the Creator and rend the veil of untruth 'through obedience to His Ordinance and Will.' Divine Ordinance is supreme. Everything has happened and shall happen in accordance to this command :

*By Divine ordinance are all forms manifested;  
Inexpressible is the ordinance.*

*By Divine Ordinance are beings created;*

*By Ordinance are some exalted.*

*By Divine Ordinance are beings marked with  
nobility or ignominy;*

*By Ordinance are they visited with bliss or bale.*

*On some by the Ordinance grace falls.*

*Some by the Ordinance are whirled around in cycles  
of births and deaths.*

*All by the Ordinance are governed, none exempt.'*

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮੀ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ਪੰਨਾ - 1

The present book 'Kiv Sachhara Hoyie' (How to Know Thy Real Self?) of Sant Maharaj of Ratwara Sahib, deals with this vital question which is both ethical and spiritual. Here in his inimitable and highly persuasive style, Sant Ji convinces us that, even if the supreme exalted state may be unachievable for everybody, certainly all of us can make a start in that direction because we carry our good or bad deeds from our earlier births :

*'Good and evil are no empty words -*

*Each action for the after-life is recorded:*

*Man raises only the crop whose seed he scatters.'*

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

ਪੰਨਾ

4

So the Guru's edict is :

*'Impute not blame to anyone,*

*The fault is of thy own deeds.*

*Whatever I did, for that I have suffered.*

*I blame no one else.'*

ਦੇਵੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ ਪੰਨਾ

- 433

The way to truthful living lies in obeying the Lord's command and meditating on His Name because by doing so all our evil deeds are effaced.

*'The mortal is not saved by performing many  
expiation acts.*

*The Name of God washes off millions of sins.'*

ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥

ਪੰਨਾ - 264

Guru Nanak Sahib tells us :

*'When man hears the Lord's Name, he becomes emancipated in life.*

*Through such a true way of life, he is blessed with eternal peace.*

*The bliss-giving Lord is the dispeller of sorrow.*

*I can think not of serving any other.*

*Placing before God my body, mind and wealth, says Nanak, I have partaken of the Supreme elixir of the Lord.'*

ਜੀਵਨ ਮੁਕਤੁ ਜਾ ਸਬਦੁ ਸੁਣਾਏ ॥

ਸਚੀ ਰਹਤ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥

ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣਹਾਰਾ ॥

ਅਵਰੁ ਨ ਸੁਝਸਿ ਬੀਜੀ ਕਾਰਾ ॥

ਤਨੁ ਮਨੁ ਧਨੁ ਹਰਿ ਆਗੈ ਰਾਖਿਆ ॥

ਨਾਨਕੁ ਕਹੈ ਮਹਾ ਰਸੁ ਚਾਖਿਆ ॥

ਪੰਨਾ - 1343

While dealing with this very significant question in Sikh doctrine, Sant Ji brings out the importance of 'Hukam' (the primal Divine Law) and 'karma', which implies retribution for deeds recorded in destiny. Meetings and partings ('sanjog' and 'vijog') are also in accordance with the Divine Will. Through the dialogue between Bhai Tiloka Ji (a *Gursikh*) and a princess who has wounded the former fatally, Sant Ji deals with the subjects of Primal Divine law, *karma*, grace, Divine Will (*bhana*, *raza*) and the efficacy of Divine Name recitation. He makes all these difficult and abstruse subjects lucid, simple and understandable by quoting extensively from Guru Granth Sahib and other scriptures as well as from mythology and the lives of the Sikh Gurus :

*'Some by the Divine Law are conferred bliss; others by the same law ever in transmigration are whirled.'*

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥  
ਪੰਨਾ - 1

*'All bounties are of the Lord; but who can force Him to grant them?*

*Some even while awake attain them not;*

*On others He confers these, shaking them awake.'*

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥

ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥

ਪੰਨਾ - 1384

Sant Ji also brings out the importance of humility and loving voluntary service without any desire for reward :

*'In this world perform Lord's service.*

*Then shalt thou get a seat in the Master's court*

*And swing thy arm happily, says Nanak.'*

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥

ਪੰਨਾ - 26

*'The True Sikhs sit by the side of the Guru and serve him.....'*

ਸਚਿਆਰ ਸਿਖ ਬਹਿ ਸਤਿਗੁਰ ਪਾਸਿ ਘਾਲਨਿ ..... ॥

ਪੰਨਾ - 304

God is very merciful and benevolent. Whenever we heed His advice and come to His refuge, He forgives us :

*'Whoever seeks the Lords, protection, him He hugs to His bosom.*

ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ  
ਸੰਦਾ ॥

ਪੰਨਾ - 544

God's Name is ever exalting and all prosper by His Grace. We should use human life for meditating on God's Name :

*'Ever meditate on that Lord by serving whom solace is attained.*

*Render thou such service as may bring thee some profit.'*

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੌ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਾਲੀਐ ॥  
ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥ ਪੰਨਾ - 474

*'They who are imbued with the love of the Lord's Name, accept whatever the Lord does.'*

ਜੌ ਕਿਛੁ ਕਰੈ ਸੌਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ ਨਾਮ ਰੰਗਿ  
ਰਾਤੇ ॥ ਪੰਨਾ - 747

"We have got this human body for meditating on God's Name", says Bhai Tiloka to the princess. Sant Ji quotes the following edict from Sri Guru Granth Sahib

:

*'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 this body, think thou of rendering service unto thy God.*

*Meditate thou on the Lord of the universe and forget Him not.*

*This alone is the advantage of human life.'*

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥

ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥

ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥

ਸੌ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥

ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥

ਪੰਨਾ - 1158

Sant Ji advises us : "From this very moment start reciting God's Name." He quotes the Guru's edict :

*'They who did not contemplate on such a Name of God, why did they come into this world?*

*Very difficult to obtain is this human birth and without the Name it all goes in vain.'*

ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ  
ਰਾਜੇ ॥

ਇਹ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ

*'Bereft of God's Name the beauteous is as ugly as the nose-chopped.'*

**ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸੁੰਦਰਿ ਹੈ ਨਕਟੀ ॥ ਪੰਨਾ - 528**

At another place in the book Sant Ji brings out the proficiency of God's Name by quoting the following edict :

*'Uttering the Lord's Name, no obstacles befall the mortal.*

*Hearing God's Name, death's courier runs away from afar.*

*Uttering the Name all the sufferings depart.*

*Uttering the Name, one abides at the Lord's feet.'*

**ਨਾਮੁ ਲੈਤ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥**

**ਨਾਮੁ ਸੁਣਤ ਜਮੁ ਦੂਰਹੁ ਭਾਗੈ ॥**

**ਨਾਮੁ ਲੈਤ ਸਭ ਦੁਖਹੁ ਨਾਸੁ ॥**

**ਨਾਮੁ ਜਪਤੁ ਹਰਿਚਰਣ ਨਿਵਾਸੁ ॥ ਪੰਨਾ - 1150**

In short, all important aspects of Sikh teachings have been dwelt upon in this book which is the first of the three volumes on this subject: *'Kiv Sachiarā Hoyie'*. The other two volumes are under preparation and will soon be in the hands of the readers. This book too has been rendered into English by a learned scholar Prof. Beant Singh, whose earlier translation of *'Kiv Koore Tute Pal'* (How Rend the Veil of Untruth) was warmly welcomed by the English-reading devotees. He has taken great pains to preserve both the import and flavour of the original. He richly deserves our appreciation and



gratitude. *Atam Marg Publications* feels honoured and gratified to present this book and hopes that discerning readers will find it eminently readable and a spiritually ennobling and uplifting experience.

15-7-99

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

# Introduction

From 25th January, 1973 to 12th February, 1973, Sant Maharaj Sri 108 Sant Ishar Singh Ji Rare wale addressed congregations at Bilaspur, Distt. Rampur (U.P.). Thereafter, upto 8th March, 1973, countless devotees benefitted from his spiritual discourses delivered in the Terai region at various places like Bajpur, Sarkara, Kashipur, Nanak Mata, Nawab Ganj etc. We had bought a 100 acre farm at village Anwari (Faizganj) in Tehsil Bilaspur. After division, I got 50 acres as my share, where I did intensive cultivation and thus made my both ends meet. All those, who after having lost all their belongings in the partition of the country reached the *Terai* jungles with faith in God, were doing their best to reclaim land and make it cultivable. None was getting any help from the government. Centuries-old jungles were infested with all kinds of wild animals like tigers, leopards, panthers and reptiles like pythons (as big as 25 ft. long and 1½ ft. thick) and various kinds of snakes. Mosquitoes were just deadly, and water was hard. As a result, the colonisers suffered from different kinds of fevers, but with firm faith in *Wabeguru* they faced all these afflictions with forbearance.

The hard struggle to make the land cultivable continued for 20 to 25 years. Children grew up into youth. But being totally ignorant of *Gurmat* (Sikh teachings), they became wild and naturally imbibed ignoble ways - distilling and drinking wine, hunting animals and eating meat. To prevent this fast moral decline and while looking after the land single-handed, I started holding '*satsang*' (holy congregations). They

listened to the teachings of Guru Nanak Sahib and learnt of the sacrifices made by the Tenth Guru Sahib. In a very short period of time, they gave up their evil ways, imbibed the Sikh teachings and aligned themselves with the '*Shabad*' Guru.

A new environment was created. We organised congregations at every farm. The Guru was very kind to us and blessed us with his love and knowledge. As a result of the congregations of Sant Maharaj, darkness was dispelled and the great spiritual light spread in every nook and corner. Late Col. Lal Singh, Baradari Farm, Rudrapur was my chief associate. He cooperated with us fully. He was the President of *Gurdawara Nanak Mata* and was the owner of a 683 acre farm. He passed away on 7th July, 1973 and was cremated the next day. His passing away was a great loss to us.

On 19th July, 1973, passing through Ludhiana, I went to have a glimpse of Sant Maharaj of Rara Sahib. We talked about Col. Lal Singh Ji. Sant Maharaj said that I had lost my right hand in the passing away of Col. Lal Singh and I agreed with him. He offered me one lakh rupees to preach the Guru's message through Gurbani singing and making films thereon. I was advised to buy a jeep for Rs. 20,000 and spend the rest on making video films. But I did not think it proper to accept the money from Sant Maharaj. With the passage of time, Sant Maharaj left for his heavenly abode relinquishing his body of five-elements in August, 1975, and merged with the Supreme Light. A kind of darkness descended upon us. As time passed, I almost forgot Sant Ji's commandment. Selling my land I came to Chandigarh in 1978. When I surveyed the villages

around Chandigarh, I found that Sikhism had practically disappeared from this *Ghar* region. People worshipped *marhis* (memorials built at the site of cremation), *gugas* (serpent gods) and Mata Rani (Sitla -goddess of small pox). 95 % people - young and old - chewed tobacco and ruined their health and suffered from fell diseases. My wife (Bibi Ranjit Kaur) and I thought over the situation seriously and we decided to dedicate the rest of our life to preaching Sikhism in this backward area. From 1978 to 1986, we held congregations, spending from our own resources on loud speakers, durees, shamianas, lights etc. We did not accept any '*siropas*' and all offerings from the '*sangat*' (congregation) also we left with the people.

During those days, a congregation was being held at village Rani Majra. Late S. Gurdev Singh, whom Sant Maharaj used to call *Gahgad* (beloved one) and who was a skilled stage secretary, declared from the stage that he had read a diary of Sant Maharaj in which on one page was written 'renunciation' and on the other 'acceptance'. Sant Maharaj had written that he offered Rs. one lakh to Waryam Singh for making films but he did not accept the money even though it was offered thrice, and that he was highly pleased with Waryam Singh's sense of renunciation. On hearing this, a forgotten picture came before my eyes and Sant Maharaj's command rang in my ears. We had no knowledge of film-making, but we started the project. We contacted a photographer who took Rs. 800 per film. 107 films were prepared but they suffered from technical shortcomings. They were improved and edited. The task of dubbing them was taken in our own hands. A technical department was set up in which Bibi Devinder Kaur worked very hard. My wife (Bibi Ranjit Kaur) provided beautiful scenery for the

background and upto now 1,000 films have been made in which all refrains have been given in Panjabi, Hindi and English. The English meanings of the '*Shabad*' have been dubbed. These films are showing the Sikh path of spirituality to the seekers all over the world.

Then came into existence *Gurdawara Isbar Parkash* at *Ratwara Sahib*. *Vishav Gurmat Roohani Mission Charitable Trust* was set up. Many other '*ashrams*' were set up in Punjab and U.P. Finally, at the persistent demand of the devotees '*Atam Marg*' magazine came into being on 1st April, 1995, which very soon became very popular. Today its publication has touched 40,000 and it is being sent to the subscribers both at home and abroad. It is being published disregarding the financial losses involved. Discourses of many great men are published in it every month. Its popularity is increasing day by day. The discourses delivered by me at the '*diwans*' (religious congregations) are published in the magazine. Seven '*diwans*' of three hours each were continuously held at Mohali. As decided by the *Vishav Gurmat Roohani Mission*, they were published in the form of a book entitled '*Shabad Surat Marg*'. When this book was published, the '*Fifth Gurmat Samagam*' was being held at Ratwara Sahib. 5,000 copies of this book were sold at the Samagam. The second series of five discourses dealing with the sermon given by the Tenth Guru to Pir Budhu Shah was published in the form of a book entitled '*Kiv Koore Tute Pal*'. Some articles extracted from the '*Atam Marg*' were published into a book titled '*Baat Agam Ki*'. Seven books have been published in this series. An old annotation of Jap Ji Sahib received from Nottingham has also been published

in a book form. So far 21 books in Panjabi have been published, out of which 19 have been rendered in Hindi. The Mission has undertaken the job of getting all the books translated in English. '*Kiv Koorai Tute Paal*' has been published under the title '*How Rend the Veil of Untruth*'; '*Baat Agam Ki*' under the title '*Discourses on the Beyond (Part 1, II, III)*'; '*Agam Agochar da Marga*' as '*The Way to the Imperceptible*'; & '*Surtian upjei Chaaao*' has been entitled, '*Transcendental Bliss*'. The Mission has also published three very important booklets, '*Baisakhi*', '*The Lights Immortal*', and '*The Dawn of the Khalsa Ideals*'.

Now under the title of '*How to know Thy Real Self*', the spiritual dialogue between Bhai Tiloka Ji and a princess has been published in the light of Gurbani. In this connection, six 'diwans' had been recorded and filmed. The first two of them are included in this volume, in which an attempt has been made to acquaint the readers with the salient principles of Sikhism. Abstruse subjects like '*hukam*', *karma*, death and soul have been dealt with and sought to be explained. We have tried to portray here the life of a *Gurmukh* (an ideal Sikh).

It is hoped that the readers will be benefitted by it. Faults if any, will be entirely mine, for the *Gurbani* of *Guru Granth Sahib* is perfect. Wherever we have erred we crave for the readers indulgence and

forgiveness.

In the end, I must thank the staff for their pains in bringing out this book in English.

*Mohali*  
*July 15th, 1999*

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

# Chapter - 1

*Invocation :*

*'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॥ ਪੰਨਾ - 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॥ ਪੰਨਾ - 289**

*'If Thou comest into my courtyard, the whole land becomes beautiful.*

*Without the One Spouse of mine, no one cares for me.'*

**ਜੇ ਤੂ ਵਤਹਿ ਅੰਠਏ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ॥**

**ਹਿਕਸੁ ਕੰਤੈ ਬਾਹਰੀ ਮੈਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ॥ ਪੰਨਾ - 1095**

*'If Thou, O Lord, art my Friend, then separate Thou me not even for an instant.*

*My soul Thou hast fascinated. When shall I behold Thee, O my Love?'*

**ਜੇ ਤੂ ਮਿਤ੍ਰੁ ਅਸਾਡੜਾ ਹਿਕ ਭੋਰੀ ਨਾ ਵੇਛੋੜਿ॥**

**ਜੀਉ ਮਹਿੰਜਾ ਤਉ ਮੋਹਿਆ ਕਦਿ ਪਸੀ ਜਾਨੀ ਤੋਹਿ॥**

**ਪੰਨਾ - 1094**

*'The peacocks are sweetly singing,*

*O sister, the rainy month of 'sawan' has come.*



*O Beloved, Thine amorous eyes are like a rope and their charm has fascinated and bewitched the bride. I may cut myself into pieces for a glimpse of Thee and unto Thy Name I am a sacrifice.*

*Now that I have attained Thee,*

*I then take pride in Thee.*

*Without Thee what can I be proud of?*

*O bride, smash thy bangles alongwith thy couch and break thy arms as well as of thy couch.*

*Because inspite of thy making so many decorations, O bride, the groom is imbued with the love of another.*

*Thou hast not the real bangle seller, neither gold bracelets, nor good glass bangles.*

*The arms which embrace not the Spouse's neck, they burn in anguish.*

*All my mates have gone to enjoy their Bridegroom, whose door, should I, the wretched one, approach?*

*O friend, I am of good conduct, but not even one deed of mine is pleasing to Him, my Lord.*

*Dressing my hair, I plait them into tresses and fill their partings with vermillion.*

*But when I go before my love, I am not accepted and I die of extreme sorrow.*

*I weep, the whole world weeps and even the birds of the forest weep with me.*

*But one thing, my body's love-sickness weeps not, which has separated me from my beloved.*

*He came to me in my dream but again went away, upon which I shed copious tears.*

*I cannot come to Thee, O my love, nor can I send anyone.*

*Come, O fortunate sleep, perhaps I may again behold that Husband of mine (in dreams).*

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

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

*Why do I not die and give up my life, since my*

*Spouse has chosen to cherish another?'*

ਮੌਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੇਣੈ ਸਾਵਣੁ ਆਇਆ॥  
ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ॥  
ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਵਾ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ  
ਕੁਰਬਾਣੈ॥  
ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੈ॥  
ਚੁੜਾ ਭੰਨੁ ਪਲੰਘ ਸਿਉ ਮੁੰਧੇ ਸਣੁ ਬਾਹੀ ਸਣੁ ਬਾਹਾ॥  
ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁੰਧੇ ਸਹੁ ਰਾਤੋ ਅਵਰਾਹਾ॥  
ਨਾ ਮਨੀਆਰੁ ਨ ਚੁੜੀਆ ਨਾ ਸੇ ਵੰਗੁੜੀਆਹਾ॥  
ਜੋ ਸਹ ਕੰਠਿ ਨ ਲਗੀਆ ਜਲਨੁ ਸਿ ਬਾਹੜੀਆਹਾ॥  
ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ ਹਉ ਦਾਧੀ ਕੈ ਦਰਿ  
ਜਾਵਾ॥  
ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹ ਏਕਿ ਨ ਭਾਵਾ॥  
ਮਾਠਿ ਗੁੰਦਾਂਦੀ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੁਰੇ॥  
ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੁਰਿ ਵਿਸੁਰੇ॥  
ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੋ ਵਣਹੁ ਪੰਖੇਰੂ॥  
ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ ਪਿਰਹੁ  
ਵਿਛੋੜੀ॥  
ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ॥  
ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੋਜਿ ਨ ਸਕਾ ਕੋਇ॥  
ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤ ਸਹੁ ਦੇਖਾ ਸੋਇ॥  
ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ॥  
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ॥  
ਕਿਉ ਨ ਮਗੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ  
ਵਿਡਾਣਾ॥ ਪੰਨਾ - 557

Holy congregation! In this world, burning with the fire of 'Kalyuga', (age of darkness, the fourth aeon in Hindu philosophy), you have come in the cool stream of 'Satsang' (company of the true). Kindly concentrate your mind, and after comprehending with intellect, imbibe the principles enunciated by the Guru. The above 'shabad' (hymn) that we have recited is the intense cry of an individual soul suffering the pangs of separation from her Lord. The longing for union is making the heart a picture of love-sickness. It is the rainy month of 'Sawan' (July-August); the beloved is all alone and within her is the powerful pull of love; she

cannot find any sleep; she has no appetite. Waiting for the spouse, she sometimes goes up and watches the road receding into distance, and sometimes comes down to shed copious tears. The light drizzle of the rainy month 'Sawan' identifies itself with the feelings of this love-sick individual soul waiting for her beloved spouse. In the hope of union, she adorns herself too; she entreats Him also and her inmost feelings burst out spontaneously :

*'Now that I have attained Thee, I then take pride in Thee.*

*Without Thee what can I be proud of?'*

ਜਾ ਤੁ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੈ॥  
ਪੰਨਾ - 557

My Master! Without Thee what can I be proud of? Who cares for me? Of what avail are my embellishments?

*'Dressing my hair, I plait them into tresses and fill their partings with vermillion.'*

ਮਾਠਿ ਗੁੰਦਾਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ॥ ਪੰਨਾ -  
558

It was hoped that my embellishments would afford me the good fortune of having a glimpse of my Beloved One. But I, devoid of virtue, little know that I have no such merit that may please my Beloved to own me.

*'But when I go before my love, I am not accepted and I die of extreme sorrow.'*

ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੁਰਿ ਵਿਸੁਰੇ॥ ਪੰਨਾ -  
558

What should I do? I am helpless, I am dying of grief. My Lord! what fault have I, the hapless one, committed? I long for union with Thee; I desire Thee; I suffer like a fish out of water; incomplete were my hopes, and they have remained unfulfilled. Why doesn't my beloved Spouse talk with me? A wail rises from the innermost recesses of my heart :

*'I weep, the whole world weeps, and even the birds of the forest weep with me.'*

**ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੁ। ਮੰਨਾ - 558**

What has happened to this happy laughing world? Even the birds, sympathizing with my pangs of separation, are weeping with me. The entire world appears to be sad and gloomy to me. The atmosphere of separation from the Beloved One all around is causing pangs of love. Trees, air, moon, stars and sun - why do they appear to be sad? But :

*'One thing, my body's love-sickness weeps not, which has separated me from my beloved.'*

**ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ ਪਿਰਹੁ  
ਵਿਛੋੜੀ॥ ਪੰਨਾ - 558**

Outwardly I am weeping but within me a stony 'I' (ego) has come into being which does not accept this grief caused by separation, and it is unmoved. Your edict has, however, enlightened me that Thou art with me. I have heard from spiritual teachers, Muslim holy men, derveshas, sages, ascetics and saints that this separation (from the Lord) is caused by this false (non-existent) 'ego'. A wall of this 'I' or 'ego' has been created. This has caused separation; ages have gone by; you are watching me and waiting. You are capable and can see through this wall, but I, powerless, a denizen of darkness cannot feel your presence. Spiritual guides and holy men have been reiterating for ages that Thou art an eternal light in this world manifesting all in the form of love. But the fancy of my 'ego' does not let me believe that my Beloved Lord, for whom I am pining, is living so near me. This existence of mine does not bring me to the state of accepting this reality. My awareness went to sleep. Thou showed kindness to me

and heard my prayer. I pleaded that if I was not going to get my Beloved One in a wakeful state, then I should seek my Beloved Lord in the world of dreams because there the veil of my 'ego' would be very thin and transparent. I pleaded :

*'Come, O fortunate sleep, perhaps I may again behold that Husband of mine (in dreams).'*

**ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ॥ ਪੰਨਾ - 558**

A stream of tears flowed and took me to the world of exceedingly sweet dreams. I felt calm and cool. My eyes were opened in the manner I had never experienced before. I became oblivious; Thy loving radiant form distributing intimacies came before me. I embraced Thee, but Thou being pure Light could not come within my embrace. Thou shook my being and disappeared into inaccessibility. What a brief meeting! Thou came into my dreams and went away too and my eyes streamed with tears. Now I long for sleep, so that my Beloved One may perhaps once again come into my dreams, make me experience the tingling sensation of love, espouse me and make me His own; and I may never be separated from Him. O my Master! answer my entreaty! I long to hear Thy speech. What should I give to that one who talks about Thee?

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

**ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ॥  
ਪੰਨਾ - 558**

My own life is the dearest thing that I possess because I try to preserve it with great care. I wish I could make my head a stool for Him to sit on and headless I could dance attendance upon Him. What is this life (of separation from Him) worth? When Thou, my Master, hast become alien to me, what is the use of

this life? O Lord! the love-sickness that Thou hast bestowed on Thy lovers is also an excellent gift because Thou abide in it (love-sickness). Although one is not united with Thee, yet this love-sickness makes one experience an inaccessible joy and this is the Supreme means of reaching Thee. O Lord's pangs, thou art supreme, the monarch! You rule all hearts and infuse life into them. Howsoever physically handsome, materially rich, high his family, intelligent and knowledgeable a person may be, and howsoever superior he may be when judged by worldly standards, but if in his heart there is no love for the Lord, he is no better than a decaying carrion. His comeliness, intelligence, richness, superiority of family are the embellishments of a decaying dead body. Worthless is the human life that has no love and longing for the Lord. Such a life is scarred and blighted; it is bereft of supreme bliss.

*'Men talk of the Lord's love and its pangs. O, the Lord's pangs, thou art the monarch of all. Farid, the body in which the Lord's love's pangs well not up, deem thou that body to be the cremation ground.'*

**ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੁ ਸੁਲਤਾਨੁ॥  
ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਉਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ॥  
ਪੰਨਾ - 1379**

O my Lord! even if I hadn't had a glimpse of Thee, Thy grace is certainly upon me. My eyes are always full of tears longing to have a glimpse of Thee. I feel attracted towards Thee. Thou hast given me life. Thou hast saved me from a death-like state. I am living on hope. Sometimes I feel gladdened too that my Beloved One has kept me among the living. I hope that some day Thou will be gracious and let me have a glimpse of Thee; for certainly I am not dead; in my heart are the pangs of love.

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

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ॥  
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ॥  
ਪੰਨਾ - 253

Holy congregation! Guru Sahib has revealed this secret of life, but we are not prepared to listen even for a moment that bereft of the Lord's love we are dead. When a man in anger calls us dead, we do not believe him because we are living. Moving, walking, eating, drinking, laughing and playing we are leading our life, but the utterances of the true saints are based on truth. They experience the truths of life and reveal them to the world.

*'Hear thou the true tale of the saints.*

*They say only that what, they see with their eyes.'*

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ  
ਆਖੀ॥ ਪੰਨਾ - 894

Only after seeing with their eyes and after careful examination and consideration do the true saints make their speech. The 'bani' (Guru's utterance) has emanated from the Primal One. It goes down into the hearts of those who are indistinguishable from Akal Purkh (the Timeless One). Wending its way through the hearts of the Gurus, it has crystallized into Sri Guru Granth Sahib. The 'Onkar' (the Formless One) Himself assuming the form of the 'Shabad' (hymn or word) and couched in verbal adornments, is present in immanent form in Sri Guru Granth Sahib. Those who have eyes can see Him and experience a tingling sensation when they hear or recite the living Gurbani. Its electric, delightful and sweet touches lovingly afford ecstatic joy to the 'jeev' (sentient being) and lead him to the

threshold of God. The blind cannot comprehend it. Being atheists, their inner eyes are blinded and cannot see Him. Sometimes they call this '*bani*' (utterance that has emanated from the Primal One) poetry, and sometimes they give the title of 'poets' to the Gurus. Infact they are helpless, for such is writ in their fate - the luckless ones. They do not know that poetry cannot rise above intellect. How can the limited experience of the intellect comprehend spiritual experience? In the world of reason and intellect, there is ignorance and darkness; there are errors galore. So the ideas in a poem are incomplete. Being purely imaginary, there is no 'truth' in them. It is called verse composed by those who have little or superficial knowledge. It is revised and emended. What is written today is changed tomorrow. But '*bani*' (Guru's utterance) is eternal doctrine. It is a manifestation of living ideals. Those who do not have faith in the Omnipresent God, regard what is existent as non-existent. They are called atheists. Such persons who are wanting in spiritual experience present the experiences of their blind intellect as their doctrine. But those who believe in the existence of God, who have faith in the utterances of the saints, have their inner being lighted with the Sun of Truth, and so they realize that the whole world is a manifestation of the Formless One (God). If the desire to have a glimpse of God with the eyes of experience becomes keen and intense, then you should have a glimpse of Sri Guru Granth Sahib and the hymns enshrined therein and imbibe them in your heart. The '*bani*' (Guru's utterance) uplifts you from this dark region of intellect and transports you to the pure and ethereal region of the Formless One, where you will hear sweet and delightful spiritual strains.



Thus this 'bani' (Guru's utterance) descends from the 'Timeless region' through the hearts of the saints to give light and understanding to the denizens of the world, limited by time and subject to death. There is an edict in Gurbani that the values of the world are based on materialistic things. If a person has tons of gold and billions of dollars, he will be a great man according to worldly standards. A man may have aeroplanes and ships he may have huge and precious assets all over the world; he may have big factories running in various parts of the world with lakhs of workers working in them. To measure his greatness, the standard of gold is employed. He will be called a rich man, even if his wealth is tainted by the sobs of the people, the blood of the helpless and the sighs of the poor.

On the other hand, if we judge a person from the literary point of view, we consider his compositions and the lofty flight of his imagination and accord him a due place in the world of literature. When a person has written books on economics, science, history or philosophy, we do not evaluate his contribution by standards of gold. Infact, by material standards he has no value; he is judged to be of value when we evaluate him from literary point of view.

A man may be full of political power. Through dishonesty and trickery, by cheating his friends and comrades, creating anarchy in the world, causing disaffection among different communities and by causing blood bath, he may attain a high political position. He will be judged by the uniqueness of his office and the powers he wields, and by no other standards.

Similarly, a great engineer or a scientist - one who maps the heavenly bodies, one who knows atomic

secrets, one who knows chemical gases - will be judged by his merit and achievement in his respective field. In the same manner, a physically strong person performs miraculous deeds; a weightlifter lifts heavy weights. None dare accept his challenge. He too is judged according to his brawn, not brain. Some artists cash their art, just as some 'ragis' (singers of Gurbani) whose sweet singing enraptures the listeners charge fat sums - fifteen thousand an hour, for their artistic singing of Gurbani. They are judged and valued in their specific sphere of activity. All these are worldly measures and standards. They are subject to decay and death, and are not worth a penny in the divine court or heaven. They are as mean and worthless as worms. The Guru's edict is :

*'Though a man's age be equal to four yugas (epochs)  
and grows even ten times more,  
And he be known in the nine continents and all  
were to follow in his train  
Though he were to assume good name, and obtain  
praise and renown in the world,  
If His gracious glance falls not on him, then, no one  
would care for him.  
He is accounted a vermin amongst worms and even  
the sinner imputes a accusations to him.'*

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ॥  
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ॥  
ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ॥  
ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ॥  
ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ॥ ਪੰਨਾ - 2

In heaven, the weight of honour is used to judge a person's spiritual worth :

*'If the weight of honour be into the hind scale, then  
alone,  
O Nanak, the man appears properly weighed.'*

ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ॥  
ਪੰਨਾ - 469

His character and conduct is judged in the divine court with the measurement of honour and he is told where he stands in the spiritual world. In spite of his material riches, blessings and attainments, he is no better than a dead body devoid of divine love :

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

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ॥  
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ॥  
ਪੰਨਾ - 253

Therefore, my dear sadh-sangat (congregation), if you have not experienced love for God and felt attracted towards Him, know it clearly that you are no better than a dead body. Although your body sustains on food and water and clinically you are living, your mind works like a machine with electronic and magnetic waves, yet this chemical existence is no better than a dead life. It has no connection with spirituality. Intellect is blind, dead and dry or sapless. The heart or mind is a living, vibrating, pulsating and fascinating thing. A feeling of delight keeps us in a state of perpetual ecstasy. Dr. Bhai Vir Singh says :

*"The spiritual heights where the intellect has failed and burnt its wings.*

*With those lofty heights have I fallen in love.*

*The scholar prevents us and calls us a superstitious lover,*

*Undone have been those who went beyond intellect.*

*O scholar, sit thou confined in the region of intellect,*

*For we have fallen in love with spiritual heights."*

ਜਿਨ੍ਹਾਂ ਉਚਯਾਈਆਂ ਉਤੇ ਬੁਧੀ ਖੰਭ ਸਾੜ ਢਠੀ,  
ਮੱਲੋਂ ਮੱਲੀ ਓਥੇ ਦਿਲ ਮਾਰਦਾ ਉਡਾਰੀਆਂ।

ਪਯਾਲੇ ਅਣਡਿਠੇ ਨਾਲ ਬੁੱਲ੍ਹ ਲਗ ਜਾਣ ਉਥੇ,  
 ਰਸ ਤੇ ਸਰੂਰ ਚੜ੍ਹੇ ਝੂਮਾ ਆਉਣ ਪਯਾਰੀਆਂ।  
 ਗਯਾਨੀ ਸਾਨੂੰ ਹੋੜਦਾ ਤੇ 'ਬਹਿਮੀ ਢੋਲਾ' ਆਖਦਾ ਏ,  
 ਮਾਰੇ ਗਏ ਜਿਨ੍ਹਾਂ ਬੁਧੋਂ ਪਾਰ ਲਾਈਆਂ ਤਾਰੀਆਂ।  
 ਬੈਠ ਵੇ ਗਿਆਨੀ ਬੁਧੀ ਮੰਡਲੇ ਦੀ ਕੈਦ ਵਿਚ,  
 ਵਲਵਲੇ ਦੇ ਦੇਸ਼ ਸਾਡੀਆਂ ਲਗ ਗਈਆਂ ਯਾਰੀਆਂ।

He says that the spirit flies to those heights where one drinks at the fount of nectar and even without literally drinking, the heady delight permeates every pore of the body. This ecstasy cannot be had for millions or even billions of rupees. It can be had from the saint's company. It is a play of consciousness; one experiences thrills of divine delight; impulses of heavenly love intoxicate every part of the body. Learned scholars and highly qualified intellectuals describe this ecstatic state a mere delusion. One who has tasted this ecstasy listens to the scholars and says, "Keep your counsel unto yourself; you little know the intoxicating delight that the cup of divine nectar affords." This is the region of the believers in common humanity having friendship for all, of admirers and lovers drenched in God's love - the region of the spirit. Thoughts and emotions of this region are totally different from those of the mundane world; it is a world of heavenly love, where we are all joined with bonds of love. We have become the inhabitants of this world of heavenly emotions, where there is pure life and pure love, and nothing but love. The world of intellect flies. In these flights of love, sometimes the urge to write poetry is born out of the surplus overflowing love from the inner fount. Poetry gets composed on its own, and then the inspiration itself snaps, because this region is not the region of definite and enduring directions. This world of mammon changes every moment; there is no love in it. Therefore, the intellectual belittles the *bani* (Guru's utterance) that has come from the Primal One by calling it poetry.

That *'bani'* is not consciously composed or created. Like a torrential rain coming forcefully from a region of knowledge, it cannot be contained. It is replete with love. He who reads it is transported to a region of intoxicating delights.

Only the fortunate ones come to realize this world of powerful emotions. There is perennial life here - surging, thrilling and embracing the whole world. We did not know that Waheguru had put all these blessings within it (Gurbani). This is real life - getting identified with and totally lost and merged in God's Name - living, vibrating and awake. Guru Sahib's edict is :

*"He alone lives within whose mind that Master abides.*

*O Nanak! none else is really alive.'*

**ਸੌ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੌਇ॥**

**ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੌਇ॥**

**ਪੰਨਾ - 142**

This is real life. He who lives without God's Name is dishonoured at all times. All God's gifts that he partakes of, he does not morally deserve. He wastes them. Holy congregation! the co-called intellectuals call this kind of ignoble and worthless existence 'life'! It is a state of death. The body functions with food and water. Through chemical action, nutrients from food reach various parts of the body with life force. Electronic and magnetic forces work in the brain with great speed and agility. They reach the 15 billion tissues of the brain in a moment. Our body has 215 billion cells. All these continue this chemical process. Those that bring about awakening in nature create awareness. There is a consciousness of life; there is movement; life force becomes active, blood flows through the veins, the heart and brain function and do their work. This too is life. Man earns wealth, name and fame; he longs for

beauty too. What is this dead life, in which there is neither love nor inner understanding?

With the help of computers and remote control, huge machines work like a man. In America, it has been seen that robots work exactly like human beings. The orchestra in the 'House on the Rock' plays when dollars are put in the slot. One plays the sitar, another plays the drum and still another plays the bugle. It is an excellent show. But the moment, the allotted time is over, the players stop playing upon the instruments. The instruments do not play in a haphazard manner. They play definite tunes. But as the time is over, they cease. These robots can move and work like human beings, but they have no feelings; they are nowhere near living human beings of flesh and blood. They cannot express any emotions. The computer can sense also. It allows cars on one side pass, and then the other light starts glowing, but not automatically after a set period of time. On the other hand, time is given for the cars to pass according to their numbers. Thus, these machines do work, and that too with great accuracy, but they have no life in them. There is no feeling, no sense of belonging or intimacy and no desire to do good to others. They work as they are operated.

Similarly there is another kind of life based on and devoted to eating and drinking; such a person lives for himself alone. He is filled with enmity and hatred. He is troubled by revengefulness. Hunger for lustful pleasures makes him crazy. Selfishness and lust for wealth make his life empty and meaningless. It is a kind of sentience all right, but it is no life. Eating and drinking, producing and bringing up children, earning money and suffering the feelings of enmity, rivalry, anger, love, falsehood, evil, excessive greed and deceit, a

man may be extremely rich, handsome, knowledgeable and an excellent debator but his inner self being totally insensitive and dull, the current of life does not flow within him. He will continue to suffer confined within his restricted thoughts. His life is worthless. Guru Sahib describes this kind of life as dead because it is devoid of love : *“He shall be called as dead, O Nanak, if he has not love for the Auspicious Master”* (ਮ੍ਰਿਤਕ ਕਹੀਐ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤ ਨਹੀਂ ਭਗਵੰਤ). Devoid of love for God, he is spiritually dead. On the other hand is the man who pines for God; he is very keen to meet his Master; he is all sacrifice for Him. When he hears of God he is happy and values him who talks of God. Such is the Guru’s edict :

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

**ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥  
ਪੰਨਾ - 558**

Guru Sahib says, “What should I give to him who talks of my dear God? On hearing of my Master, I feel so much indebted to the man that I cannot think what I should give to him by which I can repay the debt of gratitude I owe to him.” Guru Sahib tells us that we have two needless things on account of which we have been wandering through the cycle of birth and death for millions of years and pining for Him, and they are - ‘selfishness and attachment’, or in other words, *haumein* (ego). We should give up ‘ego’ and serve God. This is the only way we can repay our debt of gratitude.

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

**ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥  
ਪੰਨਾ - 558**

In this hymn, Guru Sahib has painted a picture of

love-sickness, which shows us the path and enlightens our mind.

A life full of love serves as a path-finder for forgetfuls like us. In the history of the Gurus comes the mention of a woman who was illiterate, who had neither any knowledge of God nor any understanding of spirituality, who neither knew virtue nor vice. Born in a royal family, brought up in a regal environment, she was an adolescent living her life in her own manner. She would go to sleep with sunset and wake after sunrise. She did what she liked and acted in a wilful manner. After taking her breakfast, she would go to the jungles, ride horses, swim in the rivers, hunt with her companions. Being the king's daughter, none dare disobey her. She neither submitted to any law, nor feared any law. She lived an independent life free from any restrictions. Riding horses for miles, wielding weapons like sword, spear and bow and arrow were her daily routine. Times were perilous. Everybody had to defend himself. Girls belonging to good families used to be very brave. This girl had learnt the use of all weapons. In archery, she could surpass known archers. She was very strong, well-built and in full youth - hardly 18-19 years. Nobody had as yet thought of her marriage. There were no checks on her, and she hunted panthers and other wild animals at her will and pleasure. She played many games, swam long in the rivers, rowed boats and performed many feats. All these came to her naturally. She was applauded by her friends for her various skills, and these were her delights. In those days, kings and queens, princes and princesses, rulers and chieftains liked this kind of life.

At that time, Guru Nanak Sahib was going from place to place and showing the path of truth and



spirituality to the wayward. He was at Sultanpur when Bhai Bhagirath, a lover of God, and headman of village Malsihan came to him and touched his feet. Bhai Bhagirath had been a great worshipper of the Devi (goddess) and longed to meet God through her worship. One day, he heard a mysterious voice. He felt that it was from his deity (the goddess). He heard it carefully. The voice was echoing : “Bhagirath! I am a goddess. I am capable of fulfilling only worldly wishes. But I cannot fulfil your desire to meet God; it is not within my power. The key to God’s abode, which can open stony gates, is with the Guru (Preceptor). You are indeed very fortunate that you can have a glimpse of the Guru-God, and he is Guru Nanak, who, at present is working as a storekeeper in order to teach the world to do honest labour. Hearing your entreaties, he himself has come today to Malsihan to fulfil your desire and satisfy your curiosity. Listen! I, myself, received all boons from that Guru-God, because he is the immanent aspect of God. Everything is in his power. You should go to him, fall at his feet and your desire shall be fulfilled.” So Bhai Bhagirath came to Guru Nanak’s abode and surrendered himself to him body, mind and soul. He gave up his ego and sacrificed himself at his feet; Bhai Bhagirath became Guru Nanak’s own. With Guru Nanak’s boundless grace, he was acknowledged, and he achieved the highest stage of spirituality :

*‘Kabir, thou hast obtained the place, which thou wert searching.*

*Thou thyself hath turned to be the One, whom thou thought to be different from thee.’*

**ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ॥**

**ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ॥੫੦੧॥**

- 1369

His young son, Bhai Tiloka, also became the

recipient of Guru Nanak Sahib's grace. As a result, the stony gates were opened; he gained inner knowledge; he realized the Ultimate Spiritual Reality and started remaining ever absorbed in it. His father's company further coloured him with God's love.

It is the primary duty of the parents to lead their child into true company, to cultivate good habits in him, so that he does not become a problem for them. Those parents, who themselves are devoid of true company, who waste their life in sinful pleasures, cannot show the path of goodness and righteousness to their children. Saints and sages have not approved of such mothers :

*'Why did not the mother of the family become a widow, whose son has no divine knowledge and who reflects not on the Lord.'*

**ਜਿਹ ਕੁਲਿ ਪੁਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ॥**

**ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ॥**

**ਪੰਨਾ - 328**

That mother is blessed who fills her child with auspicious thoughts while it is still in her womb, because the mother's thoughts influence the baby in her womb. We now understand this truth clearly. If the mother fears, the child too fears; if the mother is happy, so is the child happy; if the mother's thoughts turn towards evil, the child too imbibes bad habits. That mother is blessed, whose child meditates on God's Name and who does good to the world. Tulsi Dass writes :

*'The mother should give birth to either a saint, or a philanthrope or a warrior,  
Or she should remain barren and not waste her radiance.'*

**ਜਨਨੀ ਜਨੇ ਤਾ ਭਗਤ ਜਨੁ ਕੈ ਦਾਤਾ ਕੈ ਸੁਰ॥**

**ਨਹੀਂ ਤਾਂ ਜਨਨੀ ਬਾਂਝ ਰਹਿ ਕਾਰੇ ਗਵਾਵੈ ਨੁਰ॥**

That is why Bhai Tiloka, influenced by the congregation of the true, coloured with Guru Nanak's love, realizing God's presence in all beings and intoxicated with divine delight prayed for universal good and welfare. This is life in the real sense of the word, the life for which we pray. How lucky he was that he received the dust of Guru Nanak's feet on his brow! How sacred is the dust of Guru Nanak's feet! Whoever received the touch of his feet on his forehead was rid of the sins committed by him in various lives.

Bhai Bhagirath brought his child in the presence of Guru Nanak Sahib. Finding him an excellent seeker, Guru Nanak Sahib himself bestowed on Bhai Tiloka the gift of Divine Name. He learned Divine Name to his heart's content. He went through spiritual experience, and the stony doors were opened. He got divine knowledge, and the world appeared to him to be a manifestation of God. All illusions vanished and Bhai Tiloka became a perfect man, a saint! a *Gurmukh*! a *Brahmgyani*! Whatever appellation you give him, he became one with God. He was 19-20 years old. All the time he was lost in God's love and swinging in His love; this was his life.

There are two things - one is bare intellect, out which comes philosophy. This is the higher flight of intellect but being devoid of the touch of life, it is dead and cold. Cold philosophy is the subject of the dead and not of the living. The second thing is that there should be philosophy all right. But the heart should be forever overflowing with love for the Supreme Light :

*'In all the four directions, God is manifesting Himself in the form of love in every nook and corner of the world.'*

ਜਤ੍ਰ ਤਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਗਾਗ॥ ਜਾਪੁ  
ਸਾਹਿਬ

The heart should be completely wedded to the Supreme Existence with the stream of life flowing into it. This is the sign of the living. Bare philosophy is a maze of intellect; it is a sign of death. Man only wanders and strays into it.

Ved Vyas revised five Hindu scriptures. Thereafter, he revealed 'Vedant Shastra', but he was not at peace. He was not happy and satisfied. He approached Narad Ji ( a sage in Hindu mythology) and told him that he had no doubt created 'Vedant Shastra', but he was not at peace. Narad Ji told him that peace comes out of love for God and nothing else. The Guru's edict is :

*'He, who does not remember God, is like a worm in ordure.*

*Without God's Name, there is no peace.*

*In what other way can the soul be comforted?'*

ਸੌ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ॥

ਪੰਨਾ - 707

You should worship God. When the mind is engrossed in God's meditation, it becomes peaceful, because during worship, you receive bounties from the Beloved One's cup and you swing with delight in His love. A man without love for God is as good as dead.

Blessed Guru Nanak came for the salvation of this world which was on fire. He was preaching and showing the path of redemption to the devout in distant lands. He had been away for a long time. At last, imbued with the Guru's love, the *Gursikhs* were trying to get information about the Guru's return, but to no avail. Charmed by love, they approached Sister Nanaki and expressed their uneasiness and anxiety. Sister Nanaki

comforted them and urged them to consider Guru Sahib omnipresent. She said to them, "The world is miserable because it has forgotten God and is engrossed in superstitions. Becoming oblivious of the goal of realizing God, it has got trapped in empty rituals. In the enveloping gloom, it cannot find the way. Those who bear love for God's beloved one (Guru Nanak) are crying for him. They are praying to God to send His dear one who may show them the path of realizing God. So, my dear brother, (Guru Nanak Sahib) hearkening to the prayers of such souls in distant countries and islands, has gone to show them the path leading to the realization of God. You should also remember him with love, for he is omniscient and knows the thoughts and feelings of all. Your inner longing for him will soon bring him back to Punjab. My inner being is also telling me that my dear brother will return soon."

Sikhism had then spread far and wide. Gursikhs blessed by Guru Sahib kept comforting the devotees and aligning them with Gurbani and God's Name. Zealous Gursikhs travelled over long distances - 50 to 100 miles - to meet one another, sing praises of the Guru and engage in spiritual discussions and discourses.

On the bank of the river Jhana (the Chenab) was a 'pargana' (a group of villages) ruled by a valiant chief. A little ahead lived two perfect Gursikhs (who had realized the Ultimate Spiritual Reality) named Bhai Jodh and Bhai Phirna. They were ever engrossed in their love and devotion for the Guru. They used to hold congregations and their spiritual fame was known over hundreds of miles. Devout Gursikhs used to come to them for spiritual discussions. Sikhs came to them in hundreds after travelling long distances to have their glimpse and listen to their discourses.

Bhai Tiloka, a young man of village Malsihan, near Sultanpur, took permission from his father Bhai Bhagirath and set out to see Bhai Jodh and Bhai Phirna. Travelling through many stages, one day, early in the morning, when he set out, after having stayed for the night at an inn, he passed through a very pleasing and green forest. He was charmed by the cool shade of the dense clusters of trees, and the beauty of verdant plants and trees because ascetic admirers of the Lord and His creation continuously hear the melody of His Name and in a beautiful spot, they feel an inner thrill to enjoy this Divine melody. Those who are familiar with the beautiful environment and solitude of the forests, the beauty of the rivers, know that this beauty is captivating and the lover of God feels impelled to sit there and meditate on Him. Bhai Tiloka Ji also left the path and went deep into the forest, and enjoying the beauty of nature in which abides God to whom he was all sacrifice, he reached a spot. It was so blissfully beautiful that he was bewitched by it and so decided to sit there and partake of the delight of God's love. From there he spied a place quite nearby which was very beautiful. Going near, he saw that it was a monastery in a state of ruin. It appeared that long time ago, some lover of God had built it in this beautiful spot to spend his time in meditating on Him, but the march of time had destroyed it. It appeared to be about 300 to 400 years old. The ruins were attracting the lovers of God to tell their story. Speechlessly, they seemed to be conveying that some saint imbued with God's love must have meditated there. Bhai Tiloka was simply charmed and sat at some distance lost in the delight of self-contemplation. While he sat in this manner, the sun rose high but his mind did not come out of the high state of self-contemplation. Many times his eyes opened and

he was delighted at the beauty of God manifest everywhere, but he became lost again in the contemplation of the self.

This forest was the property of a small 'raja' (ruler). Common folk were not permitted to come there because his daughter used to come there with her companions for excursion and hunting. On that particular day also, she summoned her companions and they rode their horses. The princess led the group. She was armed with bow and arrows. A sword slung over her shoulder and a spear hung from the saddle. It appeared as if she was going to meet a warrior in single combat. Her armed companions also followed her on their horses. There was a loud uproar. They talked with one another loudly. Suddenly, the princess noticed Bhai Tiloka, who from a distance appeared to be a wild animal. One took him for a leopard, another for a deer, while a third opined that it was neither a leopard nor a deer, but appeared to be a human being. So the last one suggested that they should see from close quarters. The princess said, "A man has no business to be here. Men travel by paths and roads. It is a forest where there are no human beings. Only wild animals like tiger, leopards and others live here. Men are afraid of coming here." The princess again observed very intently from a distance and said, "In my view, it is a leopard." She took out an arrow from her quiver, tied the bow-string and aimed at the prey. When she was about to shoot, an inner voice told her not to shoot for it could be a human being. She wondered at it, for never before had such a feeling arose in her heart. But inspite of the inner voice, she released the arrow. She never missed the target. The arrow pierced Bhai Tiloka's groin and he tumbled on one side. When the princess and her companions reached there,

they were shocked to see that she had hit a human being. The princess looked at the young man's face, which presented a wonderful spectacle of perfect peace and beatitude. His eyes were still open. In spite of great pain, there was divine delight on his face. This youth of 22-23 years was an embodiment of handsomeness. He was so handsome and youthful that it was unbearable to behold his gleaming face. It was for the first time that the princess was charmed by a man's handsomeness, and she wondered that he too must have been reared with great love and care by his parents as she had been by hers. She regretted that she shot the arrow thoughtlessly. It was for the first time that she felt a hidden pang in her heart. She experienced a shuddering sensation and she felt repentant. Never before had she felt sorry though she had seen human beings killed at her father's hands. Guru Sahib tells us that we have to be farsighted before doing any bad deed to avoid feeling repentant later.

*'Do no evil at all and look ahead with farsightedness.'*

**ਮੰਦਾ ਮੁਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ। ਮੰਨਾ  
- 474**

One should be watchful and farsighted in one's actions. Before doing a deed one should see whether it is good or evil because an evil action means defeat and disgrace not only in this world but surely in the world hereafter too.

*'Farid, the deeds, which are of no avail, abandon thou those deeds,  
Lest thou be put to shame in the court of the Lord.'*

**ਫਰੀਦਾ ਜਿਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ॥  
ਮਤੁ ਸਰਮੰਦਾ ਥੀਵਹੀ ਸਾਂਈ ਦੈ ਦਰਬਾਰਿ॥ ਮੰਨਾ -  
1381**

*'Do thou not ever such a deed of which thou may,*



*have to repent in the end.'*

ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੇ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ॥

ਪੰਨਾ - 918

Whenever a man does an evil deed, he has to suffer punishment in this world as well as in the world hereafter, when he is arraigned before the judgement seat of God :

*'Ever meditate on that Lord by serving whom solace is attained.*

*Why dost thou do such evil deeds, which thou hast to suffer for?*

*Do no evil at all and look ahead with farsightedness.*

*So throw thou the dice that thou mayest not lose with the Lord.*

*Render thou such service as may bring thee some profit.'*

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਾਲੀਐ॥  
ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ  
ਘਾਲੀਐ॥

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ॥

ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ॥

ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ॥ ਪੰਨਾ - 474

Before doing an evil deed, think a thousand times because afterwards there is nothing but regret and remorse. Guru Sahib also advises us to think carefully before doing an evil deed, but no thinking is required when you do a good deed.

*'Tarry not in practising righteousness.*

*Tarry thou only before committing sins.'*

ਨਹ ਬਿਲੰਬ ਧਰਮੰ ਬਿਲੰਬ ਪਾਪੰ॥ ਪੰਨਾ - 1354

Waheguru (God) has gifted every human being with intelligence which tells him what he is going to do is good or evil. The voice of conscience is ever active in a person, even if he is a sinner. Hearken this voice that is

coming from within your heart. It is warning you to desist from evil deeds because in the world hereafter it will become difficult for you to account for them. But man in his misplaced zeal and caught up in the dark whirlpools of his mind happens to do evil deeds about which his conscience in vain warns him, "Don't do this evil deed". But the sinful man does evil time and again and thus erects a stony wall around his conscience. Even his conscience speaks to him and warns him, but he cannot hear it. His conscience does warn him about all his actions. When he decides to lend money to someone, his conscience says : 'What if he does not return the loan? Their relations will be soured and they will become enemies.' Therefore, think carefully before you act. Minimize your needs. Why take loans? Don't do such deeds as you may have to repent for later. Some deeds are such as you have to regret in the material world as well as in heaven. That is why the Guru's edict is : *"Do no evil at all and look ahead with farsightedness. So throw thou the dice that thou mayest not lose with the Lord."* (P. 474)

Everybody has to appear in the Divine Court of God and stand in the dock of truth, where he will be put to shame for having done evil deeds. Therefore, Guru Sahib commands us again and again that we should not do such deeds :

*'Burn such ceremonial custom by which I may forget my Beloved God.*

*Nanak, sublime is the love, which builds my honour with the Lord.'*

**ਜਾਲਉ ਐਸੀ ਗੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ॥**

**ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਗੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ॥**

**ਪੰਨਾ - 590**

This means that we should burn those ceremonies and rituals by which we may forget God or by which

our love for the saints or the Guru is undermined. Only that love is commendable by which we become worthy of honour in the Divine Court, and we are not put to shame because all those souls are there to whom we offer prayers; there sits the court of all liberated souls. When one is arraigned before them they all remark : 'Was he really such a person from within?' Then nothing but regret and remorse fall to one's lot. Some persons think that they have already done many evil deeds and they are ashamed of themselves and that their conscience reproaches them and so they are beyond redemption and there is no hope for them. But even in such cases Guru Sahib tells us that God is very merciful and benevolent. Whenever we heed His advice and come to His refuge, He forgives us :

*'Whoever seeks the Lord's protection, him He hugs to His bosom.*

*This is the quality of the Lord.'*

**ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ  
ਸੰਦਾ॥ ਪੰਨਾ - 544**

It is true that the illusory world created by God is very powerful and we often slip into it and go wrong. If a car skids on a slushy road, the driver is not at fault. Therefore, if we slip and go astray in this illusory world of senses, Guru Sahib advises us to stand up again and not to lose heart :

*'Long thou for the next world and turn thou not thy face backward.*

*Make thou thyself fruitful this very time and thou shalt not be born again.'*

**ਆਗਾਹਾ ਕੂ ਤਾਪਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ॥  
ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ॥  
ਪੰਨਾ - 1096**

'March forward and not backward', says the Guru.

So the princess shot the arrow inspite of the warning voice of her conscience and was happy that she had killed a leopard. But when she approached her prey she found there instead a dear Gursikh who was steeped in the splendor of God's Name, and every pore of his body was producing the speech-sound of God's Name, whose nearness gave peace to the mind, whose glimpse removed all doubts and illusions because the Guru's edict is such :

*'Thou, O Lord, comest into my mind, when I behold Thy saints.'*

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥ਪੰਨਾ - 520

As soon as one beholds a saintly person, the speech-sound of 'Waheguru-Waheguru' (God) starts emanating from one's inner being, because such is saint's nature. It is exactly like feeling cool on approaching a slab of ice and feeling heat on approaching fire. A saint is a store-house of peace; nothing else is so peaceful as a saintly person. The Guru's edict is :

*'Kabir, the saint abandons not his saintliness, even though, he meets with millions of impious persons. Sandal is entwined with serpents, even then it leaves not its coolness.'*

ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡੈ ਸੰਤਈ ਜਉ ਕੋਟਿਕ ਮਿਲਹਿ ਅਸੰਤ॥  
ਮਲਿਆਗਰੁ ਭੁਯੰਗਮ ਬੇਢਿਓ ਤ ਸੀਤਲਤਾ ਨ ਤਜੰਤ॥  
ਪੰਨਾ - 1373

*'Cool is not the moon-god, nor is cool the white sandal tree. Cold is not the winter season. O Nanak, cool are the friendly saints alone.'*

ਨਹ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਹ॥  
ਨਹ ਸੀਤਲੰ ਸੀਤ ਰੁਤੇਣ ਨਾਨਕ ਸੀਤਲੰ ਸਾਧ ਸ੍ਰਜਨਹ॥  
ਪੰਨਾ - 1357

The saints do not give up their calmness even when others cause them great pain. They do not talk nonsense

in a fit of rage. They wish others well even by suffering personal loss. Their daily prayer from the core of their heart is : “Nanak, God’s Name is ever exalting and may all prosper by Thy grace, O Lord.” One who seeks universal welfare cannot do harm or ill to anybody.

So when the princess went closer and beheld that epitome of handsomeness, she felt very repentant because steeped in God’s Name, his resplendent face charmed her. In her mind started moving a film that she herself did not have a brother and perhaps he might not be the only son of his parents. She thought that if somebody shot her dead with an arrow, her parents’ life would become unbearable, since she was their only child. “Alas! what an evil deed have I committed that I have wrecked a home through my carelessness!” she exclaimed. She further wondered if this was not the kind of deed that the Pandit (Hindu priest) called a sin and for which she might have to repent all her life as per the Pandit’s dictum. It was for the first time in her life that she felt repentant because all flaws do disappear at the first glimpse of a saintly person and pioussness automatically springs from within, clouds of dirt and dross disperse and one’s inner being is enlightened. As soon as she experienced this light, she felt repentant that she had perhaps thoughtlessly killed the only son of his parents. She alighted from the horse, touched his body which was still warm but he was bleeding. She pressed the wound with all her strength and asked her friends to go to the city and bring a doctor and inform her father. Her friends returned with the doctor in no time. Her parents also came on hearing that their only daughter was upset. They were alarmed at her condition. She was repentant, she was weeping and saying that if the young man died she too would kill herself with an arrow.

Seeing her pitiable condition, they thought that the incident had affected her deeply and that the brave girl had experienced pain for the first time. The doctor held the bleeding artery in his hand. Some blood got spilled over the princess's dress. Bhai Tiloka was removed to the palace and his treatment started. His wound was bandaged. Tonics were administered to him. In this way, after careful nursing for several days and the doctor's painstaking efforts, Bhai Tiloka regained consciousness. He opened his eyes and wondered where he was. It was a huge room in a royal mansion. The princess was at his bedside. She gazed at his face intently and constantly thought, "When this handsome youngman regains consciousness, I shall say to him, 'Gentleman! If you hurt me as I have hurt you, I shall have no grouse against you. Rather I shall be happy that I am getting injured and killed at the hands of a charming and handsome person like you.'"

Bhai Tiloka Ji opened his eyes and cast a glance at the princess. His glance sent a thrilling sensation in her body. He asked in a low tone, "How have I come here?" The princess said, "O stranger! I have committed a blunder. Mistaking you for a leopard from a distance I shot an arrow at you. Since then I have been eagerly waiting for you to regain consciousness and speech, so that I may confess my crime and you should punish me for my offence." Hearing this innocent speech from a simple heart, Bhai Tiloka showed no trace of anger on his face. Rather an expression of pity could be seen in his smiling eyes and he said, "You have hit me with an arrow. Well, there is no need for you to repent over it. May God do good unto you! My Guru (Preceptor) has taught me that everybody does good to those who do good unto him, but it is the duty of the Gursikh to

wish well even to those who do harm unto him.

*'Farid, do thou good for evil and harbour not anger in thy mind. Thy body shall be afflicted with no disease and thou shalt obtain everything.'*

**ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਵਾਇ॥  
ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ ਪੰਨਾ -  
1382**

*'Nanak, God's Name is ever exalting,  
And all prosper by Thy Grace, O Lord.'*

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

O God, do good to all, both good and bad persons, do good to the entire world. Even if we are being attacked, do good even to our adversaries."

When the Tenth Guru left Anandpur Sahib and reached the Sirsa river alongwith his Sikhs and sons, he said, "Today, why has 'Asa Di Vaar' not been sung? 'Nitnem' (Daily recitation of Gurbani prescribed for a Sikh) cannot be given up because spiritual food is a must. One can do without food for the body, but not without food for the spirit." In this context, Guru Nanak's edict is : *'By repeating Thy Name I live. By forgetting it, I die'* (P. 349)." As soon as Guru Sahib uttered these words, singing of 'Asa Di Vaar' was started. While 'Kirtan' (Gurbani singing) was going on, they heard the sound of booming guns. Sahibzada Ajit Singh fought with 500 soldiers. Bachhittar Singh and other warriors blocked the large enemy forces, but how long could they stop their advance for they (the enemy) had launched a planned attack. The enemy forces came quite close while the concluding part of the 'ardas' (Sikh prayer) was being offered with full fervour : *'Nanak God's Name is ever exalting, and all prosper by Thy grace, O Lord.'* The Sikhs wish well even to those who attack them with guns because they know

that the evil in the attackers is due to their bad fortune. If their fortune were not bad, virtue and goodness would flower in them too. Man is not bad; the soul in all men is extremely pure but because of three attributes - *rajo* (ਰਜੋ), *tamo* (ਤਮੋ) and *sato* (ਸਤੋ) - men get divided into good and evil. So this is the attitude of a Gurmukh (a model or ideal Sikh); he wishes, well even to those who are bad. He does not call anyone bad; whatever he says he does unto himself, as says the Sikh scripture :

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

*Whoever realizes this, he alone is my friend.'*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ॥**

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ ਪੰਨਾ - 1364**

When we do good even to a bad man, God is very generous to us and no ailment afflicts our body. We are accepted in the presence of God :

*'The body shall be afflicted with no disease and thou shalt obtain everything.'*

**ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ ਪੰਨਾ - 1382**

The princess was simply amazed. She wondered, "What kind of man is he who has not felt any anger against me when I have told him plainly that it was I who wounded him with an arrow. But he has not even once said that I had done an evil deed and that I should not have shot the arrow heedlessly. Rather he has not said even a single harsh word to me. That is why I am finding him likable and lovable. In my life, I have not as yet seen a man who says nothing even to those who do evil."

Bhai Tiloka drew in a deep breath and said : "May my Lord do good unto you!" She replied : "O good



man! You are wishing me well! I took you almost to death's door. Good can come to me only when you get well and then hit me with my own bow and arrow as I had hit you, because I have heard this about sins. Once the Pandit (Hindu priest) said that the sinner is a fool and that he is punished in the Divine Court. At that time, on hearing this I had flown into rage and remarked that such things were uttered by the weak. But today I feel that the contrition in my heart is the punishment for my sin." Bhai Tiloka then said in a very gentle voice, "Good girl! Don't be repentant; it is not your fault." Such is the Guru's edict :

*'D :- Impute not blame to anyone,  
The fault is of thy own deeds.  
Whatever I did, for that I have suffered.  
I blame no one else.'*

**ਦਦਾ ਦੌਸ ਨ ਦੇਉ ਕਿਸੈ,  
ਦੌਸ ਕਰੰਮਾਂ ਆਪਣਿਆ ॥  
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ,  
ਦੌਸ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥**

**ਪੰਨਾ - 433**

Bhai Tiloka said : "Good girl! You are not to blame. My own deeds are responsible." At this she said : "O good man! Is it you who are saying this? I hit you with an arrow and you are taking the blame on yourself!" He replied : "Good girl! You do not know; God has not gifted you with the sight and understanding that can enable you to see the truth. Listen, my Guru advises me not to blame anyone. The fault lies with one's own deeds; good and evil are the outcome of one's own actions."

Sri Krishna was an avatar, perfect in sixteen arts. Towards the end of the 'Duaper yuga' (the third of the four ages in Hindu mythology), he invited holymen. In 'Prabhat' region a large number of holymen and saints

responded to his invitation. Sri Krishna alongwith the members of his family started serving the holymen. His children had become a little atheistic and they had taken to drinking. They had become totally oblivious of the greatness of saints and had started thinking that holy men were all hypocrites who, for their own selfish ends, were duping the common people by frightening them with cock and bull stories. "There is no difference between them (holymen) and the common people except that the former wear ochre robes, while the latter wear colourful dresses. They sit with closed eyes like a crane which pounces upon the toad or fish that comes near it. Such are these pretentious and fake holymen, though they claim that they can see through past, present and future. It is all fraud and we are going to expose it."

All the children gathered and a bowl was tied on the tummy of one of them and he was dressed like a woman, so that she might appear to be in family way. All other children were dressed as males. They started making fun of the holy men. They approached them one by one and said : "Sir, you are capable of seeing through past, present and future. That is why we are greeting you and paying obeisance to you. This woman with us wants to know whether she will be blessed with a son or a daughter. But she herself being shy won't ask you." Saints and holymen are embodiments of peace. They replied smilingly : "All this happens according to God's will; we do not know anything about it." The boys clapped mischievously and remarked : "You are good for nothing holymen. When you cannot foretell such a small thing what will you tell the world?"

In this manner, they approached the holymen one

by one and insulted them. Finally they went to Saint Durbasha, Guru (Preceptor) of the Yadavs. Sri Krishna had gained *brahm vidya* (highest spiritual knowledge; theosophy) from this saint in eight days, and then in another eight days he had learnt all the martial arts at Saint Sandipan's hermitage. Thus Saint Durbasha was Sri Krishna's spiritual teacher, while Saint Sandipan, his military teacher. All saints and holymen have their spiritual preceptors but in Sikhism, Guru Nanak Sahib has described his Guru (Preceptor) in the following words :

*'He is the Infinite, Transcendent Lord, the Supreme God and Him,  
Nanak has obtained as the Guru.'*

**ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ  
ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੌਈ ਜੀਉ॥ ਪੰਨਾ - 599**

'Akal Purkh' (Timeless God) was his Guru (preceptor) because in his Tenth form too he says :

*'He has been the same from the primal beginning to the final end.*

*O devout, consider that Him my Guru (preceptor).'*

**ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥  
ਸੌਈ ਗੁਰੁ ਸਮਝਿਯਹੁ ਹਮਾਰਾ॥ (ਚੌਪਈ ਪਾਤਸ਼ਾਹੀ 10)**

Other prophets and *avatars* had their preceptors in one saint or the other but Sri Guru Nanak Dev Ji was himself an embodiment of 'Akal Purakh' (Timeless God).

*'God, the Embodiment of Light, has caused Himself to be called Guru Nanak.'*

**ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੁ ਨਾਨਕੁ ਕਹਾਯਉ॥ ਪੰਨਾ -  
1408**

So the children finally approached Saint Durbasha and asked the same question from him. On hearing this, Saint Durbasha who was lost in meditation, wondered

: “How insolent the children have become! They have started insulting the saints while Sri Krishna is still there. The ‘Kalyuga’ (the age of darkness, the last of the four ages in *Hindu* mythology) has not yet commenced. God alone knows how people will behave then. In ‘Kalyuga’ people, by speaking ill of saints, will crowd the hell, which Raja Janak in the ‘Treta yuga’ (the second of the four ages in Hindu mythology) had emptied with the force of his Divine meditations. Though it is as yet ‘Duaper yuga’ (the second age in Hindu mythology) and Sri Krishna’s children have started insulting the saints! They have started making fun of the ‘kul-guru’ (preceptor of their dynasty). Twice Saint Durbasha tried to put off the children. But they said to him again, “Guru Ji! you are our *kul-guru* (family teacher). Even you do not know whether this woman will bear a boy or a girl? In vain do you make us bow to you and touch your feet. How are you then different from us?” He again advised them not to make fun of holymen : “If you cannot respect them, then you should not at least show disrespect to them.” All the children heartily laughed and said, “We would respect them only if they were true saints. All those sitting here are fit only for eating. They cannot tell whether this woman will give birth to a boy or a girl?” Saint Durbasha thought that those who had come there were all lofty souls, but the insolent boys were insulting them and they must be punished :

*‘Making fun of the saints is inviting disaster upon one’s family.’*

**ਸੰਤਨ ਸੇਤੀ ਮਸਖਰੀ ਕੁਲ ਡੋਬਣ ਕੀ ਗੀਤ।**

It is said that if one wishes to be drowned one may tease the saints and incur their displeasure :

*‘The Yadavas made fun of Durbasha and reaped its*

*fruit.'*

**ਦੁਰਬਾਸਾ ਸਿਉਂ ਕਰਤ ਠਗਉਰੀ ਜਾਦਵ ਏ ਫਲ ਪਾਏ ॥**

**ਪੰਨਾ-693**

Guru Sahib says that the Yadav children mocked at Saint Durbasha and as a result they got their dynasty destroyed.

Durbasha Ji again said to them affectionately : “Go away, children! It is improper to make fun of the saints.” But they replied : “Guru Ji, then why don’t you admit that you do not know. Why do you then claim that you can see through past, present and future?” At this Saint Durbasha got steeped in Divine light and in order to punish the children for their misconduct said to them : “Then do you really want to know the answer?”

“Yes.”

He asked for the second time, “Do you really want to know the answer?”

The children were a little frightened, but they again replied in the affirmative.

“Should I then tell you?”

They said : “Yes, do tell us. When are we saying : ‘Don’t tell?’”

On hearing this Saint Durbasha said, “Go away, from his tummy will be born that which will destroy your dynasty.” Throwing a palmful of water, he hurled this curse.

The children were frightened and returned. When they removed the clothes, they found a pestle instead of the bowl. They wondered where the bowl had gone. They started weeping and thought that their dynasty would be surely destroyed; all their kith and kin would

be destroyed. Weeping they went to Lord Krishna.

Sri Krishna asked them, "Why are you weeping? What has happened?"

"We have been cursed by Saint Durbasha."

Sri Krishna said : "Saints neither bless nor curse without reason. If you want a boon, you should serve them and earn their pleasure. Then whatever they say shall be surely fulfilled."

*'The words which the saints utter with their mouth come to pass.'*

**ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥ ਪੰਨਾ - 306**

You can make them utter good words for you by serving them and pleasing them.

Many times it has been seen that needy persons come to the saints. They have neither served them, nor known them, nor attended a holy congregation even by mistake. But as soon as they come to the saint they put in their request : "Sir, he is not blessed with a son. Kindly grant him this boon." They repeatedly request the saint : "Sir, make thy speech." The saint asks : "What utterance do you wish to be made?" When someone approaches me with such a request, I respond in the following manner : "Look brother! I am willing to say whatever you like." Some of them are such who say : "Please say that I shall be blessed with a son." I say that if sons can be born at our asking, then what is the need of doctors or of God even? So such persons force the saints to make specific utterances. Holy congregation! one utterance is such as comes out naturally from the mouth of saints when they are pleased at your service and piety. The saints usually avoid making utterances. But sometimes, naturally

impelled by a person's evil actions and ill feelings they make utterances. But if someone speaks ill of the saints, or seeks to harm them, then their cup of tolerance overflows, and then they can even destroy the evil-doer with their curses. But generally, saint's do not harm anyone.

So Sri Krishna said to his children, "Saints neither curse nor grant boons without reason. One's own thinking earns a boon or a curse." After hearing the whole incident from his children and grand children, he remarked, "Then the entire fault is yours. You teased the saints and insulted them. So now the Yadav dynasty shall be surely destroyed because a saints' utterance cannot be averted :

*'Night, day and the stars shall perish, and so shall perish the sun and the moon.*

*The mountains, the earth, the water, and the air shall pass away.*

*Only the saint's word is infallible.'*

ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤੁ ਬਿਨਾਸੀ ਰਵਿ ਸਸੀਅਰ ਬੇਨਾਧਾ॥

ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੋ

ਇਕਿ ਸਾਧ ਬਚਨ ਅਟਲਾਧਾ॥

ਪੰਨਾ - 1204

"Your excellency! can't even you ward off his (Saint Durbasha's) curse?"

At this Sri Krishna said, "This tradition has been going on since time immemorial that God does not ward off saint's word, while the saints can change God's word

:

*'My saint can release one bound by Me, but I cannot release one bound by my saint.*

*If, at any time, my saint seizes Me and binds Me, then even I cannot raise any objection.'*

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛੁਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ॥

ਏਕ ਸਮੈ ਮੋ ਕਉ ਗਹਿ ਬਾਂਧੈ ਤਉ ਫੁਨਿ ਮੋ ਪੈ ਜਬਾਬੁ ਨ

Saints and devotees can release one bound by God because such is the power of their reflection, concentration and meditation :

*'They who are imbued with the love of the Lord's Name, accept whatever the Lord does.'*

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ

ਓਇ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ॥

ਪੰਨਾ - 748

They have so much won over God that He has to do what they desire : "*If, at any time, my saint seizes me and binds Me, then, even I cannot raise any objection.*" When they conquer me, I cannot say 'no' to them." The children then asked Sri Krishna how to atone for the sin committed by them. Sri Krishna said, "The penance is that you should go to *Parbhas*, a holy place, rub this pestle on a rock and throw it into the sea. Secondly, the entire Yadava family should offer prayers to God and meditate on Him."

On hearing this, all went to the holy place. The Yadavas had become addicted to drinking. They did not obey Lord Krishna's command and drank wine, even though they had been strictly instructed that they were to engage themselves in prayers and meditation at a holy place and were not to touch wine at all. Continuous grinding with the pestle, it was virtually finished but a little piece slipped out of their hands and fell into the sea which was devoured by a fish. A catcher caught this fish. When he cut it open he discovered that sharp pointed cone-shaped piece of the iron pestle which he mounted on a rod to serve as an arrow.

The entire Yadava clan drowned in wine fought among themselves and were decimated. Sri Krishna, knowing this inevitable happening, wandered alone into



the forest and sat cross-legged in the shade of a tree and rested against it. The 'padam' (lotus) in one of his feet shone brightly. At that very moment came there the hunter in search of a prey. Mistaking the 'padam' for a deer's eye, he shot an arrow which hit Sri Krishna in his groin. The hunter came running lest the deer should run away with the arrow, but was shocked to see that he had hit Sri Krishna, an embodiment of God Himself, possessing all the sixteen attributes. He repented over his action very much like the princess who repented over her wounding Bhai Tiloka. The hunter was ten-times more repentant than she was and started wailing loudly. Bhai Gurdas Ji describes the scene in the following words :

*'He (Sri Krishna) went into the forest and slept with one foot propped over his knee.*

*The 'padam' (lotus) in his foot shone like a star.*

*Coming in search of prey, the hunter shot, taking the 'padam' for a deer's eye.*

*But when he saw Sri Krishna he repented and wailed over his deed.*

*However, Sri Krishna took him in his embrace and did not mind his deed.*

*He was kind to him and comforted him and lived upto his reputation of redeeming the fallen, considering all to be good. He redeems the wrongdoers and helps them in everything?'*

ਜਾਇ ਸੁਤਾ ਪਰਭਾਸ ਵਿਚਿ ਗੋਡੇ ਉਤੇ ਪੈਰ ਪਸਾਰੇ॥

ਚਰਣ ਕਮਲ ਵਿਚਿ ਪਦਮੁ ਹੈ, ਝਲਮਿਲ ਝਲਕੈ ਵਾਂਗੀ ਤਾਰੇ॥

ਬਧਿਕੁ ਆਇਆ ਭਾਲਦਾ, ਮਿਰਗੈ ਜਾਣਿ ਬਾਣੁ ਲੈ ਮਾਰੇ॥

ਦਰਸਨ ਡਿਠੋਸੁ ਜਾਇਕੈ, ਕਰਣੁ ਪਲਾਵ ਕਰੇ ਪੁਕਾਰੇ॥

ਗਲਿ ਵਿਚਿ ਲੀਤਾ ਕ੍ਰਿਸ਼ਨ ਜੀ, ਅਵਗੁਣੁ ਕੀਤਾ ਹਰਿ ਨ ਚਿਤਾਰੇ॥

ਕਰਿ ਕਿਰਪਾ ਸੰਤੋਖਿਆ, ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਬੀਚਾਰੇ॥

ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ॥  
ਪਾਪ ਕਰੇਂਦੇ ਪਤਿਤ ਉਧਾਰੇ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ-  
10/23

The hunter wailed and wailed and fretted over his action. He hit his head against the trees in vexation and repented over his evil deed. He wondered how he would atone for the horrendous sin of hitting beloved Almighty God with an arrow, for he could not undo the deed that had been committed out of ignorance. He said to himself, "I have indeed committed a very bad deed. Why am I still alive to see my beloved God hit with my own arrow? There is no point in my living now. Why did I not die before doing the deed? It would have been much better if I had not been alive to see this sad and painful spectacle. O God, even if I lay down my life before your passing away, I cannot atone for my sin." The hunter cried and wailed loudly : 'O trees! O birds! you too are crying and deploring over my doing. You too are watching that I have hit Sri Krishna with an arrow. But I have done this out of ignorance. I had not intended to hit Sri Krishna; I had aimed at a deer. How should I atone for this grave sin? Even if I immolate myself and be reduced to ashes, I cannot be absolved of this sin. It is unpardonable, even if I suffer the fires of hell for ages."

Weeping loudly, the hunter came face to face with Sri Krishna. Sri Krishna smiled on seeing the hunter and said sweetly and lovingly, "Hunter! Come to me. Why do you weep? You should not cry. Come near me, because I cannot move, hit as I am with the arrow. Please come closer." As he came near, Sri Krishna took him in his embrace, as if he were a great lover and devotee. He pressed him to his heart, caressed him and asked : "Why are you crying?" He replied : "Sir! I have committed

many sins; I have killed many birds and animals. All of them are asking me what right I had of depriving them of the gift of life? But now, sir, I have become a very ignoble killer - after having hit you with an arrow.” On hearing this, Sri Krishna smiled and said, “Hunter! You have done no wrong.” The hunter was surprised and said, “Sir, there cannot be a graver sin than mine. I do not know what punishment I shall have to suffer for my sin, while you are saying that I have done no wrong and that you are giving no thought to my action. Everybody does good to the noble, but you are not angry even with a villain like me. My sovereign, my God, I am a sinner and merit heavy punishment. Kindly punish me with your own hands so that my penance may give some peace to my mind.” Sri Krishna replied : “O hunter, do not cry. It is all the result of people’s deeds. It is my ‘maya’ (mammon) that is enacting this drama of deeds. Everyman is doing some new deeds, sowing new seeds and is suffering the consequences of the deeds done in his earlier life. Therefore, you should not cry :

*‘D - Impute not blame to anyone.*

*The fault is of thy own deeds.*

*Whatever I did, for that I have suffered.*

*I blame none else.’*

**ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ॥**

**ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ॥**

**ਪੰਨਾ - 433**

The principle of deeds that Guru Sahib has enunciated is worth pondering over. We do not ponder over Gurbani and act in accordance with the Guru’s edicts. We blame others for trivial things and accuse them of doing this or that wrong or injustice to us. Man does not know anything about the deeds done by him in his earlier life. He does not also know that God is

making him suffer the consequences of his deeds. In this manner, he is being washed off the sins committed by him in his previous life. This game of deeds is known only to very rare mortals. Few know what new deeds they are doing and what they are doing or suffering as the reward or punishment of their deeds of former birth. They unjustly blame others of committing excesses against them.

So Lord Krishna said, "Dear Hunter! Don't cry. You are not at fault." While on one Hand, Sri Krishna was bleeding as a result of the arrow having pierced his groin, on the other hand, taking the hunter in his embrace he was telling him lovingly, "Why are you weeping?" He was kind to him and comforted him and lived up to His reputation of redeeming the fallen. Redeeming the wicked and the fallen, doing good to them and helping them in all their undertakings - that is the character of God. He nurtures us in the mother's womb. He infuses life in us when we are hanging upside down. From a dirty drop, He transforms us into a comely human being. He bestows us with dear kith and kin - mother and father, brothers and sisters, relatives and friends, so that we may feel at home in this world. He gives us a healthy and handsome body. For the growth of the body, He gives us pure air, water and food and affords us all amenities of life. But man does not express gratitude to Him (God) even by mistake. He forgets himself in pride and ego, and he looks down upon those noble souls and sages who are ever engrossed in the meditation of God and always wish universal welfare. He does not experience love and devotion for God. Such ungrateful wretches are we! And we suffer terrible pain as a result of our own deeds. But blessed indeed is God Almighty, who, though witness to our

shortcomings and acts of ingratitude, daily bestows treasures of joy on us. Time passes in days, weeks, months and years, but He is ever kind and generous to us: *'Ever, ever and ever He is merciful.'* (P. 275) That is His nature. He nurtures the degraded and sinners; He gives food to rank idiots and disbelievers and the wayward.

Sri Krishna, in keeping with his nature, showered love and affection even on the hunter, who had wounded him in the groin with an arrow. And why should he not have done so? For he is an embodiment of love. *'He was kind to him and comforted him, and lived up to his reputation of redeeming the fallen ones.'* He lived up to his nature of saving the evildoers : *'Considering all to be good, He redeems the wrongdoers and helps them in everything.'*

There are four kinds of persons in the world. First are those, who believe in the principle of 'tit for tat'; they pay back the evildoers in the same coin. Second are those, who forgive the wrongdoers. Third are those who let the evildoers get off scot-free. Fourth are those who do good even to them (the evildoers). The greatest good that they do to the wrongdoers is that they align them with God. They say no harsh word to them and do not harbour any feeling of revenge against them :

*'Doing no good to the evildoers, many wise do forgive them.*

*But doing good to the evildoers, this Guru Nanak alone does know.'*

**ਬੁਰਿਆਂ ਨਾਲ ਬੁਰਿਆਈ ਕਰਦੇ ਮਾਫ ਕਰਨ ਕਈ ਸਿਆਣੇ।  
ਬੁਰਿਆਂ ਨਾਲ ਭਲਿਆਈ ਕਰਨੀ ਇਹ ਗੁਰੂ ਨਾਨਕ ਜਾਣੇ।**

The Guru's Sikh imbibing 'bani' (Guru's utterance) within his heart and acting in accordance to it, considers the entire creation a manifestation of God and prays

with folded hands :

*'Nanak, God's Name is ever exalting,  
And may all prosper by Thy grace, O Lord.'*

*'Considering all to be good, He helps the  
wrongdoers in all their undertakings, and redeems  
the sinners and apostates.'*

**‘ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।’  
‘ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ॥  
ਪਾਪ ਕਰੇਂਦੇ ਪਤਿਤ ਉਧਾਰੇ॥’**

“O hunter! I was the first to do wrong unto you. As Ram Avatar (God's incarnation) in Treta yug (the second eon of Hindu mythology), it was I who hit Bali with an arrow. You, as Bali, had complained that I hit you stealthily and that I acted unjustly. O hunter! you do not know that. I told you then to wait for the *Duaper yug* (the third eon of *Hindu* mythology) when I would compensate you for this act. So, I have only accounted for a deed of my earlier birth.” Whom should one blame? One's own deeds are to blame :

*'D - Impute not blame to anyone, the fault is of thy  
own deeds. Whatever I did, for that I have suffered.  
I blame no one else.'*

**‘ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ॥  
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ॥’  
ਪੰਨਾ - 433**

Bhai Tiloka Ji smiled and said : “Good girl! You have done no wrong. So don't be sorry.” The princess was surprised to see that he was speaking gently and lovingly even after she had wounded him grievously. She wondered, “There is no trace of anger on his face. As I have heard from the Pandit (Hindu priest), he appears to be a perfect saint. Only saints and holy men can speak so lovingly. If he were an ordinary person he would talk of punishment and revenge. But instead of

seeking revenge he is treating me with love and is comforting me. If I had been injured in this manner, I would have raised a hue and cry, heaped abuses on him and got him punished with death before my very eyes. There is nothing on his face which shows that he has ill-will and malice against me. He does not stare at me with anger. On the contrary, his eyes are overflowing with love. When he opens his eyes, he appears to be some very dear and near one. No sooner do I look into his eyes, than I forget myself and I feel as if I have merged with this embodiment of love. What a sweet and charming smile plays on his lips! How serene is his face! He is certainly some extraordinary person. The wound is very deep and the *'hakims'* (a physician practising Unani system of medicine) say that they are trying, and the cure lies in Guru's hands. I do not believe the *'hakims'* that his condition is serious and that he is not likely to survive. But even though in so much pain, he does not blame me. Rather he is telling me lovingly that I should not have any sense of guilt and that I should not weep. He is telling me that his own deeds are to blame. It were his deeds of some earlier birth which urged him to come into the jungle and then get lost in God's meditations and prayers. Again his own deeds urged me to come there and shoot an arrow at him and wound him in his groin and that I am not to blame. On the other hand, he blames himself."

Holy congregation! Why is it so? You know the *'rehats'* (Sikh code of conduct) which are prescribed by the Five Beloved ones in the presence of Sri Guru Granth Sahib when a Sikh partakes of *'amrit'* (baptismal nectar). These do's and don't's should be strictly and fully followed by us because we take the pledge in the angust presence of Sri Guru Granth Sahib. Aligning us

with Sri Guru Granth Sahib we are told that from that day onwards our Guru, in the form Guru's 'bani' (utterance), is Sri Guru Granth Sahib and we are to follow the edicts and principles, which are enshrined therein. These rules and rites include both those which we must follow and perform daily, and those which we must not do. We are shown the right path. Among the rules for our guidance is the repeated assertion : "I am bad. I am the worst of all. All others are better than I am." Gurbani says that a person with such a notion and belief is a friend of the Gurus, holy men, prophets and saints :

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

*Whosoever realizes this, he alone is my friend.'*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ॥**

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ ਪੰਨਾ -**

**1364**

*'I am not good and no one is bad.*

*Prays Nanak, He, the Lord alone is the mortal's saviour.'*

**ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥**

**ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ॥**

**ਪੰਨਾ - 728**

The Gursikh does not consider anyone bad. He always calls himself bad.

*I am a criminal, a sinner, evil and apostate.*

*I am a thief, adulterer, gambler who always keeps his eye upon other's household.*

*I am a slanderer, knave, venal and a swindler who goes on cheating the whole world.*

*I feel proud of my sexual urges, anger, greed, infatuations and other intoxications.*

*I am treacherous and ungrateful; none likes to keep me with him. Remember, O singing disciple! that the true Guru, alone is competent to grant pardon*



(for your sins).

ਹਉ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰੁ ਹਉ ਬੇਮੁਖ ਮੰਦਾ॥  
ਚੌਰ ਯਾਰ ਜੁਆਰਿ ਹਉ ਪਰ ਘਰਿ ਜੌਹੰਦਾ॥  
ਨਿੰਦਕੁ ਦੁਸ਼ਟੁ ਹਰਾਮ ਖੌਰੁ ਠਗੁ ਦੇਸ ਠਗੰਦਾ॥  
ਕਾਮੁ ਕਰੌਧੁ ਮਦੁ ਲੋਭੁ ਮੌਹੁ ਹੰਕਾਰੁ ਕਰੰਦਾ॥  
ਬਿਸਾਸਘਾਤੀ ਅਕ੍ਰਿਤਘਣ ਮੈ ਕੌ ਨ ਰਖੰਦਾ॥  
ਸਿਮਰਿ ਮੁਰੀਦਾ ਢਾਡੀਆ ਸਤਿਗੁਰੁ ਬਖਸੰਦਾ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 36/21

How different are we that we do not follow the principles of Sri Guru Granth Sahib at all? Otherwise, we cry aloud day in and day out that the Guru Granth Sahib is our Guru (Preceptor), but what to speak of following the Guru's edicts, we are not even prepared to think over its principles. On religious stages or forums, we make empty boasts that there is none better or nobler than we are, or that we have done this good turn or that. But what is all this? Is it not sheer fraud? We regard Guru Granth Sahib as Guru only in words, but we act in a totally contrary manner and claim that we alone are good and noble, and all others are cheats and dissemblers. But my dear congregation, what we really are gets reflected in the mirror within our heart. We see the reflection of our own 'self' in the world outside. The sage who has realized the Ultimate Spiritual Reality discerns God and only God in all human beings. In his eyes, none is evil and sinful. There is none who has strayed from the path of goodness and rectitude; none is foolish or wise; if there is anything that is God's light :

*'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 ਕੌਇ ਨ ਭੁਲਾ  
ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥

ਪੰਨਾ - 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॥ ਪੰਨਾ - 98

The sages look at the world in a manner different from the rest of the world. The common man says : "I am good and noble. I did good to him, but he did evil. The *Gurmukh* (*Guruward*) is benevolent; he saves even the wicked from drowning or from being damned. Giving an illustration, Bhai Gurdas Ji says :

*'When hit with a stone, the tree, showers  
benedictions on the bitter.'*

ਫਲ ਦੇ ਵੱਟ ਵਗਾਇਆਂ ਤੱਛਣਹਾਰੇ ਤਾਰਿ ਤਰੰਦਾ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 28/12

The tree is the offspring of water. When hit with a stone, it gives fruit to its hitter. The latter relishes the fruit and sits under its shade. The tree never returns evil for evil." It never says that since man has hit it with a stone, it should retaliate by crushing him with a heavy branch.

*'The hewn tree shaped into a boat ferries its hewers  
safely instead of drowning them.'*

ਤੱਛੈ ਪੁੱਤ ਨ ਡੋਬਈ ਪੁੱਤ ਵੈਰ ਜਲ ਜੀ ਨ ਧਰੰਦਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 28/12

A felled tree is shaped into a boat. Then it floats in water. Then this son of water ferries its hewers safely and does not act inimically or vindictively. We fell it but it enables us to cross the river :

*'Raining in a thousand streams the cloud mingles  
with the vegetation and flows downward.'*

ਵਰਸੈ ਹੋਇ ਸਹੰਸ ਧਾਰ ਮਿਲਿ ਗਿਲ ਜਲ ਨੀਵਾਣ ਚਲੰਦਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 28/12

*'Acting against its nature, the water sinks within*

*itself agar-wood and saves its son's honour.'*

**ਡੱਬੈ ਡੁੱਬੈ ਅਗਰ ਨੋ.....।ਭਾਈ ਗੁਰਦਾਸ  
ਜੀ, ਵਾਰ - 28/12**

Water drowns a box of wood because by sinking, it gains in value. If it does not sink in water and become seasoned, it does not fetch much value. Wood becomes valuable only when it sinks in water. So water gives up its nature and saves the honour of the tree, its son :

*'The one that floats in fact drowns, while the one that drowns gains in value. Similarly does the loser win, and the winner lose.'*

**ਤਰ ਡੁੱਬੈ ਡੁੱਬਾ ਤਰੈ ਜਿਣ ਹਾਰੈ ਹਾਰੈ ਸੁ ਜਿਣੈਦਾ॥  
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 28/12**

*'Contrary is the game of love, for the head bows at the feet and not the other way round.'*

**ਉਲਟਾ ਖੇਲ ਪਿਰੰਮ ਦਾ ਪੈਰਾਂ ਉੱਪਰ ਸੀਸ ਨਿਵੰਦਾ॥  
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ -28/12**

None places the feet on the head. All bow their head at the feet. It is rightly said that the game of love is really strange and contrary :

*'Except himself, he considers none else bad and evil.'*

**ਆਪਹੂੰ ਕਿਸੈ ਨ ਜਾਣੈ ਮੰਦਾ।ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ -  
28/12**

The man in love will always call himself bad. He will consider himself lowest of the low. So this is the nature of the 'Gurmukh' (Guruward) - to do good to others and consider himself low and humble, because he sees God manifest in all creatures. So in his eyes, none is evil in the world. With the realization of 'Brahm' (God, or Ultimate Spiritual Reality), everything appears to be happening according to His dictates.

So Bhai Tiloka, having such a high notion of things happening in the world, told the princess that she was

not at fault and, therefore, she should not weep needlessly. She said in reply : “Good and lovable man, how much good feeling there is in your utterance! What friendliness your speech reveals! I almost killed you; you have been unconscious for several days; you have been in great physical suffering; and yet you say that I have done no wrong and I appear good to you! You are no ordinary human; you seem to be some angel descended from heaven. We, the denizens of this world, quarrel with one another over trifles and are ready to kill one another, but you, being from some other world, are saying that I am a good girl and have done no wrong.” Bhai Tiloka said : “Do you know how much service you are rendering to a stranger? Even though you are a princess, yet you are serving a poor man like me. Royal persons like you do not attach any significance to the life of commoners like me and can strangle them to death in a moment. On the contrary, you are serving me devotedly, and are feeling for my pain and suffering. You are showering love and affection on a poor man like me. Good girl, service always bears fruit, both in this world and the world hereafter. In this world one gets peace of mind, and in the other world, one finds a place in heaven.” The Guru's edict is :

*'In this world, perform Lord's service.*

*Then shalt thou get a seat in the Master's Court,  
And swing thy arm happily, says Nanak.'*

**ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥**

**ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥**

**ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥**

**ਪੰਨਾ - 26**

The game of love is very different, and strange and remarkable is its tale.

My dear congregation, when I was working on my farm in U.P. I had a dog named Johnny. When I

returned from the city after attending to some business and my car took the turn to village Dhamni, still two kilometers away and the dog heard the horn of the car, he recognized its sound and started running at full speed towards me. He met me at village Majra, a kilometer away from the farm. Then he danced before my car as we came to the farm. The dog loved me very much. In 1977, I sold the farm and came to Mohali, but Johnny remained on the farm. I could not bring him alongwith me, but I continued missing him very much. The gentleman to whom I had sold the farm had his house 1.5 kms away, across streams and jungles. The dog used to go to his house for food and returned to the farm immediately. He kept sitting at the place where I used to meet the devotees. I was told that the dog kept sitting there facing the direction from which I used to come in my car. He watched the cars that passed but never went to receive any, nor did he fall in love with the new master. He kept waiting for me at that very place, longing to be petted and caressed. Many of my dear ones saw the animal shedding tears. His waves of love reached me also, and I felt a desire to meet him. To meet Johnny and bring him alongwith me to Mohali, I went with devotees for holding religious 'diwans' (congregations) in U. P. But when I reached there I was pained to learn that the dog had died two days ago.

You may serve and look after animals, trees, crops or anything or anybody else, it bears fruit right here in this world. But service and devotion to the Guru bears fruit both in this world and the world hereafter.

My dear congregation, kindly think that for your service, four doctors visit Ratwara Sahib and Mohali at every function six times in a month. If you visit their

clinic on any other day, they will charge Rs. 100 for each consultation. But at the functions at Ratwara Sahib and Mohali, they examine hundreds of patients free of charge. Medicines are given free on your behalf. Imagine, if they examine a hundred patients at each function, their consultation fee itself will amount to Rs. 10,000 but these doctors render selfless service. But surely they are going to receive the fruit of this service.

Those who render selfless service swing their arm happily in the Divine court; they do not move about diffidently with stooping shoulders. They do reap the fruit of their service. In Sikhism, where, on one hand, Divine Name recitation has been commended and extolled, on the other hand, selfless service has also been described as equally lofty and precious.

Bhai Tiloka Ji said, “Gentle girl, I am a stranger; you do not know me but you are serving a stranger devotedly; you neither sleep during the day nor at night. I have felt that you are awake all the time sitting by me. You have given me a comfortable bed to sleep on, but you yourself are always sitting in the chair and watching me, waiting for me to utter a word. Sometimes you give me one thing and sometimes another. I do not deserve all this service. Aren’t you serving me selflessly? You are doing this service without any self interest. You will be rewarded both here and in the Divine court, where every mortal is to go after playing the drama of life. You will reap the fruit of your services and be honoured in the Lord’s True Court.” On hearing this speech, the princess was very much surprised and said, “O good man, I have not been able to understand that besides our mortal world there is some other world also. I cannot comprehend what this Lord’s Court is because my world is that which I

see with my eyes and hear with my ears. Nobody has ever told me about the Divine Court.” Bhai Tiloka Ji observed : “Gentle girl, this world is mortal. No physical entity - neither a creature, nor a tree, nor even a mountain - is immortal or lasts for ever. All are subject to death and decay and pass away when the appointed time comes. Look! you do not know your ancestors beyond your grandfather. Who founded your city, won kingdoms and laid gardens are unknown to you. Like you, they also once spent their youth here. But where are they now? They all departed from this world after doing both good and bad deeds that fell to their lot and then left for their heavenly abode to account for their deeds. Now we do not know where they might be. Good girl, there are many layers in this beautiful corporeal frame that God has bestowed on us. It is very much like a box containing smaller boxes, one fitted in the other. The body which you call as your own is made up of five elements. You must have seen that when you hunt an animal, it’s body remains here while its soul, which we can neither see nor grasp, flies away. Similarly, though we call this mortal frame as our own, yet it remains here. Some consign it to flames in a crematorium, while some consign it in the flowing waters of a river. If it remains in the house, it will decay and decompose after sometime, and start giving out foul smell. The speaking, seeing and enjoying soul flies out of this body. Gentle girl, I shall also depart; only my body will be left behind; I am not going to survive. I shall pass away within a few days. But I am not going to die; only the body dies; I abide in it. I know about the real thing within human body, while you are ignorant about its existence. You must have seen an almond. What is the real thing in an almond? “Almond

kernel”, she said. He observed, “No; think beyond it.”

She replied : “The white inner seed is the real thing in it.” He then said, “Think further beyond.” The princess replied : “Beyond it is almond oil.” At this Bhai Tiloka said, “Good girl, the same is the case with our body. One is the physical frame that you see; the one that has been hit with an arrow. This body acts in this world. It contains another body which is ethereal and is made up of nineteen things comprising five sense organs, five organs of action, five *praans* (life forces), *mann* (will), *chit* (mind), *budh* (intellect) and *ahambhav* (ego) which is also called *‘jiva’* (soul). It never dies. It is neither burnt in fire, nor drowned in water, nor can it be caught or held in hands. It enjoys eternal life. It assumes many physical forms to suffer the consequences of its actions. When this ethereal being leaves the physical frame and reaches the Lord’s Court, his deeds go with him. That is the world of truth and light. When man’s soul leaves the body, this secret is revealed to him. In God’s Court his good and bad deeds are accounted for; this is the court of absolute truth and justice. Just as your father holds court and rewards the truthful and punishes the liars, similarly in the Lord’s Court of ethereal regions, men’s souls get their deserts. Those who have rendered selfless service in the mundane world, as you are serving me at present, are honoured in the Divine Court of God and they find an abode at His feet. All welcome them and address them respectfully :

*‘None shall address thee rudely in God’s Court.*

*All shall welcome thee saying “Come, sit down”.’*

ਰੇ ਰੇ ਦਰਗਹ ਕਰੈ ਨ ਕੋਊ॥

ਆਉ ਬੈਠ ਆਦਰੁ ਸੁਭ ਦੇਊ॥

ਪੰਨਾ - 252

They are praised and blessed because they act nobly



in the world. The greater a man's humility in the world, the higher shall he ascend in the Divine Court. The haughtier he is here, the lower shall he be in God's Court Burdened with sins, he cannot fly high. On the contrary, he continues falling into lower regions. There he continues suffering the consequences of his deeds of omission and commission and passes through 84 lakh lives in the worlds of ghosts, goblins and evil spirits and undergoes all kinds of mental woes and physical tortures. Those who render selfless service, meditate on God, and love Him and His creatures, soar into higher regions. On the other hand, those, who believe in enjoying the pleasures of this beautiful and sweet world and are sceptic about the other world, suffer the tortures of hell. A pigeon comes and perches on a tree, and if it sees a cat, it closes its eyes. Dear congregation, it says that it cannot see the cat. But can the cat be wished away by closing eyes? It is very much there and bound to pounce upon its victim.

If we simply say that 'this world is sweet and beautiful and none has seen the other world', can we escape suffering the consequences of our evil actions? We have to pay for our deeds. What will happen in God's Court? When we are arraigned there, we shall be able to do nothing but repent for our evil deeds, but then all our regret and repentance will be of no avail. We will wail in vain and none shall come to our rescue. Bhai Tiloka Ji reiterated : "Gentle girl, in God's Court man's deeds are accounted for. He is punished for his evil deeds." Thus such is the Divine and true court of God where the truthful are honoured for their truth, and evil-doers are punished for their sins. Man has not come into this world to make merry and enjoy its sinful carnal pleasures. The epicurean philosophy of 'eating, drinking and making

merry for tomorrow we may die' is very wrong. If there were only material existence, and nothing were to survive after man's physical death, then this philosophy could have some meaning and validity. But the 'jeev' (soul) abiding in the mortal body lives after man's death. He is besmeared and tainted with his sinful deeds which state is very frightening :

*'All naked when he goes to hell he then looks very hideous indeed.'*

**ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ॥ ਪੰਨਾ - 471**

*'He who departs bearing the stains of sins on his face, finds no place to sit in God's Court.'*

**ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ॥ ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ॥ ਪੰਨਾ - 662**

Such a fallen and degraded soul finds no room in the Divine Court. His fine body bears stains of sins like sores on the body of a leper. Then he regrets and repents. He realizes too late that he had not come into the world simply for eating, drinking and making merry and going through the daily round of sleeping and waking. Many indeed lead such a life of physical appetites and pleasures. But an enlightened and intelligent person, who attends congregations of the holy, knows full well that man has come into the world to make the best of his life, to make it spiritually meaningful and satisfying. He knows that he has gone through many lives before taking birth as man :

*'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.*

*Meet the Lord of the universe.*

*This is the time to meet.'*

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ  
ਕੁਰੰਗਾ॥**

**ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ  
ਜੋਇਓ॥**

**ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ  
ਸੰਜਰੀਆ॥**

ਪੰਨਾ - 176

Saints and sages tell us that we assume various physical forms including those of trees, and in this long march, finally become human beings. In the human form, our intelligence, awareness and consciousness are far more than those of all other lives. This consciousness enables us to perform various physical deeds. But we have been bestowed with this human life, so that we may realize God. We shall be rid of the cycle of birth and death which we are saddled with, only after attaining God. But what happens is that after coming into this world the swan does not peck at pearls (That is, the human being does not partake of spiritual food). He does come flying to the *Mansarover Lake*, but does not peck at pearls lying before him. On the other hand, standing in shallow water, he partakes of frogs, or pecks at animal carcasses. Isn't it very strange and surprising? In this context the Guru's edict is :

*'Forsaking the Lord's praise and eulogy, the swan is attached to the skeletons,*

*Wherefore he receives hundreds of reproaches in a day and thousands in a night.*

*Accursed is such a life, wherein man distends his belly by eating.*

*Nanak, without the True Name, all friends turn into enemies.'*

**ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਰੰਸ॥**

**ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ॥**

ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ ॥  
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੋ ਦੁਸਮਨੁ ਹੇਤੁ ॥ ਪੰਨਾ - 790

How strange! It is the swan's job to partake of pearls which are energizing. It is capable of flying 1200 miles at a stretch, but if it pecks at animal carcasses, it will be against its nature. Then none will call it a swan; it will be called a crane or a vulture. Man came into the world to praise God, to meditate on Him, to get up early in the morning, take bath and to recite and relish God's Name. But instead of drinking deep at Name's nectar, he has started quaffing goblet after goblet of wine; instead of eulogizing God and tasting the bliss of His Name, he has started gnawing flesh and bones. First, he slaughters animals, then gnaws meat and bones like brutes, drinks wine, slanders and maligns others, harbours ill-will and jealousy, indulges himself in sensual pleasures, and gets lost in the gratification of carnal and sexual appetites. How wrong and perverted he has become! In fact, he had come into the world for better things, but he has fallen from his lofty goal.

Bhai Tiloka Ji said, "Gentle girl, man's duty in this world is to meditate on God. But he does not learn how to meditate until he finds a Guru (Preceptor) to guide him on the path of spirituality. He who does not meditate on God spends his life in vain. Guru Sahib says that the soul has been given human life exclusively for meditating on God :

*'This human body has come to thy hand.*

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

*Other tasks are of no avail to thee.*

*Joining the society of saints, contemplate over God's Name alone.*

*Make efforts for crossing the dreadful world-ocean.*

*In the love of worldliness, the human life is passing*

*in vain.'*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥**

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥**

**ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥**

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥**

**ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥**

**ਜਨਮੁ ਬਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥ ਪੰਨਾ - 12**

Just count the number of years you have spent in love of mammon, and how many in God's worship. Guru Sahib says that the years spent in love of mammon are of no avail to you. Therefore, it is high time for you to heed the Guru's word, otherwise, you will have to repent in vain : *"All other tasks are of no avail to thee. You should therefore, contemplate on God's Name alone."* You should seek the company of saints and holymen. Without their company it won't be possible for you to do Divine Name meditation, because their duty is to meditate on God themselves and to urge the world to do so; they have no other duty to perform. What a high position Guru Sahib accords to them!

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

**ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ**

**ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥ ਪੰਨਾ - 306**

What a great duty Guru Sahib has prescribed for the saints! Divine Name recitation can be done only in the company of the saints :

*'Kabir, for performing service, only two personalities are sublime, one is saint and the other is God.*

*The Lord is the Giver of salvation, and the saints make man utter God's Name.'*

**ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥**

**ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥ ਪੰਨਾ -**

Therefore, gentle girl, human life is meant not simply to ride horses. We have got this human body for meditating on God's Name." The Guru's edict is :

*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 this body, think thou of rendering service unto thy God.*

*Meditate thou on the Lord of the universe and forget Him not.*

*This alone is the advantage of human life.'*

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ॥

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

ਭਜਹੁ ਗੌਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ॥

ਪੰਨਾ - 1159

God's meditation is the only advantage of human life. Forsaking this advantage, man should not make a losing bargain. He should not leave this world empty-handed. If he carries with him the Name-treasure, then everywhere he will be honoured :

*'Blessed, blessed, will everyone call thee.*

*Thy face shall be bright in the Divine court of God. But only a few engage in this trade.*

*Nanak is ever devoted unto them.'*

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ॥ ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ॥

ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ॥ ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ॥

ਪੰਨਾ - 283

Guru Sahib says that he is hundred times sacrifice unto such a one as meditates on God's Name. In this manner, the saints declare openly and loudly that we have come into the world for meditating on God's

Name :

*'Meditate thou on the Lord of the universe and forget Him not.*

*This alone is the advantage of human life.*

*So long as the disease of old age has not come, so long as death has not seized thy body, and so long as thy speech has not grown powerless,*

*O man, meditate thou on the World-Lord.*

*If thou remember not God now, when shalt thou remember Him, O brother?*

*When the end comes, God can be remembered not.*

*Whatever thou hast to do, now is the best time for that.*

*Otherwise thou shalt not be ferried across, and shalt repent afterwards.'*

**ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ॥**

**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 ਸਾਹੁ॥ ਫਿਰਿ ਪਛਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰ॥**

**ਪੰਨਾ - 1159**

*'What thou shouldst have done, that thou hast not.*

*Thou art entangled in the net of covetousness.*

*Nanak, thy time is past.*

*Why wailest thou, O blind man?'*

**ਕਰਣੋ ਹੁਤੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ॥**

**ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ॥ਪੰਨਾ**

**- 1428**

So whatever you can do, start right now; from this very moment start reciting God's Name. 'O blind, man! Why have you not woken up?' says the Guru.

*'Awake, O man, be awake; why art you sleeping heedlessly?'*

*The body that was born with thee,  
Even that shall not go with thee.  
Mother, father, sons and relatives to whom thou  
bearest love,  
They will throw thy body into the fire, when the soul  
separates from it.'*

ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ॥  
ਜੋ ਤਨ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗ ਨ ਹੋਇਆ॥  
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ॥  
ਜੀਉ ਛੁਟਿਓ ਜਬ ਦੇਹ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ॥  
ਪੰਨਾ - 726

Guru Sahib tries to rouse man from his deep slumber in many ways - castigating him, goading him and urging him. Sometimes the Guru even asks him why he should have taken birth at all, if he were to go astray, forget God and not remember him :

*'They, who did not contemplate on such a Name of  
God, why did they come into this world?  
Very difficult to obtain is this human birth and  
without the Name it all goes in vain.  
Now, in the opportune season, man sows not God's  
Name.*

*What will the hungry eat hereafter?  
The wayward are born again.  
Such is the will of God, O Nanak.'*

ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਇ  
ਰਾਮ ਰਾਜੇ॥  
ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ  
ਜਾਏ॥  
ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ॥  
ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ॥ ਪੰਨਾ -  
450

Man does not think that death is inevitable. None can prevent it. All herbs and medicines fail; they have no use. The doctor feeling his pulse at his bedside cannot do anything to save him. In a trice does man pass away and



all belongings and all dear and near ones become aliens. But finally he will have to account for his deeds - the riches that he has accumulated through frauds, trickeries and villainies, the business that he has set up, the deceptions he has practised on his friends, the dirty lucre he has earned by selling spurious drugs, the innocent youth he has wrecked by smuggling and selling narcotics, the bribes he has taken by pestering people, the crores in commission that he as a government official has pocketed by granting licences and playing with the future of the country, the ignoble means he has been adopting for wangling prizes and awards he hardly deserves, the huge donations he has taken from students for granting admission to schools and colleges thereby depriving the poor and deserving ones of their due, and the huge properties-bungalows and shop-cum-flats - he has acquired with this ill-gotten wealth and the lecheries he has indulged in.

*'Practising great deceit, man acquires others' wealth.  
Coming home he squanders it on his sons and wife.  
O my mind, practise not guile even by mistake.  
In the end, it is thy soul that shall have to render  
account.'*

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ॥ ਸੁਤ ਦਾਰਾ ਪਹਿ  
ਆਨਿ ਲੁਟਾਵੈ॥  
ਮਨ ਮੇਰੇ ਭੁਲੇ ਕਪਟੁ ਨ ਕੀਜੈ॥ ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ ਜੀਅ  
ਪਹਿ ਲੀਜੈ॥

ਪੰਨਾ - 656

None else will be answerable for your deeds; you will yourself have to suffer their consequences. How much you will suffer the pangs of birth and death! Those whose blood you have sucked and whose flesh you have eaten, are getting ready to pay you back in the same coin. O fool, have faith in God's court, where you will

be arraigned for your each act of omission and commission and awarded due punishment. Be prepared to suffer all pains and miseries :

*'Taking halters, men go out at night to strangle others, but God knows all, O mortal!*

*Concealed in places they look at others' women.*

*They break into places, difficult of access, and enjoy wine, deeming it sweet.*

*Over their respective misdeeds, they shall themselves afterwards, regret.*

*Azrail, the courier of death, shall crush them like mill full of sesame.'*

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਬਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥ ਪੰਨਾ - 315

Holy men tell us about the terrible pangs of death. They opine that death pangs are equivalent to the stings of a thousand scorpions and four hundred sword-hits on one and the same wound.

*'Kabir, bad is the death's club that can be endured not.*

*I have met with a saint and he has attached me to his heart.'*

ਕਬੀਰ ਜਮ ਕਾ ਠੇਂਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ॥

ਏਕੁ ਜੁ ਸਾਧੂ ਮੋਹਿ ਮਿਲਿਓ ਤਿਨਿ ਲੀਆ ਅੰਚਲਿ ਲਾਇ॥

ਪੰਨਾ - 1368

Who can save man from this pain? A saint does, who attaches him to his heart, who through his preachings, leads him on the path of goodness and nobility and of God's meditation through which he gets enlightenment and discerns God's light in all creatures. Thus man gets aligned to God's hallowed feet : *"I have met with a saint and he has attached me to his heart."* On the other hand,

the wayward has to go through life and death time and again :

*'The wayward (perverse) person is the field of sorrow.*

*He sows sorrow and eats sorrow.*

*In pain is he born, in pain does he die; and in ego does his life pass away.'*

**ਮਨਮੁਖੁ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ॥**

**ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਹਉਮੈ ਕਰਤ ਵਿਗਾਇ॥ ਪੰਨਾ**

**- 947**

Guru Sahib's edict is that the saint himself engages in Divine Name recitation, and he urges others also to do so. God's Name is well meditated on and recited in the company of saints : "*Kabir, for performing service, only two personalities are sublime, one is saint and the other is God.*" **ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥ ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥'**

Otherwise also, if you think carefully you will see that you are naturally influenced by the person with whom you become friendly and intimate. If he is lecherous, immoral propensities get a fillip; if he is a thief, thieving tendencies grow in him; if he is avaricious, grasping tendencies start overpowering you. The Guru's edict is :

*'Kabir, the mind is like a bird.*

*Flying and taking wings, it goes in ten directions.'*

**ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ॥**

**ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੋ ਫਲੁ ਖਾਇ॥ ਪੰਨਾ -**

**1369**

You cannot avoid being influenced by the company of a mammon-worshipper. His ideas are bound to affect your thinking. Guru Sahib says :

*'Kabir, I am destroyed and ruined by evil company like the plantain near a wild caper.'*

ਕਬੀਰ ਮਾਰੀ ਮਰਉ ਕੁਸੰਗ ਕੀ ਕੇਲੇ ਨਿਕਟਿ ਜੁ ਬੇਰੁ॥  
ਉਹ ਝੁਲੈ ਉਹ ਚੀਰੀਐ ਸਾਕਤ ਸੰਗੁ ਨ ਹੇਰਿ॥ ਪੰਨਾ -  
1369

Therefore, Guru Sahib commands us to keep good company :

*'Kabir, associate thou only with the saint, who shall emancipate thee in the end.*

*Associate thou not with the mammon-worshipper, through whom thou shalt be ruined.'*

ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ ਕੀ ਅੰਤਿ ਕਰੈ ਨਿਰਬਾਹੁ॥  
ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ॥ ਪੰਨਾ -  
1369

So God's Name can be recited only in the company of perfect saints because they themselves remain engaged in meditating on God's Name. When many dear devotees hear the Guru's edict that the saints make their fellow human beings (those who seek their company) recite God's Name, they feel a little allergic and piqued. They wonder why Guru Sahib eulogizes the saints so much and calls them great. Then they misinterpret the word '*sant*' (saint) and do injustice to it, when Guru Sahib has clearly described the attributes of saints :

*'Who with every breath and morsel of theirs forget not God's Name and within whose mind is this spell, they alone are the blessed and they alone are the perfect saints, O Nanak.'*

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾ ਮਨਿ ਮੰਤੁ॥  
ਧੰਨੁ ਸਿ ਸੋਈ ਨਾਨਕਾ ਪੁਰਨੁ ਸੋਈ ਸੰਤੁ॥ ਪੰਨਾ - 319

It is quite probable that the picture of imposters, hypocrites and greedy pseudo 'saints' may be coming before their mind's eye and they may be dissatisfied and unhappy with the very title of the 'saint'. But Guru Sahib has stated explicitly that only those are perfect saints who recite God's Name with every breath they

inhale and exhale. They are not only dear to God but are themselves God's image :

*'What are they like who forget not the Name?*

*They are like the Lord.*

*Know that there is absolutely no difference between the two.'*

ਜਿਨਾ ਨਾ ਵਿਸਰੈ ਨਾਮ ਸੇ ਕਿਨੇਹਿਆ॥

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੁਲਿ ਸਾਈ ਜੇਹਿਆ॥ ਪੰਨਾ - 397

The Tenth Guru's edict is :

*'Those who have known the ecstasy of self-realization are the heavenly Khalsa.*

*There is not the slightest difference among God, me and them.'*

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖ਼ਾਲਸ ਦੇਵ॥

ਪ੍ਰਭ ਮਹਿ, ਮੋ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥

(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

Therefore, we should accept the truth as it is. By raising doubts regarding the Guru's edict, we do immense spiritual harm unto ourselves. If we make one adverse criticism against a great saint who has realized the Ultimate Spiritual Reality and attained an abiding relationship with God, then the six stages of renunciation that we have achieved after suffering the pangs of many births, are destroyed.

Therefore, gentle girl, this human life is not meant for riding horses alone. Guru's edict is :

*'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 this body of yours think thou of rendering service unto thy God.*

*Meditate thou on the Lord of the universe and forget Him not.*

*This alone is the advantage of human life.'*

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॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ  
ਲਾਹੁ॥ ਪੰਨਾ - 1159

Worship and meditation of God is the only advantage of human life. We should not miss this advantage and make a bad bargain. We should not prove ourselves to be foolish and incompetent merchants who enter into losing bargains and thus finally leave the world empty-handed and spiritually bankrupt. On the other hand, we should carry with ourselves to the world hereafter virtuous loads of God's Name. Then we shall be honoured by all :

*'Load thy merchandise and set out with the saints.*

*Abandon other entanglements of deadly sins.*

*Blessed, blessed, will everyone call thee.*

*Thy face shall be bright in God's Court.*

*Only a few engage in this trade.*

*Nanak is ever or a hundred times devoted unto them.'*

ਲਾਦਿ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ॥ ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ  
ਜੰਜਾਲ॥

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ॥ ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ  
ਸੋਇ॥

ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ॥ ਨਾਨਕ ਤਾ ਕੈ ਸਦ  
ਬਲਿਹਾਰੈ॥ ਪੰਨਾ - 283

Nanak is a hundred times sacrifice unto those who engage themselves in Divine Name recitation and keep the company of the saints. The saints declare loudly and clearly that they have been born to worship God and meditate on His Name :

*'So long as the disease of old age has not come, so*

*long as death has not seized thy body and grown powerless,*

*O man, contemplate thou the world-Lord.*

*If thou remember not God now, when shalt thou remember Him, O brother?*

*When the end comes, God can be remembered not.*

*Whatever thou hast to do, now is the best time for that.*

*Otherwise thou shalt not be ferried across, and shalt repent afterwards.'*

**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॥ ਫਿਰਿ ਪਛੁਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰੁ॥**

**ਪੰਨਾ - 1159**

Death's club is terrible and is unbearable. Do you want to suffer Death's club repeatedly by not obeying the Guru's edict? Even the greatest saint and prophet faints with a single blow. The very sight of Death's messengers prevents a man from inhaling or exhaling a single breath. The entire body's machinery comes to a stand still, the eyes become motionless, and hands and feet can make no movement. The very sight of Death's messengers makes man shudder with fear. But isn't he becoming oblivious of the truths revealed by the Guru by saying that Guru Sahib is presenting a terrible picture of death to make him take to the path of goodness and rectitude as a child is warned not to go into the dark for a devil sits there? Everytime the wayward or the wilful is born and dies without attaining God. Of what avail is his life? Where is his greatness? Feeling egoistic, he considers himself big and

important, makes empty boasts and talks senseless. But death spares not even the greatest :

*'Many have been ascetics and celibates, many have been great kings and emperors, who for miles travelled under canopies.*

*They defeated many rival kings and annexed their kingdoms.*

*They humbled their pride and destroyed them.*

*Kings like Mandhata and Daleep who were proud of their physical strength,*

*And vain glorious rulers like Dara and Daryodbhana were finally compounded with clay after partaking of the pleasures of the world.'*

ਜੋਗੀ ਜਤੀ ਬ੍ਰਹਮਚਾਰੀ, ਬਡੇ ਬਡੇ ਛਤ੍ਰਧਾਰੀ,  
ਛਤ੍ਰ ਹੀ ਕੀ ਛਾਇਆ, ਕਈ ਕੋਸ ਲੋ ਚਲਤ ਹੈ॥

ਬਡੇ ਬਡੇ ਰਾਜਨ ਤੇ ਦਾਬਤ ਫਿਰਤਿ ਦੇਸ,

ਬਡੇ ਬਡੇ ਭੂਪਨ ਕੇ ਦੁਪ ਕੋ ਦਲਤੁ ਹੈ॥

ਮਾਨ ਸੇ ਮਹੀਪ ਔ, ਦਿਲੀਪ ਕੇ ਸੇ ਛਤ੍ਰਧਾਰੀ,

ਬਡੇ ਅਭਿਮਾਨ ਭੂਜ ਦੰਡ ਕੋ ਕਰਤ ਹੈ॥

ਦਾਰਾ ਸੇ ਦਿਲੀਸਰ, ਦੁਜੋਧਨ ਸੇ ਮਾਨਧਾਰੀ,

ਭੋਗ ਭੋਗ ਭੂਮ, ਅੰਤ ਭੂਮ ਮੈ ਮਿਲਤ ਹੈ॥

ਕਬਿੱਤ

(ਅਕਾਲਿ ਉਸਤਤਿ)

When death's messengers come they shackle man by the neck and drag him brutally :

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

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ॥

ਪੰਨਾ - 464

The soul is born in the human form after going through countless lives. Just as the metallic pots of a persian wheel go round and round, so does the soul go through the cycle of birth and death :

*'The egocentric (wayward) comes and goes.*

*The egocentric (wayward) suffers strokes again and again.*

*As many as are the bells, in so many the perverse*



*person suffers pain, while the Guru-ward is affected not even a bit by them.'*

**ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ॥**

**ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ॥**

**ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਰੇ॥**

**ਪੰਨਾ - 1073**

The devout Sikh does not suffer these mishaps. He has meditated on God's Name. He has rendered selfless service to God's creatures. He goes to the other world honourably like a great emperor. As he passes through different stages of heavens, he is praised and honoured. The denizens of the heavens shout victory to him. But the wayward or the egocentric never wakes up and makes no spiritual progress. Although the four *Vedas*, six *Shashtras*, 27 *Smritis*, *Sri Guru Granth Sahib* and countless saints loudly preach the truth to these blind and deaf people lost in the worship of mammon, yet they are unaffected and unmoved :

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

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

**ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ॥**

**ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ॥ ਪੰਨਾ - 1378**

'Gurbani' (Sikh scripture) is sung loudly from the amplifiers. The Guru's utterances are explicated in detail. *Granthis* (Sikh priests), preachers and '*ragis*' (singers of Gurbani) deliver discourses and perform '*kirtan*' (Gurbani singing). Many pose as holy men. But let them ask unto themselves one question : "Have they given up backbiting or speaking ill of others? Have they eschewed inimical feelings, jealousy, greed and sycophancy?" The painful reality is that man has not changed for the better. Like the dog's tail he is still

crooked. Nobody knows what has happened to him. He claims that he is the supreme creature. He is the crowning wonder of creation. But what kind of supreme and superior creature is he? He can be supreme only if he meditates on God and recites His Name and if he becomes kind, humane and loving and imbibes humanity. Just ponder a while : “Do we ever ask an ass to behave like an ass? Do we ever ask a dog to be doglike? But we do remind man again and again to behave like a man and not like an animal.” The Guru’s edict is :

*‘He belongs to the human species, but his acts are those of beasts.*

*He humbugs people day and night.’*

**ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ  
ਰਾਤਿ॥ ਪੰਨਾ - 267**

Thus man is told day in and day out not to behave like brutes. But man never wakes up, though he listens to discourses of holy men. He does not realize himself even for a moment. He is ever intoxicated with deceit and chicanery.

Holy congregation, Bhai Tiloka, son of Bhai Bhagirath was a perfect ‘*brahmgyani*’ (one who had realized the Ultimate Spiritual Reality). Badly wounded, he lay unconscious. But whenever he regained consciousness, he was delighted to see the princess’s devoted service. He did not pay attention to her faults that the young and immature girl had almost ended his human life by hitting him with an arrow. He did not think of invoking a curse on her by which she might suffer in hell through many births, or say even a single harsh word to her. On the other hand, he wished that she should become devoted and aligned to God, so that she might be blessed and be rid of the cycle of birth and

death. Saints are very much like sandalwood which imparts its fragrance even to the axe that fells it. For the saints, the whole world is a manifestation of God. None is an enemy in their eyes. They are such as have gained victory over the greatest enemy - that is, the self.

*'As long as the 'self' lives, so long live all its enemies.*

*But when the 'self' is conquered, instantly are all its enemies vanquished.'*

**ਮਨ ਰਿਪੁ ਜੀਤੇ ਸਭ ਰਿਪੁ ਜੀਤੇ॥**

**ਮਨ ਰਿਪੁ ਜੀਤੇ ਸਭੁ ਰਿਪੁ ਜੀਤੇ॥ (ਬੈਰਾਗ ਸ਼ਤਕ)**

If one's self is living all one's enemies also remain alive. But the moment a person conquers his self, all his enemies stand defeated and fallen. By conquering self, man conquers the whole world. That is why the saints have no enemies. If there is an enemy it is their own 'self'. But when the 'self' is befriended, it is exceedingly helpful :

*'M-The mortal's business is with his (mind) self. He who chastens his (mind) self attains perfection.*

*Says Kabir, I have dealings with my (mind) self alone. I have met with nothing like the (mind) self.'*

**ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ॥**

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

**ਪੰਨਾ - 342**

The saints consider both friends and foes alike because in all they see God. They remain in one equable state of mind very much like the elements of earth, fire, air, water and sky.

*'If we plaster the earth with sandalwood paste, it has no love for it.*

*In its mind it hates him not, who digs it bit by bit or dumps ordure and urine on it.'*

**ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ ਨਹੀ ਪ੍ਰੀਤਿ॥**

ਬਿਸਟਾ ਮੂੜੁ ਖੋਦਿ ਤਿਲੁ ਤਿਲੁ ਮਨਿ ਨ ਮਨੀ ਬਿਪਰੀਤਿ॥  
ਪੰਨਾ - 1018

The earth does not resent if you defecate or urinate on it and is never angry. Such is the nature of the saints :

*'The peace-loving canopy of the sky is evenly stretching over all the high, low, bad and good.*

*Friend and foe it knows not, and all the beings are alike to it.*

*The sun rises and spreads dazzling light,  
Wherewith darkness is dispelled.*

*Touching the pure and the impure,  
The sun's rays feel not mental pain.'*

ਉਚ ਨੀਚ ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਲਗਨ ਸਭ ਸੁਖ ਛਤ੍ਰੁ॥

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਨ ਕਛੁ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ॥

ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ॥

ਪਵਿਤ੍ਰੁ ਅਪਵਿਤ੍ਰੁਹ ਕਿਰਣ ਲਾਗੇ ਮਨਿ ਨ ਭਇਓ ਬਿਖਾਦੁ॥

ਪੰਨਾ - 1018

So the saints imbibe the nature of the earth, air, water, fire and sky. Fire consumes all that is put in it. Water gives life to all. Air imparts coolness to everything. The sky provides opportunity to all to rise and prosper. Therefore :

*'Friends and foes are alike to them (saints). Save their Lord, they know not another.'*

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ॥ ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ  
ਨ ਜਾਨੈ॥ ਪੰਨਾ - 392

They are fully convinced that whatever they see in the physical world is a manifestation of God and the Supreme Soul :

*'Now I see the Lord, hear of the Lord and narrate but the one Lord.*

*The Supreme Soul is the Creator of the world.  
Without the Lord I know no better.'*

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥

Here none but *Wahbeguru* (God) exists, and in His own greatness plays His game both in His immanent and transcendent aspects. The ignorant person feels, "I am different from Him." There is bound to be difference between the blind and those who are gifted with eyesight. Physically they are the same. They sleep and eat alike. They live with their families and talk with friends in the same manner. But in temper or nature, one differs from the other. The self-ward live in mental darkness, while the Guru-ward live in the light of knowledge. The following incident will bring out the vast difference between the two.

A terrible battle was raging at Anandpur Sahib. The two armies were fighting with all their might. Soldiers were getting wounded and killed. Almost half the soldiers had already got killed. A Mughal Khan general of Ropar called upon his warriors to take up the challenging task of capturing Guru Gobind Singh alive and bring him into his presence. None accepted the challenge. At last he took up the task himself and in a roaring voice declared that he would either capture the Guru or would lay down his life.

He made a detailed plan of attacking the enemy and decided to fight a decisive battle. So a deadly battle started. Sometimes the Mughals scored a point and advanced, and sometimes the Sikh warriors pushed them back and scattered them as does the wind scatter the clouds in the sky. The battle raged the whole day and the sun set behind the mountains in the west. The bugle blew and announced the cessation of fighting. Armed volunteers with palanquins came into the battlefield to

provide medical aid and to remove the dead and the wounded. The wounded were carried away; their wounds were stitched and bandaged.

Next day, a fiercer battle was fought. These battles are very significant in Sikh history. On one hand were arrayed the self-sacrificing warriors fighting in defence of their religion and for human rights, while, on the other, were tyrants bent upon depriving others of their legitimate rights. At the end of the second day's fighting, Guru Sahib summoned the army commanders to know how they had fared in the battle because on that day fighting was not confined to one place; there was fighting everywhere. Suddenly, some of the commanders voiced a complaint : "With your grace, sovereign, our forces did well. Many soldiers vied with one another in making sacrifices. But the conduct of one *Bhai Ghanaiya*, who served water to the soldiers in the course of fighting is suspect. We fear that he may be an enemy agent or a spy." Guru Sahib said, "Why?" They replied, "Sovereign! When he came with the leather bag of water, he attended to every call for water whether it was from a Sikh soldier or an enemy soldier. He gave water to all without any discrimination. Often we did not get water, while the Mughals did and getting revived started fighting again." To dispel their doubts Guru Sahib ordered that Bhai Ghanaiya should be presented before him.

When inquiries were made at the encampment, it was learnt that Bhai Ghanaiya was still in the battlefield. It was 10 P. M. Soldiers went there to look for him. Even stretcher-bearers had returned to their respective camps with the wounded soldiers. There was only whistling sound of the wind that could be heard. Then

suddenly they heard a sweet voice : “Only Thou art O Lord! Only Thou art my Beautiful One!” No other sound could be heard. It was Bhai Ghanaiya. He was still offering water without any discrimination. When the soldiers approached him, they were surprised to see him holding the Mughal general’s head (whom they had left for dead) in his lap, opening his clenched teeth and putting water in his mouth in order to revive him. As the draught of water went into his mouth, he became conscious and asked, “Who is it?”

“I am an humble Sikh of Guru Gobind Singh - a water-carrier whose job is to offer water.”

“Are you giving me water after recognizing me?”

“Yes.”

“Do you know who I am?”

He replied in a sweet voice, “You are God’s Light; you are none else but an image of my sovereign Tenth Guru. “

“I am the general who came to capture him (the Guru) alive.”

“You are in the right. But to me it is but a miracle of the Guru; I little know what wonderful play he is enacting.”

The water from the hands of Bhai Ghanaiya (who had realized the Ultimate Spiritual Reality) was not ordinary water. Through it flowed the powerful current of God’s Name; it was sheer nectar which revived the Mughal general and restored him to consciousness. The Mughal general asked him, “Don’t you consider your opponent an enemy?”

Bhai Ghanaiya replied, "My Guru's command is that all that exists on this earth is a manifestation of God. There is none here who is not an image of His person. Therefore, whom should I call an enemy? With whom should I be inimical? The distinction between friend and foe has disappeared from my mind. In all humans, I see none but my Guru. Therefore, I am offering water to him (the Guru) and to none else."

The water from Bhai Ghanaiya's hands created love in the Mughal general's heart. Flooded with love for the Guru he started wondering : "What a great prophet Guru Gobind Singh is who has love even for those who come to kill him!" He got up with the feeling of renunciation and non-attachment. In the meanwhile the Sikh soldiers took away Bhai Ghanaiya's leather water bag and threw it away saying, "Do you know whom you are offering water?" They took him to the Tenth Guru and reported : "Sovereign Guru, he was giving water to that Mughal general who was the chief commander of the enemy forces today and whom we had left for dead. Now he will lead the enemy forces tomorrow too."

Guru Sahib, who was omniscient, who knew what was going on in everyone's mind said : "Ghanaiya! There is a complaint against you. Are you giving water to the Mughals?" If we say that Guru Sahib used the word 'Musalmaans' and not 'Mughals', it will be a gross mistake because no entire community is bad. The sacrifices made by the Muslims for the Sikh Gurus are in no way less important than those made by others. Those Muslims who stood by the Gurus in most difficult times cannot be bad. Bhai Mardana accompanied Guru Nanak Sahib on his four 'udasis' (travels). He



neglected his family - wife and children - while accompanying Guru Sahib. How can we belittle his contribution? He was a poor man having wife and children. He had to suffer many complaints and taunts for giving company to and serving Guru Sahib. When the Tenth Guru fought the battle at Paonta Sahib, Pir Budhu Shah, a Muslim, sacrificed his sons. There are numerous examples when Muslims stood by him - at Anandpur Sahib, at Machhiwara and then further ahead at Raikot where Guru Sahib went to Rai Kala. Therefore, if we thoughtlessly condemn Muslims and call them bad, it will be a grave injustice to them. There are bad and wicked persons in every community. No community is entirely bad.

Holy congregation, it is wrong to attribute these words to the Tenth Guru. In fact, all the mischief is done by some unprincipled and clever historians. In some books of history these words are ascribed to Guru Sahib : "Smear your hand with raw jaggery and put it in sesame seeds. Even if a Muslim takes as many oaths as the number of sesame seeds stuck on your hand, you should not believe him." But the facts are totally to the contrary. As soon as Guru Sahib crossed Sirsa river, he went to the fort of Nihang Khan. He entrusted Bhai Bachittar Singh to his care and asked him to get his wounds dressed.

If Guru Sahib did not have any faith in the Muslims, why did he go from there to Ghani Khan and Nabi Khan? At that moment, the whole village was under the siege of Daler Khan. They (Ghani Khan and Nabi Khan) could win a rich prize by handing over Guru Sahib to the Mughal forces. They could get lakhs of rupees by revealing that Guru Sahib was staying

with them.

Look! what a misunderstanding and wrong notion, the chroniclers have created! The fact is that kings and rulers, whether our own or foreigners, have no scruples. All over the world, treaties between states are respected so long as they are powerful. The moment a state becomes weak, the treaty is violated and thrown to the winds. A state does not care for the word or promise given; its primary concern is safeguarding its own interests. That state is considered foolish which honours promises. Promises are meant for common people's consumption :

*'None gets anything as gift or in charity.  
Whatever is got is wrested through power.'*

**“ਕੋਈ ਕਿਸੇ ਕਾ ਦੀਆ ਨ ਲੈ ਹੈ,  
ਜੋ ਲੈ ਹੈ ਨਿਜ ਬਲ ਸੇ ਲੈ ਹੈ।”**

We are able to achieve something only if there is strength and organization at our back; nothing is got for nothing. Therefore, Muslims as a whole are not bad or wicked; it is patently wrong to entertain such a notion. Who was Baba Farid? Who was Bhai Mardana? So it is bad to think on these lines - to resort to wholesale condemnation of a community. So Guru Sahib said to Bhai Ghanaiya :

“Did you offer drinking water to the Mughal soldiers?”

“No, my Lord.”

“Then did you give water to the forces of the hill rulers?”

“No, my sovereign.”

“Then did you give water to the Khalsa army?”

“No, my master.”

“Then to whom did you give drinking water?”

“My sovereign! There was a time when I had not come to your refuge. Then I saw persons as friends and enemies. I also saw persons as my own as well as strangers. But from the day thou hast put the collyrium of light and knowledge into my eyes, I see none else but thee in the world. So out of love for thee I have offered drinking water to thee alone. I do not know : ‘Who is a Mughal? or who are others? My sovereign! I have ceased seeing anyone else but you :

*‘In all art Thou equally manifest.*

*Know not I any friend or foe.*

*All the earth Thy image does show.*

*Think not I of any difference among men.*

*In all creatures Thy form do I ken;*

*But for Thee see not I canst.’*

ਸਭ ਮਹਿ ਰਹੇ ਬਿਰਾਜ ਸਮਾਨਾ॥ ਸਤ੍ਰੁ ਮਿਤ੍ਰੁ ਕੋ ਜਾਇ ਨ  
ਜਾਨਾ॥

ਸਭ ਬਲ ਤੁਮਰੋ ਰੂਪ ਨਿਹਾਰੋ॥ ਭੇਦ ਭਿੰਨ ਕੋ ਨਹੀਂ ਬਿਚਾਰੋ॥  
ਮੈਂ ਕੋ ਤੋਂ ਇਸ ਹੀ ਦ੍ਰਿਸਟਾਵੈ॥ ਤੁਮ ਬਿਨ ਦੂਸਰ ਨਦਰ ਨ  
ਆਵੈ॥

ਸ੍ਰੀ ਸੁ. ਪ੍ਰ. ਗ੍ਰੰਥ, ਪੰਨਾ - 5809

“To you do I offer water, my master.

I spy not any Turk or anti-Turk, for thou art seen in  
all.

Aligned to my dear one in love, am I at his beck  
and call.

Him do I see, Him do I serve, Him do I offer water.”  
The beloved one smiled and embraced me, and  
giving me a box did say :

‘Alongwith water keep this ointment too; if need be  
on wounds do apply.’”

“ਤੈਨੂੰ ਪਿਆ ਪਿਲਾਵਾਂ ਪਾਣੀ, ਸਿਰ ਮੇਰੇ ਦੇ ਸਾਈਂ

“ਤੁਰਕ ਅਤੁਰਕ ਨ ਦਿਸਦਾ ਮੈਨੂੰ, ਤੂੰ ਸਾਰੇ ਦਿਸ ਆਈਂ।

“ਪਿਆਰੇ ਦੇ ਇਕ ਪਿਆਰ ਪ੍ਰੰਤਾ, ਉਸਦੀ ਸੇਵ ਕਰਾਵਾਂ;

“ਉਸ ਨੂੰ ਦੇਖਾਂ, ਉਸ ਨੂੰ ਸੇਵਾਂ, ਪਾਣੀ ਉਨੂੰ ਪਿਲਾਵਾਂ।”  
 ਹੱਸੇ ਤੇ ਗਲ ਲਾਇਆ ਪਜਾਰਾ, ਡੱਬੀ ਹੱਥ ਫੜਾਈ : -  
 “ਪਾਣੀ ਨਾਲ ਮਲੂਮ ਬੀ ਰੱਖੀ, ਲੋੜ ਪਈ ਤੇ ਲਾਈ”  
 (ਕਲਗੀਧਰ ਚਮਤਕਾਰ) ਪੰਨਾ - 746

The Guru opened my eyes and made me see Him in all creatures :

*‘The Guru has shown Thee to mine eyes, O Lord,  
 Here and there, in every soul and in every body,  
 Thou, Thou alone art contained, O Bewitcher?’*

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੁਹੰਗੀ ਤੁਹੰਗੀ  
 ਮੋਹਿਨਾ॥ ਪੰਨਾ - 407

Since One alone is seen everywhere and in every creature, holy congregation, he is giving this sermon. To the saints, there are no friends and foes; friends and foes are equal in their eyes. The saints have no enemy; if there is one, it is their self or mind’ :

*‘If One Lord be my Friend, then all are my friends.  
 If the One Lord be inimical, then everyone quarrels  
 with me.’*

ਇਕੁ ਸਜਣੁ ਸਭਿ ਸਜਣਾ ਇਕੁ ਵੇਰੀ ਸਭਿ ਵਾਦਿ॥ ਪੰਨਾ  
 - 957

If one has developed equation with God, then all are friends; there is no enemy.

So Bhai Tiloka Ji looked at the princess with heartfelt love and affection. He was very keen that some good might accrue to her because he knew that the thread of his life was about to snap. He was very much pleased with her for rendering loving and devoted service to him. So he wanted that she should not only be rid of the cycle of birth and death, but with the assistance and grace of the Guru, she should be elevated enough to be received as an accepted soul in God’s Court. Both were of the same age. Both exuded divine

brilliance from their faces. Bhai Tiloka's intoxication of the eyes and the force of God's Name were magnetic. A single peep into his eyes sent a delightfully thrilling sensation in the beholder and created such an attraction that the onlooker did not want to lose sight of his heavenly face. Though in age he was still at the threshold of youth, in the prime of life, yet having realized the Ultimate Spiritual Reality, he had become one with Guru Nanak Sahib. On the other hand, the girl was the daughter of a king, but totally inexperienced and innocent, ignorant of even the A.B.C. of spirituality. She did not know anything about the ways of the saints. She had experienced only the love, affection and care of her parents. But now after the tragic incident involving Bhai Tiloka, she was experiencing the pangs of love, and this love was remarkably singular and unique, it was something she had not known earlier. She felt an attraction in the innermost recesses of her being. This love for the dear one, which rose automatically within her, was supernaturally fascinating and imparted inner peace. She was experiencing this love for the first time. It had something sacred about it. Devoid of selfish interests, it was free from any ignoble sensual desire. It was a pious and pure love which one develops for the Gurus (spiritual preceptors), holymen, prophets and saints. If a person develops this love he is spiritually elevated and he does not have to go through painful ordeals of rigid austerities and penances to realize the Ultimate Spiritual Reality. Tenth Guru's edict regarding this 'love' is :

*'Verily I say unto you all  
He who loves alone finds the Lord.'*

**ਸਾਚ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ**

**ਜਿਨ ਪ੍ਰੇਮੁ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ॥੩੫॥੧੦॥ ਸੁਭੈ**

In the absence of any distinctive form, colour, outline and vesture, we cannot know Waheguru's (God's) true image, but we can feel His presence through experience. He has three very prominent traits. One is all-pervasive joy and ecstasy, to be dizzy with rapture without any palpable reason, and an unearthly brightness appearing on the face. The inner joy manifests itself through physical movements, sweet tongue and warm greetings and meetings. Secondly, such a love permeates the body that it becomes supremely chastened and sanctified and from the fount of this love emanate thrilling sensations of delight. Thirdly, the fascination of love becomes so powerful within a person's inner being that he/she does not see any enemy or alien in the whole world. Love permeates the heart to such an extent that he feels love for birds and animals, plants, flowers, mountains, rivers, springs, rising and setting sun and the soft light of the rising moon, and every object, both animate and inanimate, appears to be his own. Everywhere in the universe, both empirical and fanciful, reached by sight, thought and conscious, that love is discernible because Waheguru (God) Himself is an epitome of love :

*'In all the four directions, God is manifesting Himself in the form of love in every nook and corner of the world.'*

**ਜਤੁ ਤਤੁ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ॥ (ਜਾਪੁ ਸਾਹਿਬ)**

This love is pure and immaculate. As opposed to this, voluptuous allurements and emotions create an illusion of love and the tendency to partake of carnal pleasures creates restlessness in one's mind and heart. This is not love in the true sense of the word; it is an extremely ignoble passion which man erroneously

describes as love. Love is like a powerful current. Once it is roused, man automatically wishes to take higher flights which take him to the world of spiritual impulses and make him bathe himself in the pool of nectar, as has been described by Dr. Bhai Vir Singh Ji :

*'By burning even its wings the 'intellect' couldn't reach those heights;*

*Insistently does the mind to them take flight.*

*Lips touch there the cup unseen,*

*Creating heady pleasures and delightful intoxication.*

*Discourages us the scholar and calls us a 'mistaken lover',*

*"Undone were all those who above the intellect did soar."*

*"Sit quietly, O scholar, in the intellect's prison.*

*For with the world of spiritual impulses in love have we fallen.'*

ਜਿਨ੍ਹਾਂ ਉਚਯਾਈਆਂ ਉਤੋਂ 'ਬੁੱਧੀ' ਖੰਡ ਸਾੜ ਢੱਠੀ,

ਮੱਲੋਂ ਮੱਲੀ ਓਥੇ ਦਿਲ ਮਾਰਦਾ ਉਡਾਰੀਆਂ।

ਪਯਾਲੇ ਅਣਡਿੱਠੇ ਨਾਲ, ਬੁੱਲ੍ਹ ਲੱਗ ਜਾਣ ਓਥੇ,

ਰਸ ਤੇ ਸਰੂਰ ਚੜ੍ਹੇ, ਝੁੰਮਾਂ ਆਉਣ ਪਯਾਰੀਆਂ।

'ਗਿਆਨੀ' ਸਾਨੂੰ ਹੌੜਦਾ ਤੇ "ਵਹਿਮੀ ਢੋਲਾ" ਆਖਦਾ ਏ,

"ਮਾਰੇ ਗਏ ਜਿਨ੍ਹਾਂ ਲਾਈਆਂ ਬੁੱਧੋਂ ਪਾਰ ਤਾਰੀਆਂ।"

"ਬੈਠ ਵੇ ਗਿਆਨੀ! ਬੁੱਧੀ ਮੰਡਲੇ ਦੀ ਕੈਦ ਵਿਚ,

'ਵਲਵਲੇ ਦੇ ਦੇਸ਼' ਸਾਡੀਆਂ ਲੱਗ ਗਈਆਂ ਯਾਰੀਆਂ।"

Consciousness is awakened and feelings insistently come to the lips. One feels like embracing the whole world and is tempted to say :

*'All are called partners in Thy grace.*

*Thou art seen alien to none.'*

ਸਭੇ ਸਾਡੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ  
ਜੀਉ ॥ ਪੰਨਾ - 97

Or this feeling is born within one's self that here in the universe, "Thou art manifest everywhere; even my 'ego' or 'I-ness' is Thine; all that is mine is Thine; 'Thou' art 'I', and 'I' am 'Thou'." It is this love which

keeps us away from dry and cold intellect and makes us really experience God.

Bhai Tiloka was a denizen of this love. Even though seriously wounded and without any hope of survival, yet on account of this innate Divine love within him, he wished the princess well and rather wanted her to become an image of God. She had till then not known any love other than that of her parents. There was no sensuality in her love; it was only an ache in her heart that this stranger, who had been wounded at her hands, should recover and enjoy life and to atone for her crime she should act as her nurse and give him comfort all his life and that he should tell her that he had not as yet forgiven her and in recompense for her mistake she should bind herself to him. The two had distinct thoughts, but one thing was common to both - an 'aching' feeling for the other.

Waheguru (God) is sans enmity, and His saints too bear enmity to none. Waheguru (God) is extremely pure, and so are His saints. A glimpse of them washes off the dirt of sins. All sacrifice to the saints who ground the ignoble passions of sensuality, anger, greed, attachment, pride, envy, malice and ill-will and threw them to the winds :

*'Thou art without enmity and Thine saints are pure.*

**ਤੂੰ ਨਿਰਵੈਰੁ ਸੰਤ ਤੇਰੇ ਨਿਰਮਲ॥**

**ਜਿਨ ਦੇਖੇ ਸਭ ਉਤਰਹਿ ਕਲਮਲ॥ ਪੰਨਾ - 108**

Waheguru (God) is without enmity and His beloved saints too are pure and sans enmity. They are free from all dross :

*'I am a sacrifice unto Thine saints .....*

**ਹਉ ਬਲਿਹਾਰੀ ਸੰਤਨ ਤੇਰੇ.....॥ ਪੰਨਾ - 108**



But which saints?

*‘..... who have ground their lust, wrath and avarice.’*

*.....ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਪੀਠਾ ਜੀਉ ॥੫੯॥*

- 108

A glimpse of the saints rids the viewer of all sins. Thus the princess had just a glimpse of that Gurmukh, who had attained perfect oneness and indistinctness with God, who was an embodiment of rancourlessness and perfect love. He was not at all impatient. He did not talk of his background or his family. He did not want any message to be sent to his family. He did not reveal his father's name. Though he was the only son of his parents, he did not want them to be informed. He did not even want his fellow members of the same religious congregation to be informed, even though they lived nearby. He did not say anything, though inwardly he was fully conscious. There was no trace of anxiety on his face. His inner purity, truth, love and meditation of God's Name shone like brilliant rays on his face. After nursing him for just a week and a half, the princess felt that this extremely charming and magnetic youngman was an embodiment of pure love. A saint's life is one of unadulterated love. Having no evil in them, the saints are supremely pure and pious. Waheguru (God) Himself too is all love. God is love and love is God. But God that is love, is a sentient being. Being conscious, His one marvel is love; but He is not all love. He has in Himself 'sat' (truth) *chit* (knowledge) *anand* (bliss) and love : *'That God is manifesting Himself in the form of love in every nook and corner of the world.'*

The princess felt for the first time in her life that Bhai Tiloka Ji was an embodiment of love and friendly

feeling for all. When she looked at him, she felt as if he was her own. Unhesitatingly, she served him day and night and sat at his bedside in a chair. She never felt, even for a moment, that he was some unknown stranger lying on the cot. He did not appear to be an alien unacquainted with her, but appeared to be her own, some dear known one. His wounds were painful. In those days, there used to be no painkillers, but lost in the bliss of highest spiritual knowledge, he bore the pain within him and did not let it find outward expression. Whenever he opened his eyes, a charming smile played on his lips and he exuded a kind of cool serenity. Guru Sahib says that if there is anything cool and calm in the world, it is God's lovers and worshippers :

*'Cool is not the moon-god, nor is cool the white sandal tree.*

*Cold is not the winter season.*

*O Nanak, cool are the friendly saints alone.'*

**ਨਗ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਗ ਨਗ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਗ॥**

**ਨਗ ਸੀਤਲੰ ਸੀਤ ਰੁਤੇਣ ਨਾਨਕ ਸੀਤਲੰ ਸਾਧ ਸੂਜਨਗ॥**

**ਪੰਨਾ - 1357**

The saints have a very cool temper. I have, at various congregations, given examples showing the coolness of the saints, for instance, Baba Jawala Singh Ji of *Harkhowal* and Baba Bir Singh Ji of *Naurangabad* :

*'Kabir, the saint abandons not his saintliness, even though, he meets with millions of impious persons.'*

**ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡੈ ਸੰਤਈ ਜਉ ਕੋਟਿਕ ਮਿਲਹਿ ਅਸੰਤ॥**

**ਪੰਨਾ - 1373**

Baba Bir Singh was attacked by the enemy forces from Lahore. They numbered about a lakh and were assisted by artillery. When Baba Ji learnt about it, he abandoned Naurangabad and moved to the banks of the Beas. Reaching there he said : "My dear holy

congregation! Today lakhs of our brothers armed with artillery, guns, spears and swords are coming in a terrible form with the intent of attacking us. Today Waheguru Ji (God) is going to give us His glimpse in this form.”

Baba Ji had at his command 27,000 Singhs duly trained as soldiers. They submitted : “In that case, sir, we should also get ready to face them bravely?” At this Baba Ji said, “No brothers! God is coming to us to give His glimpse in this very form. We must receive them reverentially. They will be coming from a distance, tired, hungry and thirsty. Prepare adequate food for them.” The forces came near. Baba Ji ordered that Gurbani-singing should be commenced. ‘*Kirtan*’ (singing of Gurbani) was started and simultaneously rained on them hails of cannons and bullets. As the cannon-balls fell on the congregation, the devotees were wounded. Baba Ji was hit with bullets in his arms and chest. A cannon ball blew off his thigh. At that moment, Baba Ji’s chief attendant, Bhai Jodh Singh came to him and pleaded with emotion that the sight was unbearable because blood was flowing out of his holy body. But even in that state Baba Ji smiled and said : “Jodh Singh, even after having remained with me for such a long time have you not realized that I am not at all this physical body? I am sheer light - inviolate Eternal Light which can neither be blown off with a cannon, nor killed with bullets, nor burnt in fire, nor drowned in water. Rise above my mortal frame and realize my true form. It is a play enacted by Waheguru Ji (God) Himself; I am watching it, and so should you. My body will soon become quiet. Please cast it in running waters. But remember, when your brothers approach you, request

them all to partake of food first; don't forget it." When the enemy forces entered and the surviving devotees requested them to partake of food and said not a harsh word to them, then many military officers were seen shedding tears. They regretted that they had unjustly and without any reason killed a noble saint. So this is the extreme kind of coolness that sometimes appears in the saints.

Similarly, once many holy men gathered in Assam. They said that present day holy men very soon lost their balance of mind and became angry, and not one could be found in them who had a perfectly cool temper. At this a Naga Sadhu remarked, "Holymen, I have seen such a saint. He has his ashram at *Harkhowal* in Punjab. I stayed there for sometime and realized that he was a perfect saint who had attained the highest spiritual knowledge. He is an embodiment of peace." On hearing this, all the holymen spoke out with one voice : "He will remain an image of peace so long as he is respected. One who can coolly bear dishonour is indeed very rare in the world. It is difficult to say whether you will find such a one." At last, after much discussion, an ascetic said that he would go to him to find out if he had really a perfectly cool temper, and if he really had, he would remain with him as his slave.

With this intention, he came to *Harkhowal* all the way from Assam. He had many plans in his mind to test the saint of *Harkhowal*. Reaching the '*ashram*' (hermitage) he asked rudely where the holy man was. Ignoring his rudeness, the 'sewadars' (voluntary servants) said to him, "Revered sir, first let us know what service we can render unto you. Do you wish to take food or do you wish to take bath? First, make yourself

comfortable in a room. The '*sant*' (holymán) has gone out. As soon as he returns, we shall convey your message to him and then you can meet him." On hearing the soft and sweet words of the attendants, the ascetic from Assam thought that the saint whose attendants were so gentle, sweet-tongued and respectful to the visitors, he himself could be a storehouse of calmness, courtesy and coolness. But since his aim was to test the saint, he again said : "You just tell me where the saint is. I don't want any food or drink." An attendant replied : "The saint must be sitting on the sand on the bank of this seasonal stream. You can go there and see him. First, you will meet an attendant of the saint. Ask him and then you may see the saint. If you wish we can send another attendant with you." The ascetic observed : "I don't need any attendant." Saying this he set out to see the saint. After walking over a long distance, he met an attendant and him also he asked rudely where the saint was. The attendant said : "Holyman, the saint is resting under the yonder tree on the bare earth, with a greyish brown sheet covering his body." The ascetic approached the saint and putting his shod foot on his chest asked him to get up for he had come to see him. The saint put out his hands from under the sheet and started caressing his foot and greeted him gently and sweetly. But the ascetic pushed him hard with his foot and said : "Why don't you get up?" The saint removed his sheet and getting up at once said : "Revered sir, I am guilty of a serious lapse. You have come from afar. I should have come myself to welcome you and honour you." Saying this Baba Jawala Singh held the ascetic's feet and greeted him. The ascetic noticed that the saint's temper had remained unruffled; he had not expressed even the slightest anger; he had

taken not the least offence to his rude and insulting behaviour. He realized that the saint was truly an embodiment of peace and coolness. He fell at Baba Ji's feet and said, "Holy man, first pardon me for my affront that I insulted you grossly while testing your holiness. To atone for this serious offence I wish to serve you as a slave. Kindly forgive me." So in this manner, saints are an embodiment of peace and coolness even if millions of impious persons confront them. They remain unmoved and unruffled even if others speak ill of them and hurl indignities on them.

Similarly, Sant Attar Singh Ji of Mastuana was very calm and serene and stood by his word. In those days, an organized vilification campaign was going on against the saints in Ludhiana and Malwa region. A gentleman who was the head of the groups engaged in running down and debunking the saints, found Sant Attar Singh's benevolent deeds and his popularity with the Sikh masses very irksome. He tried to malign him among the Sikh congregations, but they fully knew the saint's spiritual attainments and countless deeds of benevolence and had great reverence for him, because he (Sant Ji) had aligned lakhs of Sikhs to the Guru by administering *Amrit* (baptismal nectar) to them, by initiating them into Divine Name recitation and giving them the right spiritual directions. Sikh congregations hated the writings and utterances of this man. Burning with envy, he made a picture of Sant Attar Singh Ji with his eyes gouged out. He named it - '*Bagal samadhi*' (pretension of goodness with an evil mind, or duplicity). The Sikh devotees were very much anguished. They showed the picture to Baba Ji and informed him that the envious man was distributing hundreds of such

pictures among the Sikhs. Baba Ji remained calm and observed : “Brothers, the man is gifted with this nature by Waheguru. He is burning in the fire of jealousy day and night and knows no rest. He is suffering from the high fever of jealousy. You should pray for him and recite God’s Name. Don’t pay any attention to his doings; he is ‘crazy.’” The moment he uttered these words, the man became crazy :

*‘They are valiant and men of word.’*

**ਸੁਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ॥**

**ਪੰਨਾ - 392**

The saint’s word worked naturally like an infallible arrow. That man became mad and his actions became totally ignoble. At last he died miserably striking his head against walls.

So in this manner, young Bhai Tiloka Ji, an image of perfect peace and coolness, knew very well that the princess had hit him with an arrow without any cause, but being an embodiment of peace, he wished her well. That day while serving him, when the princess was feeling repentant over her action, he said to her, “Young girl, are you feeling repentant? Are you thinking that without any cause you hit a stranger with an arrow? Don’t be sorry for your action.” The princess replied, “Noble youth, I have not so far seen a dearer person than you in the world. Of course, I have seen those who feel annoyed over trifles and think of taking revenge. I am ready to atone for my deed. May you not suffer at all! Put all your pain and suffering in my lap. Let me suffer the agony in your stead. If you serve me as I am serving you, then my heart bears witness that I shall also feel all sacrifice unto a noble man like you and enjoy the warmth of your sweat company in my confinement and shall not feel any anger against you. But

I am helpless; it is I who hit you with an arrow and you are suffering the pain. You remained unconscious for days together. When you do converse for a few minutes, those moments are indeed very charming and precious and my tear-filled eyes and sobs experience some felicity and satisfaction. When you tell me that I am not at fault and that I should not feel repentant, then it appears to me that you are not a denizen of this world and have descended from the heavens to assume a mortal shape. Even when you do not speak, your very existence sends magnetic currents into my being. Kindly do not tell me not to feel repentant. This becomes a burden too difficult and heavy for me to bear. Instead, you should tell me, 'Princess, you have done a grievous wrong by hitting a stranger with your arrow mistaking him for a leopard. Fetch that very arrow so that I may wound you with it. That way shall I be avenged.' "At this, Bhai Tiloka Ji uttered the word 'Waheguru' (God) thrice and he looked at the princess with eyes full of compassion. She could not bear the intensity of his gaze and got lost in herself. When she opened her eyes, she found that the good man had fainted again. She applied a paste of camphor, saffron etc; on his forehead. She massaged the soles of his feet hoping that he might tell her that he was ready to hit her. Bhai Tiloka Ji opened his eyes, became a little alert and repeated the same thing : "Young girl, don't be repentant because, certainly, whatever is happening in the world is in accordance with God's will; not even a leaf can quiver outside His will. It was the fruit of my deeds of past life which I was to reap at your hands. It is God's will that prevails everywhere :

*'D - Impute not blame to anyone.*



*The fault is of thy own deeds.*

*Whatever I did, for that have I suffered. I blame none else."*

ਦੇਵੇ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸ ਕਰੰਮਾ ਆਪਣਿਆ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸ ਨ ਦੀਜੈ ਅਵਰਿ ਜਨਾ॥

ਪੰਨਾ - 433

Even the gods living in heaven seek the company of such spiritually knowledgeable holymen :

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

*Nanak, the Brahm-gyani (one who has realized the Ultimate Spiritual Reality) is himself the Exalted Lord.'*

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸਰ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸਰ॥

ਪੰਨਾ -

273

Such exalted saints, who have merged themselves with the Lord, see His will working everywhere. He, who is ignorant of God's command, has his inner eyes of comprehending the reality shut and is therefore blind. He on whom Waheguru is gracious and benevolent through the capable Guru's grace is able to comprehend His Command, the Divine Law :

*'Everything comes through Lord's, will and through Lord's will everything go.*

*If some fool deems himself the Creator, he is blind and does blind acts.'*

ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ॥

ਜੇ ਕੋ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥ ਪੰਨਾ -

556

Those who rebel against God's will are self-willed. They are blind and live blindly in the world and are oblivious of God. They do not know that man's strength is of no avail because even that strength and energy is in the hands of Waheguru :

*'This mortal's power is not in his own hands.  
The cause of causes is the Lord of all.  
The helpless mortal is at Lord's command.  
What pleases Him, that does ultimately come to  
pass.*

*Sometimes man abides in exaltation and sometimes  
in debasement.*

*Sometimes he is grieved with sorrow and sometimes  
he laughs with delight and joy.*

*Sometimes slander and worry are his occupation.*

*Sometimes he is up in heaven and sometimes down  
in the underworld.*

*Sometimes, he is the knower of Lord's knowledge.*

*Nanak, the Lord is the uniter of man with Himself.'*

**ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ  
ਨਾਥ॥**

**ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨ  
ਬੀਉ॥**

**ਕਬਹੂ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ॥ ਕਬਹੂ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ॥  
ਕਬਹੂ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ॥ ਕਬਹੂ ਉਭ ਅਕਾਸ  
ਪਇਆਲ॥**

**ਕਬਹੂ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ॥  
ਪੰਨਾ - 277**

If with Waheguru's grace, someone happens to meet a perfect Satguru, he comprehends God's command and enjoys peace and comfort.



## Chapter - II

### *Invocation*

*'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॥  
ਡੌਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥ ਪੰਨਾ -  
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॥ ਪੰਨਾ -  
289**

[On that day there was a large congregation. The devotees were full of great zeal and avidity. There was pin drop silence in the huge gathering. Like 'chakors' (Indian red legged partridge known as a lover of the moon in myth and poetry) the devotees were having a glimpse of Sri Guru Granth Sahib and appeared to have come prepared to listen to Sant Ji's discourse. All were keen to listen further to the discourse left incomplete at the last congregation and seek guidance how they should conduct themselves in the world. The hymn commenced and came to be sung in three parts. In the first part, Sant Ji himself recited it; in the second part men sang it, and in the end, women sang the hymn in their full-throated voice. The 'Shabad' (hymn) was quite simple.]

*'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.*

*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.'*

**ਤੇਰੇ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ॥**

**ਭੁਲਹਿ 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 ਰਾਖੈ ਮਮਤਾ॥**

**ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ॥**

**ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ॥ ਪੰਨਾ - 51-52**

*'They who are pleasing to God become God's servants. Theirs is a special tale.'*

**ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ॥**

**ਪੰਨਾ - 855**

Holy congregation, compose your mind and concentrate your attention. Reflect on what was discussed here at the last week's congregation and listen to the remarkable story of an exalted soul who had found approval and acceptance in the Divine Court of God. There is a world of difference between exalted

souls and us who are entangled in the snares of mammon and human attachments. Their tale falls in the category of those uplifting and ennobling stories which are beyond description and are par excellence. The incidents and events of our lives are ordinary and so they continue to swirl in the maelstrom of mammonish regions. They cannot serve as a lighthouse to the wayward. Rather, coloured and filled with ego, they have an adverse effect on the people and make them forget God. The life stories of such persons are forgotten immediately after their death. The others are those who lead a noble and virtuous life, who are free from darkness and ignorance, who are wakeful and enlightened and are ever in love with God. Such souls leave an indelible imprint on the world. The world does not forget them. Their name does not die; they become immortal. They serve as a lighthouse to those who have gone astray and they try to guide the rudderless ships of their life to the shore. Shackled and trapped in ego, the individual soul continues to pass through the cycle of birth and death. He is born to suffer the consequences of his deeds and after having borne them and carrying on his face countless blemishes is dragged to be arraigned before the judgement seat of God to account for his misdeeds and sins and suffer Divine punishment. But, on the other hand, those who find approval at the threshold of God, are sent into the world with the express mission of doing good to mankind. Theirs is a special tale. God always abides with them and stands by them. They and their noble principles never die. They remain immortal. But who finds acceptance in God's Divine Court? Certainly those who are His willing servants. One who becomes God's servant only superficially, and not from the innermost

corners of his being, does not find approval at the Lord's threshold. He may win name and fame in the world; his name may find laudable mention in newspapers; he may win huge cash awards in the mammonish world; the mundane world may shower many honours on him; his colossal sins and crimes may be camouflaged in hypocrisy and imposture. But of what avail are the honours and applauses of the world of mammon, if he does not find God's approval. The tales of such ones are not exceptional and special. Their story will be replete with jealousy, ill will, greed, pride, doubt, the urge to grab something and the desire to guard their selfish interests. Their tale is not special; it is ordinary and commonplace. Millions and millions of such persons came into the world and departed after attaining worldly name and fame, but Guru Sahib tells us

*'He is accounted a vermin amongst worms and even the sinners level accusations on him.'*

**ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ॥ ਪੰਨਾ - 2**

On one hand are those who have material mundane thinking, who do not believe in the world divine, and on the other hand are those who out of love for God dedicate their lives to the service of their fellowmen. The two are poles apart, and the twain do never meet :

*'Between the devotees of God and worldly men there can never be an alliance.'*

**ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋੜੁ ਕਦੇ ਨ ਆਇਆ॥ ਪੰਨਾ - 145**

There cannot be any friendship between the two, because worldly men lead a different kind of life. Their face is directed towards spiritual darkness and in that darkness they drown themselves :

*'Nanak, the wayward love spiritual darkness.'*

*Without the Guru the world is drowned.'*

**ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ॥ ਬਾਤੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ॥  
ਪੰਨਾ - 138**

But the devotees of God look towards light; their back is towards darkness; they find delight in light. The two tread different paths, and follow different goals. The aim of one is to have worldly acquisitions - sons, family, beautiful mansions, excellent conveyances, respect among the people. He wants his name and achievements mentioned and lauded in newspapers. He wants to lead a life of comfort and luxury, of honour and prestige obtained with his intellect. But when he dies, he is dragged to the Divine Court where he suffers the pangs of having been separated from the dear and near ones he had come to love in this world. On the other hand, is the God's devotee who does noble deeds. Taking guidance from God's light, he works for the welfare of humanity. Even though doing charitable deeds, he believes that he is infact doing nothing and attributes all his actions to the grace and benevolence of God who has bestowed on him good health, wisdom and intelligence. He does not ask for anything in return and accepts both joys and sorrows stoically.

*'One who renders service and yet calls himself humble and low finds his service acknowledged by God.'*

**ਕਰਕੇ ਨੀਚ ਸਦਾਵਣਾ ਤਾਂ ਪ੍ਰਭੁ ਲੇਖੈ ਅੰਦਰ ਪਾਈ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/16**

He does not seek any publicity. He does not accept any awards and honours, but rather feels from within that the whole world is better than him; that he is worse than all the rest :

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

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ॥ਪੰਨਾ**

The Guru's edict is that one who has this realization is His dearest friend because he has understood the real mystery of life :

*'Whosoever realizes this, he alone is my friend.'*

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ ਪੰਨਾ -  
1364**

He who has realized - 'I am not good, and none is bad' - is God's friend and beloved one. This is the distinction which distinguishes God's devotees from worldly men. The life of a lover and devotee of God is not meant for reaping any advantage from the mundane world; his aim is to give and then to give again :

*'If one be simple, even when wise, be powerless, even when blessed with power, and shares with others, even when there is naught to share;*

*Only such a rare one is called a saint.'*

**ਮਤਿ ਹੋਦੀ ਹੋਇ ਇਆਣਾ॥ ਤਾਣ ਹੋਦੇ ਹੋਇ ਨਿਤਾਣਾ॥  
ਅਣਹੋਦੇ ਆਪੁ ਵੰਡਾਏ॥ ਕੋ ਐਸਾ ਭਗਤੁ ਸਦਾਏ॥ ਪੰਨਾ**

He aligns the world with the most precious gift, the gift of God's Name, by receiving which man is rid of the cycle of birth and death. One who is engrossed in material things of the world never gives joy and comfort to others. He always lives for himself alone. While God's devotee says - 'Thine, thine all is, the man of the world says - 'Mine, mine'. When the former, while weighing ration at stores, comes to the number 'thirteen' ['tera' in Punjabi which also means 'Thine'], he starts repeating 'tera, tera' [that is, 'thine, thine']. The True Sovereign (God) whose store it is, continues replenishing it simultaneously, and when at the end of the year stocks and accounts are audited, they show a profit of hundreds of rupees (lakhs by present estimates).



Therefore, 'mine, mine' is a losing bargain, whereas, 'thine, thine' is a highly profitable one. The *Gurmukh* (Guru-oriented, pious, or a model Sikh) has a pious thinking : "*O God my sons, my body, my mind, my life, my intellect and my conscience are all Thine. O God even my 'I-ness' is Thine.*" But the worldly man has a contrary thinking; he says, "My intellect, my house, body, property and family are all mine." What a world of difference between the two! Both have their backs towards each other. One is heading towards the rising sun in the east, while the other is marching towards the setting sun, and hence the stories of the two are different from each other. Therefore, the story of those engrossed in mundane affairs and pursuits is one of heading towards the setting sun, marching towards darkness. The pious men march towards the rising sun; they are marching towards light. The Gurmukhs find favour with God and wondrous are their pious and noble tales. They rise early in the morning, the ambrosial hour, and by inculcating love for God's Name try to reduce the period of millions of years during which time they are to remain alienated from Him for their own fault. If you board a plane flying towards the west at 2 o'clock in the morning, you will encounter only darkness, no light will you see. The Concord plane flies very fast. From Paris to New York, it takes only four hours, while other planes cover this distance in eight hours. It outstrips even the sun, so fast it is. Let it fly at midnight towards darkness; thereafter it does not encounter the sun at all because its speed is such. But if that very plane flies towards the sun or the east, then it will never face darkness. Similarly, the soul ('jeev atma') that starts marching towards darkness does not

see any light at any stage. His entire life passes in darkness, in stumbling, floundering and blundering. But he who has turned his face towards light does not encounter separations, obstacles, losses and calumny. Therefore, holy congregation, there is a difference between the tales of the *Guruward* and the wayward :

*'They, who are pleasing to God become God's servants.*

*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॥  
ਪੰਨਾ - 855

They are neither born in the world, nor do they leave the world. But other people say that they do die like the common men, for isn't their body consigned to flames? 'No', say the enlightened ones. It requires to be understood carefully. Their life is centred elsewhere (in God), while the centre or interest of ordinary men's life is at some other place. As I have submitted earlier, we (ordinary men) live in darkness, while the *Gurmukhs* live in God's light. The rest of the people live engrossed in the world of mammon having the attributes of *rajo* (passion), *tamo* (evil) and *sato* (virtue). The lovers of God, renouncing the above three attributes, always remain awake. They are not charmed by mammonic slumber. The collyrium of the Guru-bestowed light and knowledge illuminates their eyes. In such radiance lived the handsome, robust youth of 22 years in the prime of life, having a glowing ruddy face, emitting rays of spiritual beauty, and having bewitching eyes full of magnetic charm. Whosoever looked at him once was charmed by his handsomeness, which inspired piety,

peace and love in the beholder. None left him with an ignoble emotion. His existence being pious, had spiritual beauty. Being adjudged a 'beauty queen' or 'beauty king' on the basis of white complexion, round face and beautiful eyes is the test of eyes blinded with materialism. Their eyes are jaundiced with lust, and every now and then they announce 'beauty queens'. But those whose inner eyes have opened find these poisonous tender beauties as having clipped noses :

*'Bereft of God's Name the beautiful is as ugly as the nose-chopped.'*

**ਗਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸੁੰਦਰਿ ਹੈ ਨਕਟੀ॥ ਪੰਨਾ - 528**

But spiritual beauty is the greatest possession in the world. If a person has fair complexion and sharp features, but there is cruelty, and chicanery within him and his eyes are full of lust and desire, he has a horrible face inspite being physically handsome in the eyes of the world :

*'Farid, dreadful are the faces of those who forget God's Name.*

*Here, they undergo many sufferings and, hereafter, find no abode and refuge.'*

**ਫਰੀਦਾ ਤਿਨਾ ਮੁਖ ਡਰਾਵਣੇ ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ॥  
ਐਥੇ ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਠਉਰ ਨ ਠਾਉ॥ ਪੰਨਾ -  
1383**

*'Kabir, if ear-rings of gold are made and they are studded with jewels, the wearer thereof looks like the burnt reed, if God's Name is not in his mind.'*

**ਕਬੀਰ ਕੰਚਨ ਕੇ ਕੁੰਡਲ ਬਨੇ ਉਪਰਿ ਲਾਲ ਜੜਾਉ॥  
ਦੀਸਹਿ ਦਾਧੇ ਕਾਨ ਜਿਉ ਜਿਨ ਮਨਿ ਨਾਹੀ ਨਾਉ॥ ਪੰਨਾ  
- 1364**

On the other hand, a man may not have good features and body, yet if the current of God's Name runs within him, he charms the beholders because his

gaze is pure, his speech is pleasing, and he appears lovable because his words and deeds are marked by piety and he possesses spiritual beauty. Such was the youthful Bhai Tiloka, resplendent with spiritual handsomeness. It was the age of Guru Nanak Sahib. Only a few knowledgeable ones had received the boon of Sikhism, but their faith was firm. Guru Nanak Sahib's divine touch was transforming some rare ones, and from among them was emerging the real form and meaning of life. They were spreading light and knowledge, and diminishing darkness and ignorance. According to Bhai Gurdas Ji :

*'When Satguru Nanak appeared in the world  
Darkness was dispelled, and light spread.*

**ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ, ਮਿਟੀ ਧੁੰਧੁ ਜਗਿ ਚਾਨਣੁ  
ਹੋਆ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/27**

Bhai Phirna and Bhai Jodh lived in that very king's territory. It was their spiritual charm which had brought Bhai Tiloka there. Sovereign Guru Nanak had gone to far off places for the redemption of his devotees. In those days, *Gursikhs* used to find spiritual direction and remove their doubts by meeting one another and holding discussions. They also did spiritual meditations in company. Just as good friends consult one another on various matters, similarly *Gursikhs* sought spiritual guidance from their more enlightened companions. Meeting one another, they told tales of their beloved Guru and revived their loving memories. Bhai Tiloka had a great longing to have a glimpse of Bhai Jodh and Bhai Phirna. He wished to ask them many questions and enjoy the bliss of meditating on God's Name in their company, because by meeting such exalted souls God's Name occurs within one's mind :

*'Thou, O Lord, comest into my mind, when I behold  
Thy saints.'*

**ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥ਪੰਨਾ -  
520**

When such *Gursikhs* assembled in God's remembrance, enjoying the ecstatic delight of meditating on His Name, then all the beauty and peace of the world used to abide in that congregation. Where five such devotees of God engaged in true meditation meet, there, according to the principle of '*Panj Parmeshar*' (God lives in five of His lovers), we can have a glimpse of God, and if there are two devotees, they have the status of holy congregation :

*'One is Sikh, two make holy company and in five  
abides God Himself.'*

**ਇਕ ਸਿਖ ਦੋ ਸਾਧਸੰਗਤ ਪੰਜੀ ਪਰਮੇਸਰ॥**

Bhai Tiloka Ji after seeking permission from his old father gradually reached this forest. Finding a pleasant spot, he sat there and became lost in God's meditation. A princess mistook him for a tiger or a leopard. She shot an arrow at him. Coming near, she was shocked to see that a handsome youth had been wounded at her hands. But she also noticed that the youngman was still breathing, his blood was still warm. She informed her father and carried him home in a palanquin. The *vaids* (practitioners of Ayurvedic system of medicine) did their best to save him.

When after many days he gained consciousness, Bhai Tiloka Ji asked where he had come. He listened to the whole story : "O noble man! I have hurt you! I know neither who your father and mother are, nor your native place. Earlier too, people have got killed at my father's hands, and even at my hands. Many animals also get killed, but the distress I have felt today was never

experienced by me before. I feel that I have committed a grave sin. Kindly forgive me."

Bhai Tiloka Ji was being treated with great care. He tried to make her understand by teaching *Gurmat* (Guru's precepts). All those who attended the last programme have already heard the discourse. Those who did not come may hear or see through audio and video cassettes. Today we have all assembled in Guru Sahib's august presence to listen to the second series of that programme.

So Bhai Tiloka Ji said to her." Good girl, why do you blame yourself? You have done no harm." She said in reply : "O noble soul, you don't blame me even though I have brought you to death's door!" Bhai Tiloka replied : "You did not hit me intentionally. It happened by chance. I have told you the tale of great gods and saints, how Lord Krishana was hit by a bird -catcher. It is not your fault; the fault lies in my own deeds :

*'D - Impute not blame to anyone. The fault is of thy own deeds. Whatever I did, for that I have suffered, I blame no one else.'*

**ਦੇ ਦੋਸ਼ ਨ ਦੇਉ ਕਿਸੇ ਦੋਸ਼ ਕਰਮਾ ਆਪਣਿਆ॥  
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸ਼ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ॥  
ਪੰਨਾ - 433**

Why blame others? Whatever is happening with me in this world is the fruit of my deed of my former birth, or it is God's will that I should leave this world in this manner." The princess said, "Don't you feel angry? Don't I appear bad or vicious to you? Don't my parents appear unpleasant to you?" Bhai Tiloka Ji said, "No, none in the world appears wicked to me. I alone am bad :

*'Kabir, I am the worst of all; except me, everyone*

*else is good.*

*Whosoever realizes thus, he alone is my friend.'*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ॥**

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ ਪੰਨਾ -**

**1364**

Good girl! All others are better than I am. I find none wicked."

*'O my mind, he who has dispelled his doubt, and realised the Lord to be amongst all, in his thought none is gone astray.'*

**ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥**

**ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੁਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥**

**ਪੰਨਾ - 610**

My dear holy congregation, such is the conduct of a Gursikh.

We have discussed the subject in great detail. So Bhai Tiloka Ji began to say, "Good girl, my beloved Guru extricates a person out of darkness and leads him into light. We have nothing to do with darkness. The world becomes angry; the world takes revenge. The world finds joy and satisfaction in doing two times or even four times damage to the enemy, but the *Gursikhs* do good even to the wicked :

*'Everybody wishes well to the virtuous, but God accomplishes even the wicked's tasks.'*

**ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 10/23**

All wish well to the good and noble, but Guru Nanak Sahib advises us to do good even to the wicked as advised by Farid :

*'Farid, do thou good for evil and harbour not wrath in thy mind.*

*Thy body shall be afflicted not with any disease and*

*thou shalt obtain everything."*

**ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਵਾਇ॥**

**ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ ਪੰਨਾ -**

**1382**

Daily we pay obeisance to Sri Guru Granth Sahib and proclaim on the amplifiers that Guru Granth Sahib is our 'Guru, (Preceptor) but we are so sceptical and atheistic that when it comes to obeying the Guru's edict, we obey our intellect and we pay scant regard to the Guru's word. In fact, we are agnostics, but we have put on the false appearance of being theistic. Has anyone of us returned good for evil or eschewed anger? Have we ever loved our opponent or enemy and wished him well? We only pray orally :

*'Nanak, God's Name is ever exalting,  
And may all prosper by Thy grace, O Lord.'*

**ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੈ ਸਰਬੱਤ ਕਾ ਭਲਾ॥**

Then why do we engage in litigations? What is the meaning of intimidating others by slinging rifles on our shoulders? Why do we indulge in the use of invectives on the loud-speakers against others? It is clear that we are sham Sikhs of the Guru, for we do not obey the Guru's edicts. What is the use of being such Sikhs? We are cheating the world. The Guru's edict is :

*'O my mind, he who has dispelled his doubt, and realised the Lord to be amongst all, in his thought, none is gone astray.'*

**ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥**

**ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੁਲਾ ਜਿਨਿ ਸਗਲੈ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥**

**ਪੰਨਾ - 610**

Do we really endeavour to realise God? Not at all. Think, understand and come to senses and embrace the Sikhism of the 'word Guru'. When you cannot obey even this little commandment , how will you accomplish



your spiritual journey with lame legs and blind eyes? How will you become truthful? There are various political parties. They malign one another. They should better do some constructive work. They should tell the people what good they will do if they come to power. They should make promises and fulfil them fully. Men of religion are only outwardly devout and religious, but inwardly religiosity has not even touched them let alone abide in them. They suffer from the same base emotions of revenge, anger and contempt for others. Have they ever tried to get rid of these ignoble emotions? The Guru's edict is :

*'Farid, return good for evil .....*

**ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਵਾਇ।ਪੰਨਾ  
- 1382**

The Guru to whom we pay obeisance and bow we disobey and thus become apostates. Can we earn the Guru's favour in this manner? The Guru says: "You have come to me? What are your thoughts?" "True Sovereign! such and such person has done evil to me. I want to do him double the harm he has done unto me, so that he comes to his senses and refrains from doing evil to anyone in future." My dear, eschew such thoughts. Then what should you do? Listen carefully to what the Guru says :

*'Farid, do thou good for evil and harbour not wrath in thy mind.'*

**ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਵਾਇ।ਪੰਨਾ  
- 1382**

My dear child, be not angry with anyone. Whatever you are suffering is the fruit of your own actions; none has done any harm to you. If you heed our advice, all your worrisome thoughts will disappear, and :

*'Thy body shall be afflicted not with any disease and thou shalt obtain everything.'*

ਦੇਹੀ ਰੋਗ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ ਪੰਨਾ -  
1382

You shall not suffer any ailment. If you listen to us, the boon of spirituality shall fall unto your lot. But if you are vindictive and seek to have revenge, then what will happen? Then the cycle of revenge and retribution will continue for ever, from generation to generation and from life to life. Stop this playing 'tit for tat' in this very life; greet both the wicked and the virtuous and wish them well; stop this vicious circle, and do not sow seeds of distress for yourself."

Bhai Tiloka Ji said : "Good girl, this is what our Guru Nanak has taught us :

*'Sacrifice am I unto Thee who abides in His creation.*

*Thy limits cannot be comprehended.'*

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ  
ਲਖਿਆ॥ ਪੰਨਾ - 469

That Supreme Power whom we lovingly call *Wahoguru* (God), whom some call *Ram*, some *Rahim*, some *Allah*, some *Gobind* and some *Narayan*, according to their faith and devotion, but who, as Guru Nanak Sahib has told us, is '*Wahoguru*' (God), is so powerful that not even a blade of grass can move without His will. Until He wills, not even a leaf can fall off a tree. It is His writ that prevails in the world but man erroneously and foolishly claims to be the 'doer' of various actions, and thus gets trapped in his '*haumein*' (ego) and the dragnet of his deeds and to suffer their fruit he continues through the cycle of birth and death :

*'All are subject to His fiat and none is exempt from*

*His fiat.*

*O Nanak! If man were to understand, God's fiat, then no one would take pride.'*

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥

ਨਾਨਕ ਹੁਕਮੈ ਜੋ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥ ਪੰਨਾ -

1

By comprehending God's will, one's 'haumein' (ego) and 'I-ness' disappears. Those who live in God's will attain peace and happiness. The Guru's edict is :

*'He, the one Lord is contained amidst all.*

*By the Guru's grace, becomes He manifest.*

*God, the Life of the world, nurtures all and brings sustenance to all.*

*The Perfect Guru has imparted understanding unto me.*

*By His order, the Lord has created the whole world. Whoever submits to the Lord's will is blessed with peace.*

*The Lord's command is over the heads of kings and emperors.'*

ਸਭਿ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ॥

ਸਭਨਾ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਜਗਜੀਵਨੁ ਦੇਦਾ ਰਿਜਕੁ ਸੰਬਾਹਾ ਹੇ॥

ਪੂਰੇ ਸਤਿਗੁਰਿ ਬੁਝਿ ਬੁਝਾਇਆ॥ ਹੁਕਮੈ ਹੀ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ॥

ਹੁਕਮੁ ਮੰਨੈ ਸੋਈ ਸੁਖੁ ਪਾਏ ਹੁਕਮੁ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ਹੇ॥

ਪੰਨਾ - 1055

The world's play is being enacted as per God's commands. It is in accordance with God's will that man comes into the world, and passes away. God is running the affairs of the world according to the force of His will. The Guru's edict is :

*'From birth and death none can save the mortal.*

*Coming and going, both are from Him alone.*

*By the Guru's grace, remember thou ever the True Lord.*

*Loftiness and emancipation, thou shalt obtain from*

*Him alone.'*

**‘ਆਵਣੁ ਜਾਣਾ ਰਖੈ ਨ ਕੋਈ॥ ਜੰਮਣੁ ਮਰਣੁ ਤਿਸੈ ਤੇ  
ਹੋਈ॥**

**ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਦਾ ਧਿਆਵਹੁ ਗਤਿ ਮੁਕਤਿ ਤਿਸੈ ਤੇ ਪਾਹਾ  
ਹੋ॥’**

There is an anecdote concerning the lives of the Gurus that once a Gursikh by the name of Gurmukh came to the Fifth Guru. He listened to the Guru's words on the subject of God's will, that Waheguru (God) does what He wishes and that His will is supreme and there is no command superior to His. He manages the affairs of the world; He is the provender of all creatures, the King of all kings. By living in and according to His will, one encounters not any trouble :

*'Whatever pleases Him, He does that.*

*To him none can issue an order.*

*He is the king, the Emperor of the kings. Nanak remains subject to His will.'*

**ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥**

**ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥**

**ਪੰਨਾ - 6**

Whatever is happening in the world is what pleases Him. Man, guided by his limited intellect, raises objections and sometimes asserts that God is not acting justly and sometimes says that if something happened to a person it was because he made such and such mistake, but Guru Sahib says :

*'Whatever happens, all that is Thy Will.*

*He, who understands His command, gets absorbed in the True Lord.'*

**ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰਾ ਭਾਣਾ॥ ਹੁਕਮੁ ਬੁਝੈ ਸੋ ਸਚਿ  
ਸਮਾਣਾ॥**

**ਪੰਨਾ - 193**

*'In Thy will, everything is accomplished.*

*He, who acts through mind's obstinacy, is ultimately ruined.'*

ਤੇਰਾ ਭਾਣਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ॥ ਮਨਹਠਿ ਕੀਚੈ ਅੰਤਿ  
ਵਿਗੋਵੈ॥ ਪੰਨਾ - 356

When joys and sorrows fall to one's lot in accordance with God's will, man is helpless. Man's thinking is governed by his 'ego' (*haumein*); he has his own interests and he wishes that God should grant him whatever he asks for. All that he wishes should happen to him. But being ignorant of the inaccessible God's will, he, instead of remaining happy in His will, blames and curses Him and complains that he has done nothing wrong or sinful in the world and yet such untoward and unpleasant things are happening to him. This feeling is born out of our narrow thinking through which we interfere with God's management of the whole world, and bring our own will in opposition to God's. Without understanding God's larger design, when we seek to get our own wishes fulfilled, it is interfering with God's will. But Guru Sahib's edict is :

*'The Guru-ward obeys the order of her Spouse and attains peace in His will.*

*In His will, she serves, in His will she contemplates and in His will she merges and makes others merge in the Lord.*

*To abide in the Lord's will, is her fasting, vow, purity and self-restraint, and through it she obtains the fruits her mind's desires.*

*Ever a chaste bride is she who realises her Lord's will and, inspired with Love, serves the True Guru. Nanak, they, on whom God showers His benediction, them He merges in His will.'*

ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ॥

ਹੁਕਮੋ ਸੇਵੈ ਹੁਕਮੁ ਅਰਾਏ ਹੁਕਮੇ ਸਮੈ ਸਮਾਏ॥॥

ਹੁਕਮੁ ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸਜਮੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਏ॥

ਸਦਾ ਸੁਹਾਗਣਿ ਜਿ ਹੁਕਮੇ ਬੁਝੈ ਸਤਿਗੁਰੁ ਸੇਵੈ ਲਿਵ ਲਾਏ॥

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਨ ਉਪਰਿ ਤਿਨਾ ਹੁਕਮੇ ਲਏ ਮਿਲਾਏ॥

ਪੰਨਾ - 1422

Coming and going (birth and death) are in accordance with God's will. The ignorant and unknowing person, not comprehending God's will, cannot harmonise himself with it. When everything does not happen according to his wishes and he fails in his efforts, he cries and laments and feels sad and unhappy. Guru Sahib says that all creatures are helpless and nothing is in their hands. Everything in the world is happening in accordance with the will of God :

*'By Lord's Fiat all are created and by His Fiat they perform various functions.*

*Under His command they are absorbed in True God.*

*Nanak, whatever pleases Him, that comes to pass. Nothing is in the power of these creatures.'*

**ਹੁਕਮੀ ਸਭੇ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ॥**

**ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ॥**

**ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨਾ ਜੰਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ॥**

**ਪੰਨਾ - 55**

Divine law, destiny and God's will are the Lord's incomprehensible play. It is in accordance with God's will that many wise persons go astray in life and suffer pain and sorrow, and again it is in obedience to this will that many common people take to the path of goodness and righteousness and attain to God. It is in accordance with God's will that with His grace men sing His praises. Taking many births or passing many lives too is in keeping with God's will. Everything is going on as God wishes. So people are foolish and wise only in name, when, in fact, everything is happening in accordance with God's will. So these two appellations (of *wise* and *foolish*) are used without understanding the reality. God's ways are inaccessible and human sense organs cannot comprehend them. His deeds are infinite, unfathomable, uncountable and indescribable and cannot

be conveyed in any manner whatsoever. Guru Sahib's edict is :

*'In Thy will man wanders in wilderness and in Thy will he finds the right path.*

*'In Thy will he sings God's praises through the Guru.*

*In Thy will, because of scepticism, he wanders in many existences.*

*Everything happens subject to that Commandant's command.'*

**ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ॥ ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ  
ਗਾਵਾਹਾ॥**

**ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੁਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ  
ਜੀਉ॥ ਪੰਨਾ - 98**

It is His will that those wandering about in the streets are made to occupy thrones, and it is in God's will that kings can be seen begging alms. The Guru's edict is :

*'By Thy will, Thou bestowest throne and greatness and by Thy will beggary and despondency.*

*By Thy will, the ocean flows over the desert and the lotus blooms in the sky.'*

**ਭਾਣੈ ਤਖਤਿ ਵਡਾਈਆ ਭਾਣੈ ਭੀਖ ਉਦਾਸਿ ਜੀਉ॥**

**ਭਾਣੈ ਥਲ ਸਿਰਿ ਸਹੁ ਵਹੈ ਕਮਲੁ ਫੁਲੈ ਆਕਾਸਿ ਜੀਉ॥  
ਪੰਨਾ- 762**

After listening to these utterances, this Gursikh submitted to Guru: "Sir, your edict is :

*'Whosoever submits to the Lord's will, is blessed with peace. The Lord's command is over the heads of kings and emperors.'*

**ਹੁਕਮੁ ਮੰਨੇ ਸੌਈ ਸੁਖੁ ਪਾਏ ਹੁਕਮੁ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ  
ਹੈ॥ ਪੰਨਾ - 1055**

But it is very difficult to obey this command. True Sovereign! your edict is that man comes into the world and leaves it in accordance with God's will, that

everything has been created according to His will, that it is according to the Lord's will that this 'jeev' (individual soul) partakes of the pleasures of life and that :

*'The Guru-ward obeys the order of her Spouse and attains peace in His will.'*

**ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ॥**  
**ਪੰਨਾ - 1422**

But can we have the glimpse of such a person, who, while living in God's will, is never shaken or is never in doubt?" Guru Sahib said: "My dear devotee, the Guru is like a pool of nectar. Words that come out of his lips are pearls which Guru-wards glean like swans and imbibe them, which they spread among others like light. Have a glimpse of the congregations and watch them, for among them are many Guru-ward whom you are keen to see." The Sikh submitted : "Sir! we have limited intelligence. We cannot distinguish the Guru-ward from the self-oriented or the apostate, and nor can we recognise a saint from a common man because he (saint) does not sport a distinctive dress that may show that that particular *Gursikh* has attained the state of a *Gurmukh* (Guru-ward). Therefore, kindly remove the veil from my eyes and let me have a glimpse of such a *Guru-ward Gursikh*."

Guru Sahib said : "Well, if you want to have the glimpse of such a Guru-ward *Gursikh* in reality, then you should go to Gujrat and see Bhai Bhikhari in a few days and stay with him for a couple of days. Watch his actions carefully and in his daily routine you will appreciate and understand the life style of a Guru-ward and with your limited sight and intelligence you will in reality see the joy of living in accordance with God's will."



Seeking the Guru's permission this Gursikh left for Gujrat and reached the house of Bhai Bhikhari. He was told that Bhai Bhikhari was sitting in the drawing-room. He knocked at the door. Bhai Bhikhari opened the door and welcomed the Gursikh lovingly and respectfully and offered him food and drink. He himself was at that time busy mending a worn out 'duree' (cotton mat or carpet). The visiting Gursikh noticed after taking refreshment that in the room were lying a few articles needed for performing the last rites of the dead which included a stretcher, a bundle of hay, and a new earthen pitcher. He was a little frightened but could not muster courage to ask Bhai Bhikhari. Through the window he saw that delicacies were being cooked in the house, new clothes were being stitched, relatives and friends were coming. He noticed an atmosphere of joy and festivity and everybody's face was lit with happiness. He noticed the two contrary states. Bhai Bhikhari talked about Guru Sahib and was extremely delighted that a Gursikh especially sent by Guru Sahib had come to see him. He talked a lot about Guru Sahib. At the appointed times, he recited Gurbani prescribed for daily recitation, and at night, lost in God's meditation, he went to bed. The night passed peacefully.

Next day was fixed the marriage of Bhai Bhikhari's son, who was in the prime of his youth. The marriage party left in vehicles. When they were returning home after the marriage alongwith the bride, Bhai Bhikhari's son suddenly had pain in his stomach. Whatever medication was available was provided but without any relief. All the members of the marriage party were visibly apprehensive and worried. When the party was still on the way, Bhai Bhikhari's son died; his soul flew out of the mortal frame. The bride and the bridegroom

were riding a chariot. When she noticed that her groom had died before blossoming, she did not lose her cool and remained unruffled. When the marriage party reached home, the mother was there at the door to welcome the new couple. The boy's sisters were standing in the doorway to receive gifts from him on the happy occasion. But suddenly the happy atmosphere changed into one of sorrow and gloom, when Bhai Bhikhari, uttering 'Waheguru, Waheguru' (God's Name) came carrying the dead body of his son in his arms. The Guru-ward Gursikh sent by the Guru was overwhelmed with grief. Tears flowed from his eyes at the sight of Bhai Bhikhari's acute suffering. But at the same time he was surprised that Bhai Bhikhari did not raise a hue and cry or wail loudly. On the other hand, he quietened all and advised them to live in the will of the True Guru whose edict is :

*'As, as is Thy command, so does it happen.  
Wheresoever, Thou Thyself keepst me, there I go  
and stand.'*

**ਜਿਉ ਜਿਉ ਤੇਰਾ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਹੋਵਣਾ॥  
ਜਹ ਜਹ ਰਖਹਿ ਆਪਿ ਤਹ ਜਾਇ ਖੜੋਵਣਾ॥ ਪੰਨਾ -  
523**

*'He who submits to the Lord's order, is consigned to  
His treasury.  
The counterfeit find no place. They mix with the  
dirty ones.'*

**ਹੁਕਮਿ ਰਜਾਈ ਜੋ ਚਲੈ ਸੋ ਪਵੈ ਖਜਾਨੈ॥  
ਖੋਟੇ ਠਵਰ ਨ ਪਾਇਨੀ ਰਲੇ ਜੁਠਾਨੈ॥ ਪੰਨਾ - 421**

*'They alone submit to the Lord's will, on whom is  
His grace.  
By obeying the Spouse's command the woman  
attains peace and becomes the affectionate, happy  
wife of His.'*

**ਹੁਕਮੁ ਭੀ ਤਿਨਾ ਮਨਾਇਸੀ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇਇ॥**

ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਪਾਇਆ ਪ੍ਰੇਮ ਸੁਹਾਗਣਿ ਹੋਇ।ਪੰਨਾ -  
510

Thus, in the world, coming and going, meetings and partings, winning good name and falling from the throne are all happening in accordance with the Divine will :

*'Everything comes through Lord's will and through Lord's will everything goes.*

*If some fool deems himself the creator, he is blind and does blind acts.*

*Nanak, only he, on whom the Lord bestows His mercy, understands His will, through the Guru.'*

ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ॥

ਜੇ ਕੋ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥

ਨਾਨਕੁ ਹੁਕਮੁ ਕੋ ਗੁਰਮੁਖਿ ਬੁਝੈ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ  
ਰਜਾਇ॥ ਪੰਨਾ - 556

Bhai Bhikhari Ji also said : "Only he who obeys the Lord's will is accepted by all. God blesses those who live in His will; so much so even while living in this mundane world He opens to them the gates of His personal abode and they become the denizens of His Abode of Bliss. Guru Sahib's edict is :

*'Whatever happens, all that is in Thy will.*

*He who understands His command gets absorbed in the True Lord.*

*My Master, mercifully grant Nanak the boon that he may meditate on Thy Name-treasure.'*

ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰਾ ਭਾਣਾ॥ ਹੁਕਮੁ ਬੁਝੈ ਸੋ ਸਚਿ  
ਸਮਾਣਾ॥

ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਪ੍ਰਭ ਦਾਨੁ॥ ਨਾਨਕ ਸਿਮਰੈ ਨਾਮੁ  
ਨਿਧਾਨੁ॥ ਪੰਨਾ - 193

*'The person whom God has caused to obey His order, O Nanak, he obtains all things.'*

ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ ਮਨਾਇਆ॥

ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ॥ ਪੰਨਾ - 268

*'They whom the Lord causes to obey His order, are the perfect persons in this world.*

*They serve their Lord and reflect over the perfect hymns of the Guru.'*

**ਜਿਨਾ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਤੇ ਪੂਰੇ ਸੰਸਾਰਿ॥**

**ਸਾਹਿਬੁ ਸੇਵਨਿ ਆਪਣਾ ਪੂਰੇ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਪੰਨਾ -**

**512**

*'By obeying His command, man becomes acceptable and then obtains the Master's mansion.'*

**ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ॥**

**ਪੰਨਾ - 471**

So, in this manner, he advised them and extricated them out of the unfathomable river of sorrow. The cotton mat he had been mending was spread there for the people to sit on. He told them that the funeral rites of his dead son would be performed soon. The stretcher and other items of funeral which were already lying in the sitting room, were brought there. Singing Gurbani and submitting to the Guru's command, they carried the deadbody to the cremation ground. After the cremation, they returned home. Bhai Bhikhari Ji served food to all and offered the following collective prayer : "O my dearest Guru Arjan Dev Ji, the True Sovereign! In your command this boy came into the world and played his role in the world. When you called him he went to you. We are feeble in our belief and cannot comprehend your command and wish things to happen according to our own will. We wished that this son of ours, while playing his role in the world, should have become a perfect Gursikh but what pleased you happened. O God! Let not any doubt creep into our mind. Let us remain drenched in your love as before."

Thereafter, Bhai Bhikhari went to his room. The Gursikh sent by Guru Sahib was highly surprised to see

all these happenings. He thought within himself: "I never lived in accordance with God's will and never developed faith in His command and was ever asking for all kinds of boons from the Guru: 'O God, let me not encounter any sorrow in life. Let me not suffer unbearable partings from dear and near ones. Let me have a life full of joys and comforts.' If this tragedy had happened to me I would have wept bitterly and loudly and made others also weep with me in my grief. But blessed is Bhai Bhikhari Ji who was least affected by it. How great he is! The pangs of separation are felt even by the objects of nature. If a leaf is plucked water oozes from the branch of the tree which is a mark of separation. But blessed indeed is this Guru-ward Gursikh who has felt no pain. Truly it is an exalted state where it is said that :

*'Thy doings seem sweet unto me.'*

**ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ॥**

**ਪੰਨਾ - 394**

He asked Bhai Bhikhari Ji : "Readying funeral items in advance meant that you knew before hand that your son would not return alive from the marriage. You are one of those Gursikhs who have found acceptance with Guru Sahib. Then why did you not ask the Guru for the boon of life for your son? Guru Sahib is the master of the Lord's will. He is omnipotent and the possessor of all powers. He is the omniscient God himself. We pray for countless boons from the Guru who grants them too :

*'Whatever I ask of my Lord exactly that He blesses me with.'*

**ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ॥ ਪੰਨਾ - 681**

According to the above edict, we are at liberty to

ask for boons; seeking boons is not forbidden. And whatever we ask for is granted by the Guru. The following edicts figure in Gurbani :

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

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਗੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥  
ਪੰਨਾ - 266

*'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 ॥ ਪੰਨਾ - 714

All these edicts of the Gurus show that the Guru does not consider seeking boons as contrary to Sikh teachings. Rather the Guru is continually granting boons to his Gursikhs. Then why did you not pray for your son's life? I shall feel satisfied only after getting an answer from you." Bhai Bhikhari Ji replied: "My dear Guru-ward Gursikh! Some have the good sense and wisdom to ask for boons. Some do not know what to ask for if they happen to meet the Sovereign of the whole world. A man of little intelligence, having a hungry buffalo on his hands, when told by a king to ask for a boon, will ask for a bundle of wheat chaff which is an insult to the king. But there are those who know what boon to ask for from a king. Similarly, Waheguru, the master of millions of universes appearing in the immanent form in the Satguru (True Guru), continues bestowing boons and favours upon His devotees. The intelligent and enlightened person, seeking the most precious boon from Him, will pray: 'O God, if Thou art kind and gracious to me, then bestow on me, the boon of Thy precious Name.'

*'The Master's Name is invaluable.*

*None knows its worth.*

*Who have good luck writ on their brow,  
They, O Nanak, enjoy God's love.'*

**ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ॥**

**ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ॥ ਪੰਨਾ**

**- 81**

*'To ask for aught but Thee, O Lord, is the arch affliction of all afflictions.*

*Bless Thou me with Thy Name that I may feel contented and my mind's hunger be satisfied.*

*The Guru has reverdured the woods and all vegetation.*

*What wonder is it if he blesses the mortal?'*

**ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ॥**

**ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ॥**

**ਗੁਰਿ ਵਣੁ ਤਿਣੁ ਹਰਿਆ ਕੀਤਿਆ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ॥**

**ਪੰਨਾ - 958**

Brother Gurmukh! if I had asked for the boon of my son's life, think yourself what the Guru's edict is :

*'Whosoever has come, he shall depart and, all shall take their turn.'*

**ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ॥ ਪੰਨਾ**

**- 474**

Whosoever is born in the world is fated to die, and all the visible world is subject to death and decay and passes away :

*'Whosoever is created, him death destroys.*

*God has protected me, as I meditated on the Guru's word."*

**ਜੋ ਉਪਜੈ ਸੋ ਕਾਲਿ ਸੰਘਾਰਿਆ॥**

**ਹਮ ਹਰਿ ਰਾਖੇ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿਆ॥ ਪੰਨਾ - 227**

Guru Sahib is of the view that every creature born in the world has the span of his life - breaths, days, months, years - writ on his brow :

*'The Lord has counted and put in the man, all the days and breathings.*

*They neither increase nor decrease even to the extent of a sesame.*

*They, who wish to live in superstition and worldly love, O Nanak, are fools.'*

**ਫਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ॥  
ਜੀਵਨ ਲੋਰਹਿ ਭਰਮ ਮੋਹ ਨਾਨਕ ਤੇਉ ਗਵਾਰ॥ ਪੰਨਾ -  
254**

When God has sent man by counting his breathings, he will leave the world as per God's command. Guru Sahib calls that person ignorant who seeks to prolong his life." The Guruward Sikh listened to Bhai Bhikhari Ji and pondered over the Guru's edicts but even then he said : "When you knew about the impending death of your son, you should not have performed his marriage." On hearing this, Bhai Bhikhari Ji smiled and said : "Brother Gurmukh! After thinking over Gurbani we also learn that in the world, God's will is such that, in accordance with it, people meet one another and are separated too. After creating the universe, God introduced the law of union and separation :

*'Setting afoot union and separation, the Creator laid the foundation of the world.'*

**ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇਓਨੁ ਸ੍ਰਿਸਟੀ ਕਾ ਮੂਲੁ ਰਚਾਇਆ॥  
ਪੰਨਾ - 509**

The universe is not functioning in a self-willed manner. The forces of union and separation unite and separate people in the world. By fashioning this law of union and separation the foundation of the world was laid by God. By His own will God created the world and lit the flame of His soul therein. On account of this light (soul), everyone got life and knowledge. The Satguru came into this world and told the indescribable tale of Waheguru (God) and delivered the sermon of truth. God created three main gods Brahma, Vishnu and



Shiva - as stated in 'Jap Ji Sahib' :

*'The unique (Divine) Mother (Master) formulating a plan of propagation installed three approved disciples.*

*One, the world's creator (Brahma), one steward who gives sustenance (Vishnu) and one who has the disposition of destroying (Shiva);*

*As it pleases Him and as is His order, He makes them walk.*

*He beholds them, but they see Him not. This is the greatest wonder.'*

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ॥

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ॥

ਪੰਨਾ - 7

By creating Brahma, Vishnu and Shiv, and the three attributes of *rajo* (passion), *tamo* (evil) and *sato* (virtue) in mammon, God, the great Task Master, made everybody busy. In this manner, with the existence of God's Name and Form the foundation of mammon (world) was laid. Beatitude is found in the 'turiya' state [fourth and final stage of spiritual quietude]. Two principles of union and separation are working in man's life. Sometimes, man is inclined to obey God's will and remain united with Him, and sometimes, charmed by the pleasures of the flesh, he gets alienated from Him. The Guru's edict is :

*'Through good deeds, human birth is obtained and in this life the body enjoys worldly relishes.*

*They whose destiny's sun is set, even obtaining the human birth, they remain separated from God.*

*But still, O Nanak, there is hope of their union with the Lord.'*

ਸੰਜੋਗੀ ਮੇਲਾਵੜਾ ਇਨਿ ਤਨਿ ਕੀਤੇ ਭੋਗ॥

ਵਿਜੋਗੀ ਮਿਲਿ ਵਿਛੁੜੇ ਨਾਨਕ ਭੀ ਸੰਜੋਗ॥ਪੰਨਾ - 989

Sometimes, separated from God, man goes astray, and sometimes in a state of beatitude he finds the path of goodness and righteousness.

*'Setting afoot union and separation, the Creator laid the foundation of the world.*

*By His order the Luminous Lord made the universe and infused His light therein.*

*From the Luminous Lord alone all light proceeds and the True Guru has preached this knowledge.*

*Creating Brahma, Vishnu and Shiva with three qualities, God put them to work.*

*The world is made the root of misgiving, and happiness is attained in the fourth state.'*

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇਓਨੁ ਸ੍ਰਿਸਟੀ ਕਾ ਮੂਲੁ ਰਚਾਇਆ॥

ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ॥

ਜੋਤੀ ਹੂੰ ਸਭੁ ਚਾਨਣਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤੈ ਗੁਣ ਸਿਰਿ ਪੰਧੈ ਲਾਇਆ॥

ਮਾਇਆ ਕਾ ਮੂਲੁ ਰਚਾਇਓਨੁ ਤੁਰੀਆ ਸੁਖੁ ਪਾਇਆ॥

ਪੰਨਾ - 509

So, in this manner, brother Gurmukh, the world is functioning according to the will of God, who is formless

:

*'Both union and separation my Lord has created.*

*Creating the creation, He has endowed it with weal and woe.'*

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਏ॥

ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਦੁਖਾ ਸੁਖ ਦੀਏ॥ ਪੰਨਾ - 1032

This principle of union and separation works as willed by the Formless One from His Divine Abode.

Union and separation are both God-willed :

*'Union and separation are ordained by the Lord.*

*It is from the five elements that the puppet is made.*

*By the Sire Lord's command, the soul came and entered the body.'*

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਧੁਰਹੁ ਹੀ ਹੁਆ॥ ਪੰਚ ਧਾਤੁ ਕਰਿ ਪੁਤਲਾ ਕੀਆ॥

At this, the Gursikh further submitted to Bhai Bhikhari Ji : "You have comforted yourself with this thought and reasoning but what about the young woman who has not even tasted the joy of marriage, whose hands' henna is still fresh, whose dreams of marital life and the joys and pleasures it affords have remained unrealised. The mansion of marital bliss she had imagined has been demolished. Bhai Bhikhari Ji, who will give comfort and consolation to the luckless woman?" Then Bhai Bhikhari Ji revealed that the young woman had knowledge of her previous birth. She knew everything and she had no imaginings of marital life because she had learnt the true meaning of life as a result of her meditations, austerities and services of her earlier life. "Well, let us go to her to remove your doubts," said he. The Gursikh condoled with the young woman and said : "Daughter, you have suffered an unbearable tragedy, because, for a woman loss of her husband is intolerable, as she has to suffer all her life. I am extremely sorry." On hearing this, the young woman said : "Father, whatever has happened I knew beforehand and I, myself, asked for these conditions to be created. In this world, many plannings are going on unseen by us.

I shall narrate the whole story briefly. In my previous birth, I was the daughter of a Raja (king). I started practising austerities and doing meditations right from my childhood, as a result of which I developed such will power that I could bend everyone to my will. I developed such magnetic power in my eyes that, not to speak of human beings, even animals could not look into them continuously for some period of time. When

I gained maturity, my parents thought of my marriage. At first, I kept declining and did not agree to marriage. But then I learnt that according to scriptures the highest duty of a woman is her duty and fidelity to her husband. But I put a condition before my parents that I would choose my husband through '*swayamber*' (ancient Indian custom of a girl choosing her own spouse in open assembly or through competition) and would put the victory garland round that great man in whose eyes I could not see for long. No such person came to attend the '*swayamber*' who could fulfil my condition. On the contrary, all the princes, rulers, chieftains and warriors who attended the '*swayamber*' could not bear my magnetic gaze and looked down. Since the condition was not fulfilled, my parents started a pilgrimage of holy places. At one place, I met a great ascetic, a 22 year old '*brahmchari*' who had taken a vow to remain celibate. I could not bear the glory of his face and the brilliance of his eyes and my eyes fell. I told my parents that my condition was fulfilled and so I should be married to that ascetic. But he did not accede to the request. I decided to remain with him and served him for several years. At last, one day, feeling pleased with me he asked : "After all what do you want?" I requested him that I wanted to marry him formally and establish a relationship with him that would endure for ages. At this, he said that he could not marry me in the present life, but he would marry me in his next birth. However, he would not have any physical relationship with me as he would die soon after their marriage. Therefore, father, I remembered everything of my previous birth and I was constantly longing for the time when I would be united with that great soul, so that, rising above this mortal world, I should have an

everlasting relationship with him. Thus the two souls have been united. He is immortal. I shall join him after spending my life in this world and thus become honourable in the world hereafter. Therefore, why should I feel unhappy? It is a separation for a short while, and then I am going to be united with him forever." On hearing these words, the Gurmukh Sikh sent by Guru Sahib was wonderstruck that he had glimpse of rare persons who lived in accordance with God's will. The Guru's edict is :

*'The Perfect Guru has imparted understanding unto me.*

*By His order, the Lord has created the whole world. Whoever submits to the Lord's will, is blessed with peace.*

*The Lord's command is over the heads of kings and emperors.'*

ਪੁਰੈ ਸਤਿਗੁਰਿ ਬੁਝਿ ਬੁਝਾਇਆ॥ ਹੁਕਮੇ ਹੀ ਸਭੁ ਜਗਤੁ  
ਉਪਾਇਆ॥

ਹੁਕਮੁ ਮੰਨੈ ਸੌਈ ਸੁਖੁ ਪਾਏ ਹੁਕਮੁ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ  
ਹੈ॥ ਪੰਨਾ - 1055

The universe has been created in accordance with God's will. The command is so strict that the entire universe is bound in the Creator's will. So, on that occasion, Bhai Tiloka Ji while explaining to the princess said : "It is God who manifests Himself in the whole universe, but He, in His own will, has created 'ego', as a result of which, inspite of God's indivisible existence, we see diversity in 84 lakh lives. In fact, there is only one God, but owing to 'ego' we see diversity in that Unity. The Guru's edict is :

*'He, the powerful Creator, who has made thy make and has also put pride into thee;*

*He (the ego) alone is born and dies, and it alone comes and goes.'*

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ ਨਾਲੇ ਹਉਮੈ ਪਾਈ॥  
ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹ ਆਵੈ ਜਾਈ॥  
ਪੰਨਾ - 999

It is in accordance with God's will that the universe has been fashioned, and this command is so strict that the whole creation is functioning under it. First is the command according to which 'ego' or pride has been put into the creation. As a result thereof, various creatures came into being. Bound in God's command they are all moving about doing various deeds. Then where do they err? They do not obey His command, and bring in 'ego', for which reason they have been entrapped. The second command is whatever we do, whatever seed we have sown is bound to bear fruit; this too is in accordance with God's will. It has never happened that a person sows wheat and reaps grain; nor have grains borne maize :

*'As man sows, so does he reap. Such is the field of actions.'*

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਟੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ॥ ਪੰਨਾ - 134

The universe is functioning in a rigorous control and discipline which is called the 'law of nature'. The function of 'fire' is to burn. If you put your hand into fire, its law is bound to operate. Similarly, the third command is that which is operating in our body. If a man takes poison, he will die; if he smokes tobacco, phlegm will increase in his lungs and he will contract tuberculosis; if he drinks his intellect is bound to suffer and he is bound to become disturbed and restless, for such is the law. God tells each and every person time and again that His command operates in the world. The law operates according to its nature. Every action has an equal and opposite reaction. If you hurl abuses at your neighbour, it will cause enmity and tension, for

such is the natural outcome of abusing anybody. Things go awry when they are done out of pride (ego) and self-love. In 'ego' we do various deeds which include both good and bad. There is a dominant feeling in us that we have done these deeds. This 'I-ness' becomes our '*karma*' (deeds); we suffer the consequences of our deeds under God's command and thus starts the wheel of '*karma*'. The consequences of earlier '*karmas*' (deeds) are suffered, and in doing so, man simultaneously does more deeds. Try to understand and learn about '*karmas*'.

There are different types of *karmas* - *kayak karma*, *praschit karma*, *kiryaman karma*, *pralabdh karma*, *sachit karma*; similarly there are many other *karmas*. The *karmas* (deeds) that are concerned with us (common folk) and affect our lives are generally *kiryaman karma*; which we do in our day-to-day life, and out of 'ego' do good and evil actions. The consequences of some of these we suffer in this very life here in the mundane world. Good and evil consequences, profit and loss, joys and sorrows, meetings and separations are all suffered by us in this very world because we do such deeds daily. But the consequences of all our *karmas* (deeds) cannot be suffered in a single life. Those deeds that remain unaccounted for are debited or credited to our account. When the 'jeev' bound with those *karmas* is born again in this world in a physical form, then the '*karmas*' which are to be suffered in the next life span, are writ on his brow as '*pralbadh karmas*'. The Guru's edict is :

*'All of them, the Lord drives according to His will and His pen flows as are our deeds. Nanak, True is the Lord, True is His Name and True is His congregation and His court.'*

**ਹੁਕਮਿ ਚਲਾਏ ਆਪਣੈ ਕਰਮੀ ਵਹੈ ਕਲਾਮ॥**

**ਨਾਨਕ ਸਚਾ ਸਚਿ ਨਾਇ ਸਚੁ ਸਭਾ ਦੀਬਾਨੁ॥ ਪੰਨਾ -**

*'Such cargo shall be with the mortal, as God's pen has recorded on his brow.'*

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ॥ਪੰਨਾ  
- 74

Guru Sahib says that the writ of 'karmas' cannot be undone in any manner whatsoever; one's 'karmas' have to be suffered :

*'Nanak, thy actions shall go with thee. The effect of actions cannot be effaced.'*

ਨਾਨਕ ਕਮਾਣਾ ਸੰਗਿ ਜੁਲਿਆ ਨਹ ਜਾਇ ਕਿਰਤੁ  
ਮਿਟਾਇਆ॥ ਪੰਨਾ - 460

Man's achievements and promotions in this world are also to a great extent related to 'pralbadh karmas'. If man has the 'ego' that he can achieve things with his own strength and efforts, he cannot achieve anything. The Guru's edict is :

*'If one could take by his own taking (effort), then everyone would become fortunate.*

*Even though all desire to be fortunate, yet their destiny is decided according to their deeds.'*

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ ਕੋ ਭਾਗਠੁ ਹੋਇ॥  
ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥ਪੰਨਾ - 157

*'Without good deeds, nothing can be obtained though she may run about a great deal.'*

ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਾਹੀ ਜੇ ਬਹੁਤੇਰਾ ਧਾਵੈ॥  
ਪੰਨਾ - 722

In a way the human body has been compared to the earth. Whatever we sow in the earth, so do we reap. Similarly, we reap the fruit of our deeds in accordance with our feelings and emotions :

*'The body is the field of actions in this age. Whatever one sows, so does one eat (reap).'*

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ॥



Thus, one's '*pralbadh karmas*' are determined according to God's command, and hence the following addage has become current :

*'Man cannot partake of anything unless it is in his destiny,*

*For powerful is the reaction of his deeds.'*

**ਭੋਗੇ ਬਿਨ ਭਾਗੈ ਨਹੀਂ ਕਰਮ ਗਤੀ ਬਲਵਾਨ ॥**

The other 'karmas which cannot be suffered in a single life are called '*sanchit karmas*'. These are added to one's account and have to be suffered by the 'jeev' (sentient being) when the opportune time comes. They follow no rule or law; when the appropriate time will come, nobody knows.

In religious literature, such stories are quite common that when the war of Mahabharat ended, all the five Pandavas, at the suggestion of Lord Krishna, went to King Dhritrashtra to offer their condolences on the death of his sons, relatives and friends. As the conversation went on, King Dhritrashtra said to Lord Krishna, "Whenever there is a war, one side wins and the other loses. This has been the course of all wars from the beginning of the world. But I have serious doubts regarding the legitimacy of the punishment that has been meted out to me by God. First, I was born blind, secondly, my hundred sons got killed in just eighteen days. This is an injustice to me. I prayed to God and pleaded with Him but He did not listen to my prayers. O Lord Krishna! O God! perfect in sixteen arts, Thou art the 'avatar' (God's incarnation) of the *Duapar* age (the third of the four ages in Hindu mythology), God too sided with you and paid little attention to us. None of the five Pandavas was killed, while all my sons were killed in the war."

At this Lord Krishna said, "O King! God's command is very strict and severe. It is very difficult to soften it. As man sows, so shall he reap, whether now or hundreds of years later, but reap he must the fruit of his actions. O King! your knowledge being superficial, you have failed to see the whole game clearly in its true perspective. I shall take you back into the past in your 107 births earlier. You should see the whole play with your inner eyes and then decide whether what God has made you suffer and go through is just or unjust."

Dhritrashtra sees the past with his mind's eyes and finds that he was a king with a mad craving for eating meat. Daily, meat was prepared in his kitchen. Once no meat could be found for his kitchen. The cook requested him that there was no meat to be cooked. He ordered that one of the hundred pet swan chicks should be slaughtered for cooking. When he ate the dish, he liked it so much that he ordered swan's meat to be cooked daily. Gradually, all the swan chicks were killed. When, with the change of season, the mother and father swans came to the king's protected lake, they were sad to see their chicks missing. They hovered over the king's palace and at last died of grief and weariness. When the king saw all this with his inner eyes, Lord Krishna said, "O King! the consequences of the deed that you did 107 births earlier, you have suffered now. There is no injustice in Divine dispensation. As far as your blindness is concerned, let me take you 104 births earlier." The king sees that he is a young boy playing with other children. The children catch grasshoppers, hold them in their hands, fiddle with them and then leave them in the air to fly according to their whims. He too catches a grasshopper. Then he plucks a thorn from a 'babool' tree and pierces it in the eyes of the grasshopper and then lets it fly in the air. The poor grasshopper suffers

terribly and finally dies a painful death. Lord Krishna then said, "O King! all creation is the work of God. Everything is in the hands of the Creator. He may give death to one and life to another. Man cannot bestow life on anyone. Therefore, what right has he to kill or cause pain to other living beings created by God? The violence done by the 'jeev' (sentient being) becomes his 'karma' (deed) because he does it impelled by 'ego'. He has to suffer the consequences of his misdeeds according to God's command." That is why Guru Sahib says :

*'D - Impute not blame to anyone.*

*The fault is of thy own deeds.*

*Whatever I did, for that have I suffered. I blame no one else.'*

**ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ॥**

**ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ॥**

**ਪੰਨਾ-433**

Once, the Tenth Guru was seated among the congregation. A group of *Bairagi sadhus* (a sect of Hindu ascetics) came to see him from distant places. They had a glimpse of the Sovereign Guru. He was addressing the congregation. At that moment one Hargopal, son of Bishambhar Das, a devotee of Guru Sahib, saw the Guru holding a falcon in one hand and a quail in the other. The falcon pecked at the quail and nibbled its flesh. The quail was writhing in pain, but Guru Sahib did not let it fly. Nobody present was able to understand the meaning of this strange happening. The entire congregation watching the strange sight thought that certainly some sinful creature was suffering at the hands of the Guru. Gradually, the falcon ate up the quail's flesh. Guru Sahib gave the bird's skeleton to a *sewdar* (servant) and ordered it to be thrown away. He washed his hands and met the congregation. The leader of the *Bairagi sadhus* prayed, "O Master! Thou art all powerful.

There is no difference between you and God, because we have read in Gurbani :

*"I have churned the body ocean and I have seen an enamouring thing come to view.*

*The Guru is God, and God is the Guru, O Nanak; There is no difference between the two, my brother.'*

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪੁ  
ਦਿਖਾਈ॥**

**ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥  
ਪੰਨਾ - 442**

You can see through time; we have failed to understand your deed. Some of our devotees, it is possible, may misunderstand this action of yours and may get bogged down in doubts. Therefore, we very humbly request you to throw light on this mystery, so that we may be enlightened and may learn something." On hearing this submission, Guru Sahib revealed that the quail, in a distant birth was a very rich, powerful and proud man. A rich man in his domain did money-lending business, and made his both ends meet by lending money. This rich man borrowed money from the *Sabukar* (moneylender) and pointing to a saint offered his surety. The Sahukar believed him. But this proud man, instead of returning the loan, looted him with the help of his henchmen, and uprooted him from that city. When he shifted to another place, the rich man uprooted him from there too. The *Sabukar* pleaded with him repeatedly to return his money but all in vain. He did not care for the surety either. The *Sabukar* said that he (rich man) would have to account for his deeds in the Divine Court of God and that he would settle his accounts with him there. The rich man said, "I do not care for any Divine Court of God. All these are stunts and superstitions. Clever people concoct heaven and hell and create fears of them in the hearts of

innocent folk. There is neither any *Dharamraj* (*Yama*, God of death, the righteous judge), nor any God who has created this world. This world has come into being of its own. There is none who has created it : '*This world is sweet and charming, who has seen the other?*' I do not believe in these things which are designed to frighten people. Whatever is real exists before our eyes; there is no accounting of one's deeds in the other world. Grab whatever you can and from whomsoever you can and enjoy yourself. The fear of punishment for one's deeds is an empty threat. Under no circumstances am I going to return your money."

That good man (the *Sahukar*) was deeply shocked and finally when he was going to die he cried out in deep anguish, "Rich man! if it had been in my power I would have gnawed your flesh bit by bit." Saying this he passed away. Addressing the *Bairagi Sadhus*, Guru Sahib said, "Holy men, you very well know God's ordinance :

*'As man sows, so does he reap. Such is the field of actions.'*

**ਜੇਗਾ ਬੀਜੈ ਸੌ ਲੁਟੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ ਪੰਨਾ - 134**

So with the passage of time, the *Sahukar* (moneylender) was born as a falcon and that rich farmer, bound by his deeds, became a quail. The 'Singhs' brought this quail and the falcon was already with me. They had accepted the surety of a holy man. Therefore, it was our duty that we should ourselves make the quail pay for his deeds in an earlier birth. This rich farmer's deed was to be accounted for now in accordance with God's command." On hearing this, all doubts and misconceptions of the *Bairagi* holy men were dispelled.

So, in this manner, God's will is at work. This

mighty command emphasises *karmas* and we suffer their consequences.

Now the question arises : "Can the fruit of '*karmas*' (deeds) be effaced in any manner?" We shall have to comprehend this law. God's (Waheguru's) lovers are ever aligned with and immersed in Him. Waheguru has given to His lovers and devotees veto power. If they wish they can completely efface one's deeds; they can make one suffer their consequences in one's dream, or they can settle it by changing a '*sooly*' (crucifix) into a '*sool*' (thorn). Such is the edict in Gurbani (Sikh scripture) :

*'They, who are imbued with the love of the Lord's Name, Lord accepts whatever they do.*

*They, who repair to the Lord's feet, they are honoured everywhere.'*

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ ਨਾਮ ਰੰਗਿ  
ਰਾਤੇ॥

ਤਿਨ ਕੀ ਸੌਭਾ ਸਭਨੀ ਥਾਈ ਜਿਨ ਪ੍ਰਭ ਕੇ ਚਰਣ ਪਗਾਤੇ॥

ਪੰਨਾ - 748

Bhai Gurdas Ji writes in his *vars* :

*'So powerful is the dust of the saints' feet that when it is applied on the brow all evil deeds are effaced.'*

ਪੂੜੀ ਲੇਖੁ ਮਿਟਾਇਆ ਚਰਣੋਦਕ ਮਨੁ ਵਸਗਤਿ ਆਯਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 23/3

Even the dust of the saints' feet is very powerful; it can efface ones' deeds. From the heads of many religious sects we have heard that once a *Sabukar* (moneylender) lived at Lahore. Once he went to distant countries for trade. His beautiful wife and children were left behind at home. One day after a head bath, she was drying her hair on the roof of her three-storeyed house. On the other hand, nearby from the tower of the

Lahore Fort, the ruler of that time was observing the city through his binoculars. He was watching people going about in the bazaars and assessing the crowds. But when he turned his binoculars towards residential areas, he saw the *Sabukar's* wife who in her simple dress looked very beautiful to him. As soon as he saw her, he was struck with the darts of cupid. He was overcome with desire. This lust is so powerful that one who is stung by it gives up all moral values and is ready to adopt all means, proper or improper, to satisfy his lust. He neither fears public opinion, nor death; he loses all sense of shame. Not thinking whether what he is doing is right or wrong, just or unjust, he is blinded with desire and is ready to do anything to gratify it. So he summoned a subordinate who was nearby and showing him the house of that woman, sent him to her with the message that she should come and live with him, otherwise he would get her husband and children killed and abduct her forcibly and make her his wife.

The old *chobdar* (mace-bearer), though he did not like his master's action, yet he could say nothing to him. In obedience to the ruler's command, he went to that woman's house and told her what the ruler of Lahore wanted. He had ignoble intentions for the fulfilment of which he had sent him to her. Hearing the suggestion, the woman was stunned and after thinking carefully about her family duties, private obligations, social duties and her obligations as a dutiful and true wife, she replied clearly and frankly, "I am a faithful and virtuous wife and bound by my duty towards my husband. I cannot think of cohabiting with another man. Even if I have to sacrifice my life, I will not consent to such an ignoble act. Secondly, I belong to Hindu religion, and your master is a Muslim. Tell him on my behalf that

he should follow '*shariat*' (Islamic law) strictly, according to which, using force and committing atrocities on women are strictly forbidden. If the ruler himself flouts the law, then who will protect the subjects? Kindly convey this prayer of mine to him."

On hearing this, the servant said, "Good woman, the ruler is cruel and heartless. He has no sense of right and wrong. There is none here to whom he is answerable for his deeds. Therefore, it is quite probable that he may seize your house, imprison your husband and get your children killed, and then forcibly carry you to his palace."

At this the woman said, "Brother! I cannot give up my duty under any circumstances even if he hacks me into pieces." The *chobdar* returned to the ruler and conveyed the woman's reply. On hearing the blunt reply, he started thinking of other means to possess the woman. He consulted the '*qazi*' (interpreter of Islamic law). The *qazi* advised him, "Sir, the Hindus are in majority at Lahore. They are quite a force. If you use force to have this woman, the Hindus may complain to the Emperor in Delhi, and this may create a bad impression about you. We should act in such a manner that we may achieve our goal without any harm to ourselves. I have acquired '*mohini mantra*' (chant to captivate others). With the force of that chant I shall summon the woman to your palace; you need not send any person to her; she will come herself of her own accord." The '*qazi*' recited the chant, wrote it on a piece of paper and placed it under one leg of the cot. It affected the woman and she thought that if the ruler got her husband and children killed, then also he would carry her to his palace, and so why her husband and



children should suffer on her account, and therefore, she would go herself to him. In the meantime, the 'qazi' placed the second chant under another leg of the cot. With its effect, the woman started changing her clothes. The third chant was placed under the third leg of the cot, and the woman adorned herself and got ready to leave her house of her own will. The fourth chant was recited and placed under the fourth leg of the cot, and she locked her house and set out for the ruler's palace. The *qazi* told the ruler on the strength of his chant that the woman was coming after locking the house.

On the road by which she was coming lived under a big tree a perfect saint who could see through time, and who exhorted the people to follow the path of truth. She thought of having a glimpse of the holy man and paying her respects to him. When she paid obeisance to him, and he saw her decked in finery, he with his yogic power saw that she was going to the Fort to commit a highly condemnable ignoble deed. He observed her brow and saw this ignoble deed writ there. The holy man was kind and generous. He felt compassion for the woman and asked her harshly, where she was going. She confessed everything frankly, "Sir, some evil force has befuddled my mind and is dragging me towards this ignoble action. My mind does not seem to work. I am myself astonished what has happened to me. Kindly save me; I on my own cannot save myself." At that moment, the holy man picked a pinch of dust from underneath his feet, applied it to her forehead, put a cross and said, "Daughter, the evil force of the chant was dragging you; you were destined to suffer this deed. Now go back to your place and rest content; this dust has effaced the deed that you were destined to suffer."

So, in this way that woman returned home, and she regained her good sense and intelligence. The 'qazi' told the ruler that the woman had come halfway but the effect of his chant was destroyed by a holy man, and so she would not come then. He should also control his passions and if he resorted to force to get the woman, it would bring bad name and disgrace to him. In this way the deed writ on the brow was effaced with the dust of a holy man's feet, and the consequences of the deed too were partly suffered and accounted for. The subject of 'karma' (deed) and the force of 'karma' (deed) has been explained in detail in Sri Guru Granth Sahib :

*'The writ, scribed by the Creator, O my mate, can be erased not.'*

**ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ ਪੰਨਾ - 937**

Normally, one has to suffer the fruit of one's deeds.

In the *Duapar* age (third age in Hindu mythology), the *Pandvas* won the war of *Mahabharata* and they became the rulers of India. Arjan's grandson, Maharaja Parikshit sat on the throne, and he was succeeded by his son Janmeja. He was Janmeja, the Third, a glorious king, ruler of the whole of India and master of an invincible army. He was very wilful and headstrong, and he practised penances and austerities too. He was well-versed in fourteen disciplines of learning. No warrior in India could rival him; he was proud of his physical prowess and power. He did what he liked. He was determined to do the impossible. He was equally determined to change the times. When he heard of the deeds of his ancestors like Lord Krishna and Saint Ved Vyas, he was plagued with a serious doubt: "Why did Lord Krishna, who was an avatar (God's incarnation)

well-versed in sixteen arts in the Duapar age (the third age in the Hindu mythology), Saint Ved Vyas who could see through time, Bhisham Pitama, a known celibate, and Bidar, a great statesman not prevent the war of Mahabharata, when they knew that it would be disastrous leading to the annihilation of Aryan culture and making everything topsy-turvy, obliging women to have offspring through '*varna shankar*' and that it would destroy religious beliefs and practices and in a way would destroy the Arayan nation? Why did they not try to prevent such a destructive war? This war caused unimaginable destruction in which 45 lakh warriors got killed in eighteen days. Kings and princes of India were also killed. Why was this war not stalled? He thought that if he were there at that time, he would not have allowed this conflict in one family."

The Tenth Guru refers to this king in the following verses :

*'On ascending the throne did Janmeja become a great king.*

*A brave warrior and a resolute practioner of penances was he, learned in the four vedas and fourteen treasures of knowledge.*

*Angered by his father's killing, he sought Brahmins' counsel to wreak vengeance.*

*A sarp-medh yagya (a sacrificial ritual in which snakes are offered as sacrifice) did they prescribe which zealously did he perform as a filial duty.'*

ਰਾਜ ਕੋ ਗਿਹ ਪਾਇਕੈ ਜਨਮੇਜ ਰਾਜ ਮਹਾਨ॥

ਸੁਰਬੀਰ ਹਠੀ ਤਪੀ ਦਸ ਚਾਰ ਚਾਰ ਨਿਧਾਨ॥

ਪਿਤਰ ਕੇ ਬਧ ਕੋਪ ਤੇ ਸਬ ਬਿਪ੍ ਲੀਨ ਬੁਲਾਇ॥

ਸਰਪ ਮੇਧ ਕਰ ਜੋ ਲਗੇ ਮਖ ਧਰਮ ਕੇ ਚਿਤ ਚਾਇ॥

1/165 ਗਿਆਨ ਪ੍ਰਬੋਧ, ਪੰਨਾ - 1188

One day Saint Ved Vyas came to king Janmeja. The king revered him greatly, for he was his ancestor. He

said, "Sir, were you present when the war of Mahabharat was fought?" He replied, "Yes! I was very much present and watched it raging for full eighteen days." King Janmeja said, "Was Lord Krishna also there? Were Bhisham Pitama, the great statesman Bidar, and the invincible warrior Dronacharya also present?" Ved Vyas Ji replied, "Yes! They were all present." "I fail to understand one thing. How did such things which even the most ignoble person will not do, happen before your very eyes? What kind of wisdom it was that a prince, who was not occupying the throne, ordered the disrobing of a woman in the presence of the king's court, when his father was the ruler at that time? Bhisham Pitama was also present in the court, and so were present great men like Dronacharya, Guru Kirpacharya and Bidar. Why did, they all submit to the prince's command when it was not a royal decree? It was an unlawful and heinous action." Guru Sahib too has referred to this incident :

*'Daropadi, the Princess of the King of Panchal remembered the Lord's Name in the royal court.*

*God, the Embodiment of mercy, removed her suffering and enhanced His own glory.'*

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ॥

ਤਾ ਕੋ ਦੁਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ॥ਪੰਨਾ

- 1008

King Janmeja said, "I have heard that our enlightened forefathers gambled. What was the need of gambling and then going to the extent of making themselves slaves and even losing their wife? I have also heard that the five Pandavas wept bitterly when they were obliged to work as slaves." As is enshrined in Sri Guru Granth Sahib :

*'Wailed the Panadvas, who were turned into*

*labourers -*

*Those who in, the Lord's presence had passed their days.'*

**ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜ਼ੂਰ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ  
ਹਦੁਰਿ॥ ਪੰਨਾ - 954**

He stated very logically: "The Pandvas were obliged to work as labourers. Didn't they know that one shouldn't gamble? How much they had to suffer! What travails they had to go through!" He was criticising his forefathers; "When they went into exile, for twelve years they had to live in the forests, but in the 13th year they were to live incognito without being found out by anyone, and in case, they were found out, they were to spend further twelve years in exile. So they all worked with King Vairat incognito. Prince Yudhistar worked under the name of Kunk and taught '*chaupar*' (the game of blackgammon played with an oblong dice) to King Vairat. Bhim Sen, under the pseudonym of Ballabh, worked as a cook in the king's kitchen. Arjun, under the name of Bihandra, taught dance to the princess. Nakul, as *Granthi Pal*, worked in the stables, while Sahdev, as *Tanti Pal*, served in the cows' pen. Bhim Sen wept when he was alone by thinking that none could rival him in strength in the whole land, but in his present position he was rebuked by petty men. But he could not do anything because they had to keep their identity hidden. Yudhistar wept when Daraupadi was visited by misfortune with Karichak summoning her. Then all of them did weep individually as well as collectively that calamity had come upon her for the second time. First time, misfortune came, when :

*'The five Pandavas did watch helplessly when, their wife was humiliated.'*

**ਪੰਜੇ ਪਾਂਡੋ ਵੇਖਦੇ ਅਉਘਟ ਰੁਧੀ ਨਾਰਿ ਜਿਨਾਂ ਦੀ।**

Second time, they wept when they were obliged to work as servants, but on this occasion, their hearts did weep and not their eyes; they had to keep their sorrow hidden.

This king (King Janmeja) was well-versed in fourteen disciplines of learning - music, veterinary science, agriculture, Ayurveda, astronomy, medical science, celestial sphere, geography, history, military science, politics etc. Besides, he was a great ascetic. Having a handsome body, he was a treasure of knowledge.

When a person becomes very learned, he becomes very argumentative. Now-a-days, our intellectuals, whom we honour with the degrees of Ph.Ds. and D.Litt's, have too much logic in them. They say many things about our ancient saints, sages, prophets and holy men. Some say that '*Bachittar Natak*' is not the creation of the Tenth Guru. Some say that '*Krishan Avatar*' and '*Ram Avatar*' are not the writings of Guru Gobind Singh Sahib, and some even go to the extent of asserting that the quatrain beginning with 'Hamri karo hath dey rachha' (O God, give me Thy hand and protect me) is not the utterance of the Tenth Guru. If we accept what they say then which quatrain should be recited while administering '*amrit*' (baptismal nectar) to the devotees? Some even reject '*ardas*' (the Sikh prayer) and wish to amend it. And some criticise the invocations composed by Guru Sahib. They are rejecting beliefs held by the Sikhs for centuries. I do not know what these intellectuals think and where they intend taking the *Sikh Panth*. In the blinding dazzle of learning, they have become oblivious of God, and they compare Guru Granth Sahib with a book. Guru Granth Sahib is all

powerful, but these educated youth call it a book. Even then they claim themselves to be Sikhs; not only this, by holding big conferences they are propagating apostasy and waywardness. They are leading the Sikhs astray. If the 'chaupai' (quatrain) is not the creation of the Tenth Guru, then how shall we administer 'amrit' (baptismal nectar)? If they propose any other composition to be recited, then the earlier link will be broken. I wonder why they are producing such anti-Gurmat ideas out of their dark and misleading learning. Since the times of the Tenth Guru, the method of administering 'amrit' has been going on unchanged from generation to generation. When the movement of 'amrit' had never any break, was the 'chaupai' (quatrain) in question incorporated in the method by mistake? These worthy Sikhs argue that the Sikhs of the old were simple and innocent and knew nothing of these depths. But these very Sikhs uprooted the tyrannical Mughal rule from the country. While they saved the Sikh faith and brought glory to it by sacrificing their lives, the modern day educated Sikhs do no honour to them by calling them simple and innocent. It is true that they were not highly educated but every part of their being was imbued with unflinching faith. But these gentlemen, who call themselves educated, have made no serious efforts to gain victory over lust, anger, greed, attachment and pride. Captivated by the five thieves, five thugs, the enemies of the 'Asri' sect, these persons cannot be rightly called educated. Guru Sahib says :

*'The scholar, who harbours greed, avarice and pride, is said to be a fool.'*

ਪੜਿਆ ਮੁਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥  
ਪੰਨਾ - 140

Those who are actuated by sensual desires are fools. These evil propensities make them atheists.

In this manner, logic and reasoning are a mere play of the conscious mind. The reasoning of King Janmeja at first sight appears to be all right, but it is contrary to God's command working through the creation, because the Guru's edict is :

*'This mortal's power is not in his hands.*

*The cause of causes is the Lord of all.*

*The helpless mortal is at the Lord's command.*

*What pleases Him, that does ultimately come to pass.*

*Sometimes man abides in exaltation and sometimes in debasement.*

*Sometimes he is grieved with sorrow and sometimes he laughs with delight and joy.*

*Sometimes slander and worry are his occupation.*

*Sometimes he is up in heaven and sometimes down in the underworld.*

*Sometimes he is the knower of Lord's knowledge.*

*Nanak, the Lord is the uniter of man with Himself.'*

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ  
ਨਾਥ॥

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ  
ਬੀਉ॥

ਕਬਹੁ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ॥ ਕਬਹੁ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ॥

ਕਬਹੁ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ॥ ਕਬਹੁ ਉਭ ਅਕਾਸ  
ਪਇਆਲ॥

ਕਬਹੁ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ॥  
ਪੰਨਾ - 277

Whatever is happening in the world, according to Guru Nanak's tenets, is happening in accordance with the will of God. Not even a leaf can quiver outside God's command; the tree has not the strength to wave without God's command. The Lord in His pleasure is



playing various kinds of games :

*'Nanak tells the tales of the Creator that what the Lord is to do, that He continues doing.'*

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ  
ਰਹਿਆ॥ ਪੰਨਾ - 469

We see events within the boundaries of our limited intelligence and understanding. But Guru Sahib says :

*'By God's will, the mortal comes into the world and on the receipt of His order he departs.*

*Under His command the world is extended and under His command, man enjoys enjoyments.'*

ਹੁਕਮੇ ਜਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ॥  
ਹੁਕਮੇ ਪਰਪੰਚੁ ਪਸਰਿਆ ਹੁਕਮਿ ਕਰੈ ਰਸ ਭੋਗ ਜੀਉ॥  
ਪੰਨਾ - 760

*'Everything comes through Lord's will and through Lord's will everything goes.*

*If some fool deems himself the Creator, he is blind and does blind acts.*

*Nanak, only he, on whom the Lord bestows His mercy, understands His will, through the Guru.'*

ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ॥

ਜੇ ਕੋ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥

ਨਾਨਕ ਹੁਕਮੁ ਕੋ ਗੁਰਮੁਖਿ ਬੁਝੈ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ  
ਰਜਾਇ॥ ਪੰਨਾ - 556

Not knowing God's command is mind's darkness which gives rise to logic and reasoning :

*'As long as man understands not God's will, so long does he remain miserable.*

*Meeting the Guru, when he recognises the Lord's will, since then he becomes happy.'*

ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੁਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ॥

ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ॥ਪੰਨਾ  
- 400

King Janmeja was arguing and reasoning with Saint

Ved Vyas. The saint who could see into past, present and future said, "King Janmeja, the war of Mahabharat had to take place in that very manner and had to cause total destruction. Whatever is happening now is also taking place according to the inexorable will of God; it is unavoidable and inescapable." At this the King said, "If you had tried to make them see reason, or if Lord Krishana had reasoned with them, the terrible disaster could have been averted, and India's history would have been totally different." Saint Ved Vyas observed, "Lord Krishana himself came from Dwarka to make Daryodhna see reason. He tried his level best. He did a lot of plain-speaking with him and acquainted him with the results of various plans and counter-plans. Finding these unacceptable, Daryodhna almost went to the extent of committing the grave blunder of throwing Lord Krishna in the prison. In such circumstances, how can you make people see reason? It was inevitable. When an idea takes hold of one's mind, one's good sense is lost and intelligence is perverted. Then what was to happen as the result of a perverted mind did happen. All wisdom does fly from the body when destiny wills it. When disaster is to overtake, man's mind gets perverted." At this King Janmeja remarked, "These arguments do not satisfy me. If man knows before hand what is going to happen to him, then certainly he can prevent it or avoid it with his bravery, strength, intelligence and farsightedness."

Saint Ved Vyas was a great 'yogi' (practitioner of yoga; ascetic). He could see through past, present and future. He saw Janmeja's future and said, "King Janmeja! I shall tell you what is going to happen with you, which will cause your death." Guru Nanak Sahib says :

*'Abalya was the wife of Gotam, the penitent. Seeing*

her beauty, Indra was fascinated. When he got a thousand marks of vulva on his body, then did he regret in his mind.

O brother, no one knowingly strays from the path. He alone strays, whom God, of Himself, misleads, and he alone is enlightened, whom He enlightens. Pause.

King Harichand, the Lord of land, knew not, even he, the worth of the writ on his forehead.

Had he known that it was an error, why should he have given alms, and why should he have been sold in the market?

The Lord, in the form of a dwarf, pretended to ask for two and half 'karams' [a unit of land measurement equal to two paces, about 5.5 feet] of land.

If King Bali had recognised the form, why should he have gone to the underworld and why should he have been deceived?

Vyas instructed and taught Janmeja, the King, to refrain from doing three things, riding a horse, bringing home a fairy and accepting her word.

He performed a sacred feast and put to death eighteen Brahmins. By trying to erase it, one cannot erase the writ of past deeds.

.....  
The Creator, who has created this universe, of Himself, does He everything and makes others do.

O God, ego leaves not man's mind. Falling in ego, he is wasted away.

Everyone commits error, only the Creator Himself errs not.

Nanak, emancipation is obtained through the True Name. Some rare one, by the Guru's grace, is freed of the bonds.'

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰੁ  
ਲੁਭਾਇਆ॥

ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ॥

ਕੌਈ ਜਾਣਿ ਨ ਭੁਲੈ ਭਾਈ॥ ਸੋ ਭੁਲੈ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ  
ਬੁਝੈ ਜਿਸੈ ਬੁਝਾਈ॥

ਤਿਨਿ ਹਰੀਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ ਕਾਗਦਿ ਕੀਮ ਨ  
ਪਾਈ॥

ਅਉਗਣੁ ਜਾਣੈ ਤ ਪੁੰਨ ਕਰੇ ਕਿਉ ਕਿਉ ਨੇਖਾਸਿ ਬਿਕਾਈ॥

ਕਰਉ ਅਢਾਈ ਧਰਤੀ ਮਾਂਗੀ ਬਾਵਨ ਰੁਪਿ ਬਹਾਨੈ॥

ਕਿਉ ਪਇਆਲਿ ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੁਪੁ  
ਪਛਾਨੈ॥

ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜਾਇਆ॥

ਤਿਨਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ  
ਚਲਾਇਆ॥

.....  
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਚੀਐ॥

ਹਰਿ ਅਭਿਮਾਨੁ ਨ ਜਾਈ ਜੀਅਹੁ ਅਭਿਮਾਨੇ ਪੈ ਪਚੀਐ॥

ਭੁਲਣ ਵਿਚ ਕੀਆ ਸਭੁ ਕੌਈ ਕਰਤਾ ਆਪਿ ਨ ਭੁਲੈ॥

ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੋ ਗੁਰ ਪਰਸਾਦਿ ਅਘੁਲੈ॥

ਪੰਨਾ - 1343-44

Saint Ved Vyas said, "O King, it is not within anyone's power. Whatever is writ on his brow must be suffered. God's will is eternal, inexorable and inescapable. The Divine court's writ must be done. It cannot be put off or evaded."

*'All understandings, all yogas and all the Vedas and the Puranas.*

*All the deeds, all penances and all the songs and wisdoms.*

*All intellects, all ingenuities, all holies and all places.*

*All kingdoms, all commands, all joys and all delicacies.*

*All mortals, all deities, all unions and all inclinations.*

*All the worlds, all the continents, and all the beings of the universe.*

*All of them, the Lord drives according to His will and His pen flows as are our deeds.*

*Nanak, True is the Lord, True is His Name and True is His congregation and His court.'*

ਸਭੇ ਸੁਰਤੀ ਜੋਗ ਸਭਿ ਸਭੇ ਬੇਦ ਪੁਰਾਣ॥  
 ਸਭੇ ਕਰਣੇ ਤਪ ਸਭਿ ਸਭੇ ਗੀਤ ਗਿਆਨ॥  
 ਸਭੇ ਬੁਧੀ ਸੁਧਿ ਸਭਿ ਸਭਿ ਤੀਰਥ ਸਭਿ ਥਾਨ॥  
 ਸਭਿ ਪਾਤਿਸਾਹੀਆ ਅਮਰ ਸਭਿ ਸਭਿ ਖੁਸੀਆ ਸਭਿ ਖਾਨ॥  
 ਸਭੇ ਮਾਣਸ ਦੇਵ ਸਭਿ ਸਭੇ ਜੋਗ ਧਿਆਨ॥  
 ਸਭੇ ਪੁਰੀਆ ਖੰਡ ਸਭਿ ਸਭੇ ਜੀਅ ਜਹਾਨ॥  
 ਹੁਕਮਿ ਚਲਾਏ ਆਪਣੈ ਕਰਮੀ ਵਹੈ ਕਲਾਮ॥  
 ਨਾਨਕ ਸਚਾ ਸਚਿ ਨਾਇ ਸਚੁ ਸਭਾ ਦੀਬਾਨੁ॥ ਪੰਨਾ -  
 1241

Saint Ved Vyas further said, "That is the command which is in the hands of the Lord Commander. It is not within man's power to alter God's command. All towns and cities, regions and cosmos, gods and goddesses, celestial beings and demons, birds and animals, all planets, water and air, all elements, all saints and prophets and Muslim holymen are doing their allotted tasks according to God's will. How can you defy His commands?"

*'All of them, the Lord drives according to His will and His pen flows as are our deeds.'*

ਹੁਕਮਿ ਚਲਾਏ ਆਪਣੈ ਕਰਮੀ ਵਹੈ ਕਲਾਮ॥ ਪੰਨਾ -  
 1241

All are acting according to what is written on man's brow. God's inexorable command is at work everywhere. It is no ordinary command that can be effaced.

King Janmeja said, "Sir! Please don't be annoyed with me, if I tell you that I have no faith in these things. How is it possible that man should know before hand and yet let things happen? Spying a well before him, how can man fall into it? Please let me know what is in store for me, what is going to happen with me in future and then see for yourself, how I escape what according to you is destined for me."

Ved Vyas Ji said, "O King, it is not within anyone's power. Once one's destiny has been recorded, one has to suffer one's fate."

However, King Janmeja still persisted with his point of view. Then Vyas Ji said, "Listen, O king! Let me tell you in advance what is going to happen with you. Be strong to avoid it. You shall buy a mare riding which you shall go for hunting. Getting tired, you shall tether it to a tree, and yourself rest on the bank of a pond of water. A sea horse (hippopotamus) shall emerge from the pond and copulate with your mare which will be impregnated. The mare will deliver a beautiful colt. After attaining victory over all the kings, you shall start a *Rajsu yagya* (sacrificial ritual) with that horse. On that occasion, you shall invite all the Brahmins of eighteen subcastes. After the oblations, you shall serve food to all. Thereafter, you, accompanied by your wife, shall go to make offerings to the Brahmins. While doing so, your queen's head shall be bared with the slipping of the scarf. This shall make the Brahmins laugh. You shall be infuriated and you shall destroy all the Brahmins by throwing them into boiling *kheer* (milk) or into fire. For killing the Brahmins, eighteen kinds of leprosy shall erupt from your body which shall cause much pain and suffering. People will speak ill of you and condemn you throughout India. Now I advise you not to buy a mare. If you do, then don't go riding it for a hunt. If you do go for a hunt, then don't stop anywhere on the way. If you do stop somewhere, then don't start a '*yagya*', and if you do start a '*yagya*', don't take your wife alongwith you to give reward to the Brahmins. But you will see that you will do all these things even though you have been cautioned in advance. In this way, misfortune is bound to descend upon you. So live with

care and caution. You expressed doubts regarding the wisdom of your forefathers. But now I have told you everything. Let me see if you can escape your destiny."

On hearing this prophecy from Saint Ved Vyas, King Janmeja determined that in future he would not buy any horse or mare.

For a long time the king did not buy any horse or mare. The horses already there in his cavalry died gradually. At this his minister said to him, "O King, if you do not buy any horse or mare, how will the army function and how will your kingdom run? You may not allow the purchase of a mare, but do let us purchase horses." So the king allowed purchase of horses. The ministers bought a number of horses. But then a very valuable mare of high breed from Khurasan came for sale. The Chief Minister was worried and did not want this mare to be bought by any other king. He wanted to buy this mare. He showed it to the king and said, "This mare is fit for you. It will be an insult to us, if anybody else buys it. You may not ride it, but certainly there is no harm in buying it. It will remain in your stables. On hearing this the king allowed it to be bought.

Money was paid from the king's treasury and the mare was bought. Many years passed and nobody rode the mare. One day the minister said to king, "Your majesty, try this mare at least once, and see how good it is." When King Janmeja rode the mare, it galloped away at such a high speed that he could not stop it. It took him in a dense forest. There he tethered it to a tree and himself slept on the bank of a pond. At that very moment, a sea-horse (hippopotamus) came out of the pond and copulated with it. A beautiful colt with

black ears was born to it. Then the king gained victory over all the kings and started an 'ashawmedh yagya' (sacrificial ritual). For making oblations learned Brahmins were invited. Then all the Brahmins of 18 subcastes were formally invited and served food. The king forgot the warnings he had been given by Saint Ved Vyas. After feeding the Brahmins, when he, accompanied by his wife, proceeded to give rewards to the Brahmins, the scarf slipped from the queen's head.

As a result of the scarf's slipping from the queen's head, the Brahmins broke into laughter. The king was infuriated. He humiliated and killed the Brahmins by throwing them into boiling cauldrons of various foods, and into the fire. Consequently he was afflicted with eighteen kinds of leprosy. Then he made a prayer, to Saint Ved Vyas Ji, "Sir, I did all those things which you had predicted." Then Vyas Ji observed, "O King! whatever is writ on the brow has to be suffered. There is no escape from the writ of destiny."

*'Janmeja bewailed that he went astray.*

*For an offence, he became a sinner.'*

ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਦਿ ਗਇਆ॥ ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ  
ਭਇਆ॥ ਪੰਨਾ - 954

The king wept loudly and bitterly. Guru Nanak Sahib says that Saint Ved Vyas explained to the king in detail the inexorable nature of destiny. He laid prohibition after prohibition on him; if one thing came to be done, the next might be avoided, and so on; but in spite of the forewarning, the king happened to do all the forbidden things. He performed a 'yagya' (sacrificial ritual) and killed Brahmins of all the 18 subcastes :

*'He performed a sacred feast and put to death eighteen Brahmins. By trying, one cannot erase the writ of past deeds.'*



ਤਿਨਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ  
ਚਲਾਇਆ॥ ਪੰਨਾ - 1344

Was the writ of destiny avoided? Has anyone been able to escape what has been recorded by God?

*'Say what can be accomplished by man?  
What pleases Him? He causes that to be done.'*

ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ॥  
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਾਵੈ॥ ਪੰਨਾ - 277

The wayward, the wilful is blind. He tries to be clever and claims that he will not let such and such thing happen :

*'The blind mind-ward practises cleverness.  
He surrenders not to the Lord's will and suffers great sorrow.  
He strays in doubt and continues coming and going.  
He attains not ever to the mansion and presence of the Lord.'*

ਮਨਮੁਖ ਅੰਧੁ ਕਰੇ ਚਤੁਰਾਈ॥ ਭਾਣਾ ਨ ਮੰਨੇ ਬਹੁਤੁ ਦੁਖੁ  
ਪਾਈ॥  
ਭਰਮੇ ਭੂਲਾ ਆਵੈ ਜਾਏ ਘਰੁ ਮਹਲੁ ਨ ਕਬਹੂ ਪਾਇਦਾ॥  
ਪੰਨਾ - 1064

King Janmeja was terribly suffering from leprosy. He requested Saint Ved Vyas to provide some cure to his affliction. He replied, "O king! God's Name is the possessor of all virtues; it is all powerful and is the cure of all ailments, difficulties and sorrows. I shall tell you a story of the power and effectiveness of God's Name. Believe it as true and with your atheistic intellect don't have any doubts regarding its veracity." Saint Ved Vyas Ji started telling the story. When he came to narrating the valour of Arjan in the war of Mahabharata, that the supreme warrior roared in the battle field :

*Then in the field of battle did thunder the supreme warrior Arjuna.  
Perfect master of archery, he released many an*

arrow.

*A hail of arrows did he rain on the raging battlefield.*

*Thus killed he Bhisham (Bhishampitama) alongwith his army,*

*And provided him a bed of arrows to lie upon.*

*Thus tasted Pandvas the joy of victory.*

*Second in command of the Kaurava's army was Dronacharya, who fell at the hands of Dhrist (Dhristdaman) with whom a fierce battle did he fight.*

*Since they fought bravely*

*They ascended to the kingdom of gods.'*

**ਤਹਾਂ ਗਰਜਿਯੋ ਅਰਜਨੰ ਪਰਮ ਬੀਰੰ।**

**ਧਨੁਰ ਬੇਦ ਗਿਆਤਾ ਤਜੇ ਪਰਮ ਤੀਰੰ। 43/211**

**ਤਜੀ ਬੀਰ ਬਾਨਾਵਰੀ ਬੀਰ ਖੇਤੰ।**

**ਹਣਿਓ ਭੀਖਮੰ ਸਭੈ ਸੈਨਾ ਸਮੇਤੰ॥**

**ਦਈ ਬਾਣਸਿੱਜਾ ਗਰੇ ਭੀਖਮੈਣੰ।**

**ਜਯੰ ਪੱਤੁ ਪਾਇਓ ਸੁਖੰ ਪਾਂਡਵੇਣੰ॥ 44/212**

**ਭਏ ਦੁੱਣੈ ਸੈਨਾਪਤੀ ਸੈਨਪਾਲੰ॥**

**ਭਇਓ ਘੋਰ ਜੁੱਧੰ ਤਹਾਂ ਤਉਨ ਕਾਲੰ॥**

**ਹਣਿਓ ਪ੍ਰਿਸਟ ਦੋਨੰ ਤਜੇ ਦੁੱਣ ਪ੍ਰਾਣੰ।**

**ਕਰਿਓ ਜੁੱਧ ਤੇ ਦੇਵਲੋਕੰ ਪਿਆਣੰ॥ 45/213 ਗਿਆਨ**

**ਪ੍ਰਬੋਧ, ਪੰਨਾ - 1195**

Thus Saint Ved Vyas Ji described how Karan, King Sal, Ashawthama, Dronacharya and all the five sons of the Pandavas got killed in the battlefield, and the fight between Bhim Sen and Daryodhana. Bhim Sen fought a grim battle and Daryodhana was killed :

*'Finally, Daryodhna also was killed in the battlefield.*

*All his warriors did flee from the field.*

*Thereafter, the Pandvas ruled Supreme and unhindered in a right royal manner.*

*But finally to the Himalayas they repaired*

*Where they met their death and decay.'*16/234

*Then another fierce battle raged with the*

*Gandharabs.*

*Bhurpal created a cloud of dust, so fiercely did he wage battle.*

*Then Bhima elephants into the sky did hurl.*

*Where still do they swirl,*

*And haven't come down yet. 17/235*

*Hearing this the king turned his nose in contempt.*

*Smiled did he with a sneer and called it a vain boast.*

*Thirty-sixth part of leprosy afflicted his nose owing to this contempt.*

*Of which finally his end he met.*

ਗਨਿਓ ਰਾਜ ਦੁਰਯੋਧਨੰ ਜੁਧ ਭੂਮੰ।

ਭਜੇ ਸਭੈ ਜੋਧਾ ਚਲੀ ਧਾਮ ਧੂਮੰ॥

ਕਰਯੋ ਰਾਜ ਨਿਹਕੰਟਕੰ ਕਉਰਪਾਲੰ॥

ਪੁਨਰ ਜਾਇਕੈ ਮੰਤ੍ਰਿ ਸਿੱਤੈ ਹਿਵਾਲੰ॥ 16/234

ਤਹਾ ਏਕ ਗੰਧੁਬ ਸਿਉ ਜੁੱਧ ਮੱਚਯੋ।

ਭੂਰਪਾਲੰ ਧੂਰਾ ਰੰਗੁ ਰੱਚਯੋ॥

ਤਹਾ ਸੱਤ ਕੇ ਭੀਮ ਹਸਤੀ ਚਲਾਏ।

ਫਿਰੇ ਮੱਧਿ ਗੈਣੰ ਅਜਉ ਲਉ ਨ ਆਏ॥ 17/235

ਸੁਨੈ ਬੈਨ ਕਉ ਭੂਪ ਇਉ ਐਠ ਨਾਕੰ।

ਕਰਯੋ ਹਸ ਮੰਦੈ ਬੁਲਯੋ ਏਮ ਬਾਕੰ॥

ਰਹਿਯੋ ਨਾਕ ਮੈ ਕੁਸਟ ਛਤੀ ਸਵਾਨੰ।

ਭਈ ਤਉਨ ਹੀ ਰੋਗ ਤੇ ਭੂਪ ਹਾਨੰ॥ 18/236

ਗਿਆਨ ਪ੍ਰਬੋਧ, ਪੰਨਾ - 1198

On hearing this Raja Janmeja turned up his nose and said, "It is a white lie, an idle talk; it is absurd. Can elephants be ever thrown into the higher regions?" At this Ved Vyas Ji said, "O king, 'mantras' (chants) are very powerful, and with this power he threw elephants into the sky. I shall show you in reality." Saying this Saint Ved Vyas brought down the skeletons of the elephants from above with his yogic power and Janmeja died because of his stupidity. In this way, one who is forgotten by God, is destroyed. Guru Granth Sahib contains the following edict :

*'Janmeja did not realise the Guru's Word.*

*Lured by doubt how could he find peace?  
By forgetting the Lord even for an instant man has  
to repent afterwards.'*

ਜਨਮੇਜੈ ਗੁਰ ਸਬਦੁ ਨ ਜਾਨਿਆ॥

ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਭਰਮਿ ਭੁਲਾਨਿਆ॥

ਇਕੁ ਤਿਲੁ ਭੁਲੇ ਬਹੁਰਿ ਪਛੁਤਾਨਿਆ॥ ਪੰਨਾ - 225

God's Name has limitless power, and Guru Sahib has said that Waheguru (God) has put the medicine of His Name within every man's heart. The Guru's edict is :

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

*Except the Perfect Guru, none knows the method to prepare it.*

*When the Perfect Guru administers the medicine after giving the directions, then man falls not ill again, O Nanak.'*

ਗੁਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ॥ ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ  
ਨ ਬਨਾਈ॥

ਗੁਰਿ ਪੂਰੇ ਸੰਜਮੁ ਕਰਿ ਦੀਆ॥ ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖੁ ਨ  
ਬੀਆ॥ ਪੰਨਾ - 259

We have tested the truth of these things. A few ladies came to us with festering and weeping sores on their bodies. They were in great pain and suffering. No medication was proving efficacious. I have the firm belief that *'Lord's Name is the panacea of all ailments'* (P. 274). I advised them to read or recite 'Jap Ji Sahib'. 'You should have firm belief in your heart that you will be cured. Continue praying to God.' The entire 'sangar' was surprised when in 42 days the afflicted women were completely cured and became healthy. One of the women was from Ram Darbar Colony and the other was from Chandigarh. The former was the mother of Bhupinder Singh.

Similar is the case of the mother of Bhai Tarlochan

Singh Painter who renders honest and voluntary service in the Gurdwara. She lives at village Dadumajra. Her right arm had decayed and was almost shorn of flesh upto the elbow. Her nails had fallen and bones were bare and visible. As the medication continued, the condition worsened. This woman was illiterate. She was advised to recite the 'mool mantra' (the invocatory verse of Jap Ji Sahib) in a prescribed manner for three hours daily. After 45 days, the 'sangat' was wonderstruck to see that her nails had reappeared and the bones of hands and arm had become covered with flesh. The *sangat* (congregation) was filled with a firm belief in the efficacy of Divine Name recitation for the cure of all diseases.

Similarly, a devotee, Bhai Jarnail Singh of Village Paintpur (adjoining Ratwara) developed long cracks on his hands and feet. They became weeping sores. He applied on the sores mud from the place where the 'sangat' used to bathe. In three days he was fully cured, the cracks disappeared. In this way, there are hundreds of instances where people were cured by following the belief that 'God's Name is the cure of all diseases.'

Dr. Bhai Vir Singh Ji writes that once a Bengali Sadhu came to Sant Basant Singh of Okara (now in Pakistan). His entire body was covered with festering ulcers. He could not find cure from anywhere. He had faltered while trying to activate 'kundalini' (an important ganglion in the body according to Yoga).

Guru Sahib has forbidden us to practise Yogic feats because they cannot be performed without the guidance of a competent and experienced teacher of Yoga. If once health is damaged as a consequence of practising yoga no medicine can cure it. We have been advised to

practise simple methods, of which '*Surat Shabad*' (soul rapt in Word) path is the best. Some persons get into the habit of drawing in breath as a result of which sometimes, they lose their mental equilibrium. It is because we (the Sikhs) are not supposed to worship any holy man or saint. We have to do or practise everything by ourselves and this subtle secret (of drawing in one's breath) cannot be learnt without competent and able guidance. We speak against holy men and saints thoughtlessly that they have ruined the Sikh Panth. Those who say so must be justified on the basis of their experience because many fake holy men infiltrate the society in the garb of saints. Seeing their activities, one is naturally sad and pained and so such remarks are not very surprising. But if we think carefully we will see that really true saints are leading the Panth to spiritual glory. Our groups of preachers have in a short period of time, administered 'amrit' (baptismal nectar) to 4,74,000 'Singhs' through the Panj Piaras (the Five Beloved Ones) and aligned them with Sri Guru Granth Sahib. The rest is for you to see. Numerous Singh Sabhas and other groups and organisations often talk tall but practically do nothing.

Thus without a guide, many practices or activities go awry and so in the absence of a competent guide that sadhu's body became festured with sores. Dr. Bhai Vir Singh Ji says that the *sadhu* came to the saint (Sant Basant Singh Ji of Okara), who advised him to go to *Sant Kamaliya Wale*. When the *Bengali Sadhu* went to him (*Sant Kamaliya Wale*), he submitted : "I am in great suffering. I have come to the abode of Guru Nanak, who is the physician of the world and who with one medicine can eradicate all ailments of the world as well as remove all pain one is destined to suffer in God's court for one's actions. Kindly rid me of my pain and

suffering too." The saint said : "We will recite to you Akhand Path (uninterrupted reading or recitation of Gurbani of Sri Guru Granth Sahib) which is as efficacious as millions of yagyas (sacrificial rituals) put together, and as you listen to it, you will gradually get cured of your affliction." *Sant Kamaliay Wale* used to perform *Akhand Path* very calmly, lovingly and without any hurry in full 48 hours. A bed was laid for the sadhu in the gurdwara. He started listening to *Gurbani* with full concentration. He knew both Bengali and Hindi and so understood Gurbani. He kept listening with rapt attention. At the conclusion of the first *Akhand Path*, his sores stopped oozing. Then a second *Akhand Path* was commenced. At its conclusion, the sadhu was completely cured. After staying there for a few days he requested the saint that he had come where he wanted to and therefore he should kindly be allowed to stay at his (the saint's) feet. He further said, "Now I do not want to go anywhere else. I have for ever become aligned with Guru Nanak who has bestowed health on me."

While, on one hand, Gurbani blesses us with spiritual enlightenment, on the other, it rids us of all misfortunes, torments and ailments. Whoever reveres Gurbani from the core of his heart shall be enlightened with God's Name :

*'He who heartily realises this Gurbani within his mind abides the Lord's Name.'*

ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ  
ਨਾਮ॥ ਪੰਨਾ - 797

Gurbani, you may read or recite by singing, or you may ponder over it, or you may hear it attentively with deep concentration; it is bound to influence you. That is why we appeal to everyone, "My dear, read Gurbani with deep concentration of mind and revere it. Imbibe

the Guru's edicts in your heart and by fashioning and leading your life according to them be happy yourself and dispense happiness to others."

So in this manner King Janmeja argued with Rishi Ved Vyas when the latter eulogised the virtues of God's Name. For this reason he was afflicted with leprosy on his nose and died.

Our intellect works in its own peculiar manner. After listening to all these things from Gurbani we often say that Guru Nanak Sahib wrote these things on mere hearing. So our reasoning faculty makes us atheists. There was no difference between Guru Nanak Sahib and God, the Transcendent One. Gurbani, having emanated from the Primal One, is a creation of the regions of the spirit, and intellect has no role in it. Having doubts or reservations about it is a mark of folly. Since these things had happened, Guru Sahib recorded them. Having done D.Litt and Ph.D. we delude ourselves into thinking that we know everything.

Dear devotees, if you want to swim through the ocean of the world, rise above the regions of cold intellect and reason, immerse yourself in love for the Guru and follow steadfastly and fully the path shown by him. It is not proper to be sceptic and adulterate the explication of Gurbani with your reason and understanding. Gurbani is absolutely true. Only he who reads, recites and hears it by considering it as true is benefitted and receives the due reward in God's court. So the Guru's edict is :

*'The marriage moment is that, which the Lord of the will fixes by His orders.*

*That order cannot be undone.'*

**ਸਾਹਾ ਹੁਕਮੁ ਰਜਾਇ ਸੋ ਨ ਟਲੈ ਜੋ ਪ੍ਰਭੁ ਕਰੈ ਬਲਿ ਰਾਮ  
ਜੀਉ ॥ ਪੰਨਾ - 763**



*'By God's will, the mortal comes into the world and on the receipt of His orders he departs.*

*Under His command the world is extended and under His command does man partake of joys.'*

ਹੁਕਮੇ ਜਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ ॥

ਹੁਕਮੇ ਪਰਪੰਚੁ ਪਸਰਿਆ ਹੁਕਮਿ ਕਰੇ ਰਸ ਭੋਗ ਜੀਉ ॥

ਪੰਨਾ - 760

The wayward and self-oriented is blind and tries to be clever :

*'The blind mindward practises cleverness.*

*He surrenders not to the Lord's will and suffers great sorrow.'*

ਮਨਮੁਖ ਅੰਧੁ ਕਰੇ ਚਤੁਰਾਈ ॥ ਭਾਣਾ ਨ ਮੰਨੇ ਬਹੁਤੁ ਦੁਖੁ  
ਪਾਈ ॥ ਪੰਨਾ - 1064

Man gets lost in the labyrinth of his reason or intelligence and so does not submit to God's will. Some of us think : Does accepting God's will mean that we should do nothing or make no efforts? In this context, I beg to submit that man is after all a living being and nothing lies in his power. His inner voice (conscience) always tells him to do something or the other. To conduct ourselves in the empirical world God has gifted us with intelligence, and we make use of our intellect. Many such things happen to us that, inspite of our best efforts, we are unable to avoid. On such occasions, we should be content to live in accordance with God's will; we should submit to His command. The Guru's edict is :

*'Day and night remain thou satiated with the Name,  
That is the true service.*

*No calamity befalls him,*

*Who lives according to the will of God.*

*He, who submits to the Lord's command, is  
consigned to His treasury.*

*The counterfeit find no place.*

*They mingle with the dirty ones.'*

ਅਹਿਨਿਸਿ ਨਾਮਿ ਸੰਤੋਖੀਆ ਸੇਵਾ ਸਚੁ ਸਾਈ॥  
 ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਾਲੈ ਹੁਕਮਿ ਰਜਾਈ॥  
 ਹੁਕਮਿ ਰਜਾਈ ਜੋ ਚਲੈ ਸੋ ਪਵੈ ਖਜਾਨੈ॥  
 ਖੋਟੇ ਠਵਰ ਨ ਪਾਇਨੀ ਰਲੇ ਜੁਠਾਨੈ॥ ਪੰਨਾ - 421

Only, those find entry to the Lord's Court who spend their life in accordance with His will. Those who act in a wayward manner, turn their face away from God's existence and disobey God's inexorable edicts shall :

*'The counterfeit find no place  
 They mingle with the dirty ones.'*

ਖੋਟੇ ਠਵਰ ਨ ਪਾਇਨੀ ਰਲੇ ਜੁਠਾਨੈ॥ ਪੰਨਾ - 421

On the other hand, he who is satiated with God's Name and surrenders to His command faces no hindrance in life because the whole world is functioning according to God's will :

*'The underworlds, the universes, the countries and the forms -*

*over all is or within them works Thy all-powerful command.*

*In His will He creates, in His will He destroys and in His will He unites in His union.'*

ਪਾਤਾਲ ਪੁਰੀਆ ਲੋਅ ਆਕਾਰਾ॥ ਤਿਸੁ ਵਿਚਿ ਵਰਤੈ ਹੁਕਮੁ ਕਰਾਰਾ॥

ਹੁਕਮੇ ਸਾਜੇ ਹੁਕਮੇ ਢਾਹੇ ਹੁਕਮੇ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ ਪੰਨਾ - 1060

Union with God is also through His will, and so are destruction and creation effected in accordance with His will. Therefore, dear devotees, coming to this world and going from it are all the manifestation of God's will :

*'By God's will, the mortal comes into the world and on the receipt of His orders he departs.*

*Under His command the world is extended and under His command does man partake of joys.*

*He who forgets the Creator Lord, suffers be separation and sorrow.'*

ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ ॥  
ਹੁਕਮੇ ਪਰਪੰਚੁ ਪਸਰਿਆ ਹੁਕਮਿ ਕਰੈ ਰਸ ਭੋਗ ਜੀਉ ॥  
ਜਿਸ ਨੋ ਕਰਤਾ ਵਿਸਰੈ ਤਿਸਹਿ ਵਿਛੋੜਾ ਸੋਗੁ ਜੀਉ ॥  
ਪੰਨਾ - 760

Think carefully how Bhai Tiloka Ji who ever lived with Guru Nanak Sahib indistinguishably from him, lovingly made the princess realise the truth : "Good girl, don't feel sorry for what you have done. You haven't killed me. You had no strength to shoot the arrow. It was all the command of my Master, my God that you shot the arrow at me. The arrow was destined to hit me; my Master has summoned me to His abode. I am extremely delighted to depart for my heavenly abode. God has only used you as a means or a tool. By doing so, God, my Master wanted to do good unto you, and I am not at all afraid of leaving this world because I am going to my Beloved One :

*'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 ॥ ਪੰਨਾ -  
1365

On hearing these words, the Princess said : "O noble man! All your utterances are very strange. I cannot understand them. Are you not afraid of death?"

Bhai Tiloka Ji said : "No; I have not made my home in this world because I know it for certain that none comes here to live for ever. Kings and princes, rich and poor; all are destined to pass away. There are some who lack this understanding but my dear God has gifted

me with this light of understanding and so I have built an extremely beautiful abode in the true heaven :

*'Nanak has founded his house on that ground where there is no death, birth and old age.'*

ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ॥  
ਪੰਨਾ - 44

I have built my house where death cannot reach. This world is the house of death; houses here are demolished; someone demolishes them day in and day out. My house is situated in the True Region (*Sach Khand*); where death cannot reach; where there is eternal joy and bliss; where I am never separated from my Beloved One, and ever :

*'God beholds the creation which He has created and renders them happy when He casts upon them His merciful glance.'*

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥ ਪੰਨਾ - 8

But the world does not accept these things which are absolute truth :

*'O Lord, what Thou wantest to do, that Thou doest. Rare is the one who lives according to 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.'*

ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰਿ ਪਾਇਆ॥ ਭਾਣੇ ਵਿਚਿ ਕੋ ਵਿਰਲਾ ਆਇਆ॥

ਭਾਣਾ ਮੰਨੇ ਸੋ ਸੁਖੁ ਪਾਏ ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ ਪਾਇਦਾ॥  
ਪੰਨਾ - 1063

*'From birth and death, none can save the mortal.*

*Coming and going both originate from Him alone. By the Guru's grace, remember thou ever the True Lord.*

*Loftiness and emancipation, thou shalt obtain from Him alone.'*

ਆਵਣੁ ਜਾਣਾ ਰਖੈ ਨ ਕੋਈ॥ ਜੰਮਣੁ ਮਰਣੁ ਤਿਸੈ ਤੇ  
ਹੋਈ॥

ਗੁਰਮੁਖਿ ਸਾਰਾ ਸਦਾ ਧਿਆਵਹੁ ਗਤਿ ਮੁਕਤਿ ਤਿਸੈ ਤੇ ਪਾਹਾ  
ਹੈ॥ ਪੰਨਾ - 1057

Only the rare ones surrender to the Lord's will."

Once some Gursikhs submitted to the Fifth Guru : "True Sovereign, you are happy with the one who accepts the Lord's will. You receive him alone unto yourself and your treasury who lives in accordance with God's command." Guru Sahib replied : "Yes, it is verily so."

"Why is it so, Sovereign? We can't follow."

Guru Sahib said : "My dear ones, you are unable to understand it because you abide in this egoistic world; if one comprehends the Lord's will or command, all 'ego' is destroyed :

*'O Nanak! If man were to understand Lord's fiat, then no one, would take pride or be egoistic.'*

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ॥ ਪੰਨਾ  
- 1

If ego is destroyed then this sentient being realises that it is not some mortal spirit, but an eternal soul which is neither born, nor is subject to death. It is the soul which, under the influence of 'Maya' (mammon) becomes a sentient being. This (*jeev*) being under the veil of ego, comes to be called '*jeev atma*' (individual soul). When it is rid of ego, it mingles with the '*parm-atma*' (Supreme Soul) for all times to come from where it was born.

*'Merging in the Primal Lord, man forgets not the mental meditation.'*

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ॥ ਪੰਨਾ -  
1291

Merging in the Supreme light of the Timeless One, the individual soul itself becomes an image of the Timeless One, as is Guru's edict :

*'Sometimes this man obtains saint's society.*

*From that place he returns not again.*

*Within his mind dawns the light of Divine knowledge.*

*That abode is imperishable.*

*His soul and body are tinged with the love of God's Name.*

*He ever abides with the Supreme Lord.*

*As water comes and gets blended with water, so does his light blend with the Supreme Light.*

*His coming and going end and he attains rest.*

*Nanak is ever devoted unto the Lord's.'*

**ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥ ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥**

**ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥ ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥**

**ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥ ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥**

**ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥**

**ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥**

**ਪੰਨਾ - 278**

All of us, while standing beside a body of water, must have observed ripples rising in it with the blowing of the wind and moving towards the bank and on reaching there, disappearing in the water. But huge waves rise in the sea which can shake even mighty ships. When these huge waves reach the sea shore, one wonders where they have disappeared. However, intelligent persons discern clearly that the waves rose from the sea and after travelling over thousands of miles merged in the sea itself. The waves were never separate from the sea. It was just an action which made us feel that they had a separate existence, but since the

beginning of time they had been a part of the sea. They were the sea itself, or in other words, the sea was sporting of its own free will.

Similarly, one Waheguru (God), on account of His three-fold qualities, in different forms and guises appears to be different from one another because the wonderful illusory phenomenon charms human beings and as a result they become totally oblivious of the reality. Only the rare one understands this mystery because here there is none but Gobind (God) - there has never been anyone else but God earlier, nor is there anyone else now, nor shall there be anyone else but Gobind (God) in the future. To explain this phenomenon, we have only a few examples. For example, we twine thread and make a big ball. We fashion it into a rosary of 108 beads with a big knot (*mani*) in the centre. Now the same thread has acquired different names. First beads, second the thread joining the beads and third the big bead in the centre, called '*mani*'. Similarly, the sea is one but from its water emerge waves, foam and bubbles which appear to be distinct from one another, but on careful thought, they are all water and the sea. This mammon manifested through the five elements in various forms appears as the creation. But here there is only one *Nirankar* (the Formless One) and He, assuming various shapes, appears to us in a bewildering diversity.

*'That Timeless one though having One form manifests Himself in countless shapes (Every form is His image).*

*The Creator playfully creates this world and then destroys it.*

*After all this that God continues to be one and only one.'*

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ॥

(ਜਾਪੁ)

## ਸਾਹਿਬ)

As a result of the miracle of ego, this soul came to appear as a sentient being and the feeling of being a creature created many kinds of illusions in him. Thus Waheguru (God) happened to appear in diverse forms and the world appeared distinct. This feeling became firmly rooted. On account of false notions, the creature caught in the sleep of the three characteristics or virtues (*rajo, tamo* and *sato*), falls into delusions. But when the Guru's *shabad* (word) awakens and enlightens him, his delusions and his feeling of being distinct are destroyed, and he realises his origin. Guru Sahib says :

*'The world is asleep in three modes and doubts, and in slumber its night (life) passes away.*

*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.'*

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥  
ਗੁਰ ਕਰਪਾ 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॥

ਪੰਨਾ - 920

So in this manner, one Waheguru (God) abides in every creature - both within and without, manifestly and formlessly. The *jeev* (human being) does not have any distinct entity. On account of long practice and subject to illusion after illusion, he regards his existence as true and drifts into the darkness of ignorance. He feels miserable and suffers through many lives. Corroborating the above, Guru Granth Sahib says :

*'The one Lord is in many manifestations and wherever I look, there is He pervading and filling*



all.

*Fascinating is the marvellous picture of mammon and only a few understand this.*

*Everything is the Lord, everything is the Lord.*

*There is nothing but God, the world-sustainer.*

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

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

*This world is the play of the Transcendent Lord and on reflection man finds it not different from Him.*

*False doubts and dream-objects man deems as true valuables.*

*The Guru instructed me to entertain the desire to do good deeds and my awakened mind accepted it.*

*Says Namdev, see thou the creation of God and reflect on it in thy mind.*

*In every heart and within all is but one Lord, the Enemy of pride.'*

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥

ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੁਝੈ ਕੋਈ॥

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ॥ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥

ਸੁਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ॥

ਜਲ ਤਰੰਗ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ॥

ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ॥

ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ॥

ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ॥

ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ॥

ਪੰਨਾ - 485

In this state, man totally forgets that in this world it is only God's writ that runs. Disobedience to God's command gives birth to ego. 'Ego' manifests the quintessential God into three forms - first the creator (Brahm), second, *jeev atma* (the individual soul), and third, the world. If the individual soul understands this edict of God which is not possible without the grace of

the Perfect Guru, then this individual soul becomes the supreme soul of God. That is his original state for which ascetics, celibates and hermits aspire. One who receives the Guru's grace comprehends the Lord's command and realising the reality of his soul, he is enlightened about his true form. His notion of distinctness is totally destroyed and he sees only One Supreme Soul manifesting everywhere. The entire world is functioning in accordance with God's command. Similarly, the human being with an enlightened soul gives up his separate entity and acts according to God's will. He acts like a human being, but since he himself is not the doer of actions, he remains unattached and disinterested because he has obliterated his self; has become selfless. That Waheguru (God) acts in him appears real to him. God is acting through all beings, both enlightened and unenlightened. But the unenlightened one not realising God's will and under the influence of 'ego' thinks that he himself is doing things, that he, of his own free will, can do right or wrong actions. In this manner, he gets entangled in the whirlpool of illusions. The enlightened person knows that he is not doing anything on his own. What appears to be his action is in reality the act of God. The only difference is that the unenlightened person says that he is the doer, while in the enlightened one, having no distinct entity of his own and no trace of ego, God's command manifests itself clearly. Such a being is God Himself, or using the earthly idiom, he is a being who has found acceptance with God. The difference between God and man is due to the presence of 'ego' in the latter. To suffer the consequences or the fruit of his action, his little self, which is called '*jeev atma*' (individual self), wanders through the cycle of 84,000,00

lives.

Once this subject was being talked about in the court of the Fifth Guru Sahib. At the request of the devotees, Bhai Gurmukh was sent to Bhai Bhikhari (which has already been mentioned) who had fashioned his life in accordance with God's command and by merging his 'ego' in God's will he was leading an unconventional life free from all illusions.

Bhai Tiloka had been undergoing treatment in the princess's palace for quite sometime. He had neither revealed his identity to her, nor had she asked him who he was. Her mind was focussed only on one thing that somehow or other the extremely handsome and charming youngman, gifted with a sweet tongue that could win over every listener, should be saved. She very much wished that he should recover fully and become healthy and then live with her forever in the palace. She felt that she would be immensely delighted if and when he went with her on horseback to the same place in the jungle where she had hit him with an arrow and then to take revenge from her he should, in make-believe, hit her with an arrow saying that he too had hit a lioness. The princess was youthful and various desires arose in her heart, but she was so innocent that no lewd thought ever entered her mind. Most naturally, she had become bound with Bhai Tiloka in an extremely chaste relationship, where carnal worldly lusts remain thousands of miles away. This love was celestial in character, which a rare devotee entertains for his spiritual teacher or guru (preceptor). Love is after all love and its lowest level is sexual love and for the satisfaction of one's selfish interests. In love, one wishes to lose one's identity in one's beloved and become his or her image. This highly refined and pure love compels Waheguru (God) to give up His

formlessness and assume a physical form. The Guru's edict is that God can be won over only through pure love and devotion; He can be bound only through selfless love without any desire for fruit :

*'Thou, O Lord, comest not in one's power by despising the world greatly.*

*Thou comest not in one's power by reading the Vedas.*

*Thou comest not in one's power by bathing at shrines.*

*Thou comest not in one's power by roaming the world over.*

*Thou comest not in one's power through any kind of cleverness.*

*Thou comest not in one's power by giving plentiful alms.*

*All are in Thy power, O my inaccessible and inapprehensible Lord.*

*Thou, O Lord, art in the power of Thy devoted slaves.*

*Thou art the strength of Thy saints.'*

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤੁ ਘਿਣਾਵਣੇ ॥

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬੰਦ ਪੜਾਵਣੇ ॥

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ ॥

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਧਰਤੀ ਧਾਈਐ ॥

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਕਿਤੈ ਸਿਆਣਪੈ ॥

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ ॥

ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ ॥

ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ ॥

ਪੰਨਾ -

962

This very love the Tenth Guru has expressed in the following words :

*'I say verily unto you all.*

*He who loves finds the Lord.'*

ਸਾਚ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ  
ਪਾਇਓ ॥ ਸੁਯੋ ਪਾ: 10

The Gurus thus told the world a very simple and easy path to gain union with God. Devotion or meditation or worship is of nine kinds and the essence of all is love and worship. God fully manifests Himself in the world as an embodiment of love :

*'That God manifests Himself as love in all the four directions and corners of the universe.'*

**ਜੜ੍ਹ ਤੜ੍ਹ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਗਾਗ ॥ (ਜਾਪੁ ਸਾਹਿਬ)**

An inner disinterested attraction is the sign of love. It is a highly exalted life which is difficult for the world to comprehend because the world is revelling in the pleasure of material possessions, sensual delights and the satisfaction of its aims and aspirations and is consequently suffering misery by becoming oblivious of God. If one develops love for God, then such a felicity comes in life that is indescribable. Even when he is sawed into two, he experiences a heavenly delight, for he is going to the abode of his beloved Lord. Even when his body is being hacked into pieces, he does not curse the tyrant and utters not an evil word for anyone. His heart's cup being full of love to the brim, there is no room in it for any ill feeling. This is the land of the Inaccessible Lord. This is the land of very lofty and refined feelings which falls to the lot of the very few fortunate ones. The world calls those who are in love, mad. Dr Bhai Vir Singh says :

*"The spiritual heights where the intellect has failed and burnt its wings,*

*With those lofty heights have I fallen in love.*

*The scholar prevents us and calls us a superstitious lover :*

*'Undone have been those who went beyond intellect.'*

*O scholar, sit thou confined in the region of intellect,*

*For we have fallen in love with spiritual heights."*

ਜਿਨ੍ਹਾਂ ਉਚਯਾਈਆਂ ਉਤ ਬੁਧੀ ਖੰਡ ਸਾੜ ਢਠੀ,  
ਮੱਲੋਂ ਮੱਲੀ ਓਥੇ ਦਿਲ ਮਾਰਦਾ ਉਡਾਰੀਆਂ।  
ਪਯਾਲੇ ਅਣਡਿਠੇ ਨਾਲ ਬੁੱਲ੍ਹ ਲਗ ਜਾਣ ਓਥੇ,  
ਰਸ ਤੇ ਸਰੂਰ ਚੜ੍ਹੇ ਝੁਮਾ ਆਉਣ ਪਯਾਰੀਆਂ।  
ਗਯਾਨੀ ਸਾਨੂੰ ਹੋੜਦਾ ਤੇ 'ਬਹਿਮੀ ਢੱਲਾ' ਆਖਦਾ ਏ,  
ਮਾਰੇ ਗਏ ਜਿਨ੍ਹਾਂ ਬੁਧੋਂ ਪਾਰ ਲਾਈਆਂ ਤਾਰੀਆਂ।  
ਬੈਠ ਵੇ ਗਿਆਨੀ ਬੁਧੀ ਮੰਡਲੇ ਦੀ ਕੈਦ ਵਿਚ,  
ਵਲਵਲੇ ਦੇ ਦੇਸ਼ ਸਾਡੀਆਂ ਲਗ ਗਈਆਂ ਯਾਰੀਆਂ।

Those who harbour love in their heart find the entire world as their own. Their heart is free from hatred for any individual. Purity so much fills their being with light that even God Himself bound in love follows them :

*'Kabir, my mind has become immaculate like the water of the Ganges.*

*The Lord follows me, saying, "Kabir, O my Kabir."*

ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥  
ਪਾਛੈ ਲਾਗੋਂ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥ ਪੰਨਾ -  
1367

So the princess unconsciously developed this kind of love for the physical being of Bhai Tiloka Ji. She was not enlightened or knowledgeable. She could comprehend only the physical being made up of the five elements. She did not know what a Gurmukh (Guruward) is. She did not want that his sacred person should go out of her sight even for a moment. Bhai Tiloka Ji opened his eyes and said : "Good girl, how nice you are! What a pure, simple and affectionate heart free from guiles and wiles Waheguru (God) has gifted you with! I have been lying in your palace for so many days, and you have been looking after me without thinking whether I am rich or poor. You have been all

along serving me lovingly and devotedly with all your heart. I am experiencing the intimate and friendly feeling rising in your heart. You belong to royalty and royal people never care about the poor. I lay wounded in the jungle. How does it matter to the rulers whether a person lives or dies? I would have bled to death much earlier. But I am wonderstruck how you have looked after a poor man like me. Out of humility you have been serving me and showering love and affection on me. The *vaid* (doctor) you have engaged for me examines me again and again and administers me expensive medicines. How noble and virtuous are your parents who have not prevented you from serving me! Otherwise, in royal homes who cares for a stranger?"

After having said this much, Bhai Tiloka Ji closed his eyes again. The medicine prescribed by the doctor for such occasions was given to him by the princess with her own hands, and some balm was applied on his forehead. Bhai Tiloka Ji regained consciousness, and said, "Good girl, you have served me a great deal. Today I am going to tell you a secret. It is that I love my beloved Lord in the same manner as you love me. God has another beloved who has become His own image. Good girl, my beloved Lord has summoned me and I shall go to Him in a few days. My mortal body will be left here. I abide in this body. Abandoning it I shall go to my Beloved One." On hearing these words, the princess tried to understand what this good and noble man was saying. She was baffled and frightened and said : "O lovable man! I don't follow you. You say that your body will be left here and you will go to your Beloved One. I recollect my grandmother whose body was left here. My mother then said that she (the

grandmother) had died. She (the grandmother) had not said that she would go somewhere else. She died and that was the end. I cannot comprehend what you are saying. I think that you are not going to behave like her."

At this Bhai Tiloka Ji said : "Good girl, you have understood one thing. Those who lack spiritual knowledge say that such and such person has died. In their view, abandoning the mortal body is death but those whom God loves never die. They live for ever. In this mortal frame of five elements abides another being which is called as ethereal body. Five sense organs - eyes, ears, nose, tongue etc. and five organs of action in their subtle form - *mann* (mind), *budh* (intellect), *chit* (heart) and I-ness reside in it. At a higher level, in the ethereal body is a causal body (*karan sri*) you can understand it by taking the example of a uniformed and armed courtier in a king's court. He wears a beautiful uniform underneath which are the undergarments which if removed will reveal his body. Those who have understood the reality of this empirical world know that the physical body covers the ethereal body like an apparel. If the coat is removed the body in shirt becomes visible, if the shirt is removed, the body in vest comes to view; and if the undergarments are removed then the black or fair, straight or twisted physical body is revealed. Thus, I am not what you see with your eyes; it is just a temporary physical body composed of five elements that I have received for a certain period of time, which is given a name, which has parents, has a home and a native country. It is this body which is connected with the world. Only the rare ones come to know about the ethereal body within them. They know only



the physical body which is called causal body. This body lives in ignorance of its divine origin. Beyond it, the reality is the soul. The soul is neither born, nor does it die. It has neither mother, nor father, nor brother. Neither does it experience pain nor suffering; nor does it need anything; it is desireless and friendless. It is aligned with none; it is pure and immaculate; it expects nothing from anybody.

So, my dear good girl, this soul is one's little being; it is also called the little self. It is free from birth and death. It neither comes from anywhere, nor goes anywhere. So you are also a soul; you are desireless; you need no one's love; you have neither a mother nor a father. Those whom you see are relatives of the physical body. Physical body is mortal. You are a soul and so am I. You are a pure light and so am I. I know myself. But you do not know who you are. You consider yourself a body made of five elements and love those who are related to it. Know thyself. I shall leave this body in a few days." As soon as she heard these words, she understood clearly what he was saying - that he was going to die. However, she did not understand whatever else he had said. She started wailing loudly and said : "O noble person, don't call me a soul. When I am left alone who will love me? Who will shower love and affection on me? What will happen to my joyful living with my friends and the fond and loving embraces of my parents? Please don't leave me. I shall serve you devotedly like a slave. I beseech you to hit me with an arrow, so that I may experience the pain that you had to suffer. Then you will look after me, administer me medicine, apply balm on my forehead. Only then I shall be able to atone for my sin. Kindly don't make me a soul. Let me

remain here as I am." Having said this she started weeping loudly.

On hearing her weeping, her mother came into the room. She took her in her embrace and asked : "What has happened?" The princess said, "Mother, this virtuous man has told me that I am not a princess, but a mere soul, that I do not need anybody's love and that I am myself an epitome of sheer love, that I am not a body but a soul that abides in it. Mother, I feel lonely. The fear of loneliness is gnawing at my heart. If I am only a soul and not a body then how shall I love my parents, how shall I enjoy the company of my friends, how shall I ride horses, use arms and wander about the jungles? Mother, I am dying. Please tell this virtuous man not to call me a soul. I am a princess and want to remain one. Moreover, he says that he (i.e. his soul) is going to leave his body because his Beloved One is calling him, and just as I love him, he loves his Beloved One. Mother, I am feeling confused and bewildered. I don't understand what this virtuous man is saying. Kindly save me from this fear. I want to live in the world like other persons. But he is saying that I am going to die. I do not like the prospect of dying." The mother said, "My dear child, this man appears to be some pretender. Persons like him indulge in idle talk. Your father has come. Meet him and receive his love." Putting her arm round her she was going to leave the room when she noticed that the virtuous man had closed his eyes. Feeling concerned, she went to him and putting her hand on his nose found that he was breathing. Her mother took her out of the room. She narrated everything to her father. Her father remarked : "Dear daughter, this man is some pretender. Such persons indulge in idle talk that this world is an abode of pain

and suffering and that happiness comes only by reciting God's Name. They little know how to enjoy comforts and luxuries. By talking of death, soul and the other world, they try to frighten people. They talk of things which they have never seen or experienced. By frightening people, they grind their own axe. I shall order the gatekeepers to throw him in the jungle because he has destroyed the peace of my beloved daughter by calling her an incomprehensible soul."

On hearing this, the princess chided her father saying : "Don't you dare say anything to this noble man. I find his words lovable and charming. I wept at the thought that by becoming a soul I shall be left alone. Dear father, this virtuous man never tells a lie. His looks and speech are so bewitching that they can charm anyone. How impressive and beautiful are his eyes and words! You yourself will be charmed by him, and you will feel that he is some perfect soul. If you say anything, I shall kill myself with a sword."

At this the father said, "My dear child! Don't you worry. He is living and breathing. I have advised the *vaid* (doctor) to give him such a tonic that he may be rejuvenated and he may start moving about like healthy men." The princess then said to her father, "I love him as I love you. Just as I become worried and agitated and start walking about in consternation when sometimes you return late, and this worry vanishes and I feel moved and overcome at meeting you, similarly when I approach this noble person, my heart is overwhelmed and he appears to be the most lovable person in the world. The thought of his recovery and well-being gladdens my heart. I very much wish that he should live

here with us and address you and mummy as mother and father." After hearing all this, the king realised that the princess had fallen into a lofty kind of love with the virtuous man, which materialistic men of the world cannot understand and appreciate, and that she was head and shoulders in love with the stranger. He felt that if he threw the stranger out, she would die out of pangs of separation, and that she would not be able to survive. He also thought that the stranger might be some exalted saint who was introducing the princess to some lofty spiritual knowledge, because the *vaid* (doctor) was of the opinion that though he was trying his best to cure him, yet his survival appeared to be impossible, but he wanted it to be kept hidden from the princess.

Skirting the subject the king said: "Dear daughter, this man is not going to die; the *vaid* is trying his best. He is administering energising and invigorating medicines to him. He has called you a soul. There is nothing uncommon about it. Such things are usually said by all *sadhus* (holymen). But these things are not meant for our consumption. We often hear these things in the world. But my dear child, we are physical beings. Eating and drinking, increasing our strength and energy, extending our territories are what we, of the royal clan, are expected to do. If we listen to these things then some other ruler stronger than us will attack us and usurp our kingdom. We accept only what is physically before our eyes. This life has been given to us for eating, drinking and making merry; there is neither any hell nor any heaven."

"Remember what you said when Pandit Ji was saying in his discourse that after death, man's soul has to go through a perilous journey. You were annoyed

with him and had said : 'You are trying to frighten me with the angels of death? I am from a royal family; so don't you try to weaken me by talking of death. You are comparing human life to a lamp that goes out when there is no oil. Are you trying to frighten us by talking of the other world?' So, my dear daughter, you are not just a soul. You are what you appear to the eyes. You are very much a princess. Don't listen to these enervating things. I am afraid of your reaction, otherwise I would have thrown him in the jungle long before, so that he could not frighten my lovely daughter by talking of death and soul. You should not worry at all, and don't you listen to him."

At this the princess said, "Respected father, there is so much weight in his arguments that all our intelligence is of no avail. He has very skilfully made me understand that *jeev atma* (man's; soul) never dies. The soul leaves one body and enters another in accordance with his actions. If a person has done good deeds, hasn't caused pain to anyone, hasn't usurped another's rights and has been charitable and virtuous, then in the next birth also he is born a human being. He has explained to me that just as we change our apparel, and discard the clothes that become old and worn out, in the same manner, we abandon one body like an apparel and assume another. As time passes, the body becomes weak and decrepit too; old age overtakes and all organs become infirm. The various organs serving us since our birth - eyes, nose, ears, tongue, hands, feet - become debilitated; the body becomes old, and so the soul abandons it and adopts another. I have liked these utterances full of light and wisdom. But whereto will our epicurean way of life of eating, drinking and making

merry lead? We will die. That noble man says that we continue to live even after death, because the 'jeev atma' (the soul) does not die. It does deeds in this life and it gets another body in keeping with its actions. I do not like your philosophy of eating, drinking and making merry, because, ultimately, we have to die. Of what avail is this life? One who is addicted to drugs takes another dose before the effect of the earlier ones wears off, so that he may remain constantly intoxicated."

"I told the good stranger that he had to suffer great pain as a result of the wound inflicted by me and asked him why he did not moan and cry, and that whenever I saw him he was a picture of peace, contentment and divine joy, with his eyes shut in sweet slumber. I asked how he appeared hale and hearty at all times even though, on account of wounds, he was finding it difficult to move about. Respected father, he says that God's Name ever abides in man and that he lives in that Name and he is ever intoxicated with it (God's Name), and one who is drunk with God's Name ever lives in bliss.

*'O Nanak, ever blissful are the saints.'*

**ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸ॥**

**ਪੰਨਾ -2**

What is this life of physical pleasures of eating, drinking and making merry after which one is either burnt on a funeral pyre or buried in a grave? That life is right and proper which enables man to live even after death and assume another body."

The princess was talking in this vein with her father, and her mother too was listening to her. Inwardly they were recollecting what the Pandit (Hindu priest) had said in his discourse that one who

is charitable and generous and does noble deeds, goes to heaven after death, and one who does evil deeds and lives a life of carnal pleasures suffers the tortures of hell and passes through the lives of cats and dogs.

The princess's father observed : "My dear daughter, the stranger who appears so lovable to you is really a good man. What he says is true. So far as his contention that you are a soul is concerned, you should better ask Pandit Ji for clarification and explanation. I am a king and know well about war and fighting. The subject of soul is beyond my comprehension too. Many times when Pandit Ji recites the Gita and explicates it, he talks about the soul."

The princess's father sent for the royal priest (Raj Pandit) and said to him, "The person wounded at the hands of the princess appears to be a saintly person. Today he has told her that she is a soul, that she is desireless, that she does not need anyone's love that she herself is an embodiment of love that she needs no comfort for she herself is comfort-giving, and a storehouse of pure joys, that she is an eternal light that never dies and that she should realise herself. She is finding these things difficult to comprehend and in bewilderment she is crying that she will be left alone, that she is ever in need of love and wants that her parents, friends and companions should always love her, hold her in their arms and tell her that they are full of love for her because that alone comforts her."

"Lost in these thoughts the princess has become deeply agitated because that stranger has talked about lofty spiritual things. At the present moment she is not prepared to accept and bear them. He is still alive and

the princess bears a deep spiritual love for him. When he again regains consciousness, he will talk of these very things and she will again feel agitated and baffled. You should tell her what a soul is, whether there is really something like 'soul', or it is a mere misconception. To me these things appear to be meaningless and idle. In my opinion, man comes into this world, lives his life according to the circumstances he is placed in and then passes away. That there is a soul, there is a 'jeev atma' in us are the creation of Pandits (priests or religious scholars) like you. We are not concerned about them; for us they are idle fears. The wick in the lamp burns so long as there is oil in it. When oil is exhausted, the lamp goes out. Then what is left? The same is true of men. So long as the body is healthy and strong, it continues functioning. When it falls ill and is not cured with medical treatment, it departs from the world."

On hearing this, the Pandit said : "O king! we have no right to doubt the wisdom of the Vedas and the scriptures. Our knowledge is superficial. Saints and hermits, renouncing the pleasures of the world, lived in jungles and meditated to search for the inner meaning of life. What they have stated is eternal truth. I shall try to make the princess understand this subject." After sometime, washing his five limbs viz. hands or lower arms, feet or lower legs and face, Pandit Ji took his seat and kept a few scriptures before him. The princess was sent for, and when she came and sat before him, he said: "Daughter, the subject of soul is very deep and complex. Even big Yogis, bairagis (a sect of Hindu ascetics) and practitioners find it very difficult to understand the soul. I shall try to make you understand in a simple manner, and you should also try to comprehend it. When Akal



Purkh (Timeless God) created the world out of Himself, then from one He manifested Himself into many and spread His own illusory material world. Through it He created countless things and creatures. In this world, two elements born out of God are working. One is inert and inanimate, and the other is sentient and animate. The inert one is nature, while the sentient is the soul. The two in conjunction and co-ordination are running the world. God is *sat* (being), *chit* (knowledge), *anand* (bliss); He is self-illuminated and all-knowledge or omniscient, but by creating *Maya* (mammon), *agyaan* (ignorance), *bhul* (sin or error), *avidya* (false knowledge or illusion) for the working of the world, He is watching how the *jeev* (creatures) are conducting themselves. *Maya* (mammon) has three characteristics - *rajo* (passion), *tamo* (evil) and *sato* (virtue). In their pure state and proper proportion *maya* is called pre-eminent, but when *rajo* (passion), *tamo* (evil) and *sato* (virtue) breach their convention and cause upheaval, it is called illusory. When the proportion of the three elements increases or decreases, it leads to perversion and pure *maya* becomes polluted or wicked. This is called *avidiya* (false knowledge or illusion) which can be destroyed only through the teachings of the Guru (Preceptor).

When the dross within one's conscience or inner-self, which has accumulated through the passage of several births, is removed, then this *jeev* (animate being) realises that there is nothing here except God and while doing honest labour one is enlightened through the teachings of the Guru. Then duality is removed and the *jeev* (animate being) clearly experiences that there is only one Perfect Soul from whom has originated the entire

creation or universe and all are His manifestation. Owing to ignorance combined with *maya*, this pure mental state is lost and man enters false bliss which weaves a web of illusory joys around him. Sliding further down, this consciousness combining with the five sense organs and intellect is called scientific treasure. When it slides down still further, it starts having ideas. The sense organs, including the mind come under the volitional veil. Five organs of action and five energies are called the treasure of life force. In it work the five vital forces of *prann* , the life breath, *apaan*, the descending breath, *udaan*, ascending breath, *viyan*, the diffusing breath, *samaan*, the unifying breath. In this state, it completely forgets its true form, and finally it sees itself in its physical form in which exist you and I. This physical body with five sense organs and five organs of action that we see clearly is called *annmai kosh*. What I have said is rather difficult for you to understand. *Brahm* (creator) and *atma* (soul) are one and the same thing. There is no difference between the two. The shadow of the active Life Force which is moving or activating the entire world is called the soul. Being extremely subtle and refined, the soul cannot be the subject of any organ, intellect or mind. This means that the organs of the body are, in no way, capable of comprehending the soul. How can the formless soul (Brahm) become the subject of physical organs? How should this Brahm (God or Ultimate Reality) be described?

Only the intellect can act in close proximity of the soul. Only the intellect with regular practice becomes right, straight and pure, which then becomes capable of understanding the soul. The impulse of the mind is

directed outward and not inward. Similarly, five sense words - touch, form, taste, smell and sight - relate to the outside empirical world, and attract the mind outward. The five sense organs - eyes, nose, ears, tongue and skin - cannot see the mind from which they originate. Mind is not the subject of these sense organs. Mind is subtle or abstract, whereas sense organs are material and so they cannot see the mind. Similarly mind cannot see the intellect. Intellect knows all the ideas that cross the mind. Intellect knows whether the ideas crossing the mind are noble or ignoble. But intellect cannot experience joy and sorrow. It is the heart that experiences joy and sorrow. The soul is extremely subtle. Five organs of action - hand, feet etc. five sense organs - eyes, nose, ears, tongue and skin, five *praan* (life forces) - mind, heart, intellect etc. all these are corporeal and not spiritual. The soul is *sat* (being), *chit* (knowledge) *anand* (bliss). The corporeal faculties cannot know the soul. The soul is abstract, while all these are material. Even by mistake, the consciousness does not reflect on the soul. It is always engrossed in sensual pleasures. The five sense organs always roam about the outside world and therefore ever remain alienated from and unacquainted with their essential form. Since they are never directed towards the inner self, they are never satisfied. So long as one does not find refuge with the Satguru (True Preceptor) they are never satiated. They are not directed inward. Abiding by the Perfect Guru's word, they are controlled and merging with the 'word' their wayward wandering ceases, and they become directed inwards. Like an animal attracted by greenery, mind and sense organs are a source of suffering. Like a deer running after a mirage

they are ever wandering. The musk is within the deer himself, but he wanders thinking that the fragrance is coming from outside. When his mouth touches the navel, he becomes quiet.

O princess, similarly when a human being comes to the refuge of a saint and practises the Guru's word, he learns the art of directing his consciousness inwards and finds rest and peace. When this 'word' starts giving pleasure, his inner self is enlightened and he realises his true self. The soul and God (Supreme Soul) are one and the same. He who realises his self, is freed from the cycle of birth and death and coming into and going from the world and enters the exalted state of perennial bliss. O princess, I feel that from my brief talk, you cannot fully comprehend the meaning and significance of the soul. But it is true that you are a soul. You are neither the causal body, nor the abstract one. You are also not the physical being which you think that you are. The soul is beyond the three bodies, five *kosh*, three *taap*, *aadh*, *biadh* and *upaadh* (three types of human sufferings caused by mental distress; by physical sickness and disease and by natural disasters) and three attributes - *rajo* (passion), *tamo* (evil) and *sato* (virtue). The soul has no substitute; it has no form; it is ever blissful; all beings emanate from it. The soul is light that can be felt and is centered within itself and is ever lost in meditation. The soul is beyond the ken of wakeful, dreamful and *sakhopat* (deep slumber) states. The soul has not acquired any physical form. It is beyond the pale of mind, heart and intellect. It is unknowable; it is free from worldly artifices; it is speechless; it is undisturbed by thought; it is without a substitute and is ever lost in meditation. The soul is immortal; it is neither the doer, nor does it partake of

joys and sorrows. It is perfect, infinite, permanent; it is timeless; it has no apparel and it is not a material thing.

O princess, you cannot comprehend what I am saying because your thinking is totally materialistic and dualistic. You cannot understand what is perfectly understandable and without understanding it, man cannot be freed from the cycle of birth and death. We carry the burden of our actions in this world from one life to another. On account of these actions, we continue taking birth and dying, partaking of joys and sorrows, becoming calm and disturbed. This very soul, when reflected in mammon, appears to be doing deeds; it has to assume the title of '*jeev atma*' (individual being or soul). This '*jeev atma*' forgetting itself and passing through '*mann*' (mind) and '*praan*' (life force) considers itself to be the body made up of five elements. It is not even called '*jeev atma*'. It becomes the body. The '*jeev atma*' is not mortal. So long as it considers itself distinct, it is fully imbued with 'ego' and 'attachment'. After the death of the body, it does not die. Carrying with it the conglomeration of deeds done with the physical body and guided by them, it continues taking birth and dying. Neither can '*jeev atma*' die, nor can it be killed by anyone. But when, due to the company of saintly and truthful persons, it rises above the body by meditating on God's Name and realises itself to be the 'soul' and sees its 'real image' (Godly), then it is not born again in the empirical world; nor is it then burdened by its deeds or subject to them. Deeds bear fruit so long as it does not see its real self or form."

Pandit Ji further said: "Good girl, Lord Krishna, at the time of the fighting between Kauravas and Pandvas, had explained to Arjuna that the soul is neither born,

nor does it die. There has never been a time when there was no soul. The soul is eternal, but the individual being, forgetting its soul - form, considers the body of five elements to be itself. The reality is that the soul has always been in existence, and such a time will never come when there will be no soul. This eternal, unborn and pristine soul does not die with the death of the body. Lord Krishna told Arjuna that he who considers the soul immortal, eternal and unborn and knows himself, neither kills anyone nor does he himself die. Just as a person puts off his old worn out clothes and puts on a new apparel, in the same manner the soul of its own volition enters a new life and body. No weapon can cleave the soul; fire cannot burn it; water cannot drown it. Neither can it be cut into pieces; nor can it be made wet or dry. Undoubtedly, it is everlasting, immovable, constant and primeval; it has no form. It has no distinguishing signs or marks. It is beyond description and free from faults or failings. It is beyond limitations like childhood, youth, old age, death etc. and cannot be comprehended by the mind. To discern and experience it, this body has to meditate on God so thoroughly that individual being realises its true form and is rid of all pain and suffering." Pandit Ji further said, "Noble princess, the stranger who calls you 'soul' is speaking nothing but the truth. At present you do not understand it. So long as you do not acquire the seeing eye (that God has placed within) after deep meditation on God's Name, you cannot realise or understand the statement that you are a soul and not a body."

After having said all this, Pandit Ji looked at the princess and felt that she was lost in deep thoughts and

was trying to understand what he had told her. Pandit Ji got up to leave and thought that the subject was too abstruse for the princess to understand and that she had not followed much.

The princess remained lost in thoughts for a long time, though she had understood a little that there was some good thing like soul and she should not be afraid of being a soul. But even then, since she was too much used to the body, she had not the ability to rise above it. After winding up things hurriedly, she went into the stranger's room because she had started feeling intensely that somehow the good and noble man should get well, should start moving about and should never get out of her sight. She wanted to remain in his company forever and hear his sweet and charming words. When she entered the room, she found the stranger lying unconscious. Throughout the night, she sat by his bed administering medicines to him at regular intervals. In the morning, she was delighted to notice a strange smile on his face. When he opened his eyes he cast a magnetic glance. The princess was charmed and filled with love for him.

After sometime, he repeated his loving and gentle words: "Good girl, you are very nice that you have taken care of a poor and humble man like me. I have nothing to give but a heart full of love. The most precious possession with me is spiritual knowledge. I want to share it with you and uplift you to that state of bliss where there is fear neither of death nor of old age. You did not like my telling you that you are a soul. But I told you only what my Beloved one had made me realise and see with my own eyes - you are a

soul; you are the most exalted one; you will not die with the death of your body; you are everlasting and eternal; you are '*sat*', *chit*, *anand*'. You do not understand this truth and so you are frightened. In this world, there is only one Supreme Power whom we call Waheguru (God). That God, of His own free will, has created this world. After having created this world, He has manifested Himself in its minutest particle and thus He is running the affairs of this world. He sees everything. He has bound everything and every creature to His inexorable laws. We are a part of that Waheguru (God).

I shall explain it to you with the help of an example. You often go to the bank of the *Jhanab* (name of a river). Its water stands in many ponds and lakes in your jungles over miles. When a strong wind blows, you must have seen waves rising in them. You must have felt surprised where these waves go after having risen with the blowing of the wind. You must have also noticed waves striking against the banks and then mingling with the lake water. You must have also known that both the waves and the lake are made up of water, but to the eyes the waves appear to be distinct from the lake. Similarly, God on account of mammon, appears in various forms and colours in the conscious or empirical world and disappears. Just as waves mingle with water, in the same manner, this world with its countless objects also merges with God. Just as the wave is water, similarly, the '*jeev atma*' (individual soul) having a body is also '*atma*' (the soul - of God), or in other words, the '*jeev atma*' is God Himself but as long as the darkness of ignorance is not removed, it appears to be



separate and distinct from God. But when with the grace of the Guru, we practice the '*shabad*' (Guru's hymn or word) we get enlightened and rise above this body of five elements - air, water, earth, fire and sky, five sense organs - speech (hearing), touch, sight, taste and smell, five passions - sex, anger, greed, attachment or love and pride, five life forces - *prann* , the life breath, *apaan*, the descending breath, *udaan*, ascending breath, *viyan*, the diffusing breath, *samaan*, the unifying breath and body -immaterial, subtle and causal. We also rise above mind, intelligence or intellect, heart and ego or I-ness and then we discern and realise our soul or spiritual self. When the soul is clearly realised and seen, then no sin or evil can cling to us, nor can then any deed give fruit. We merge with our true form 'Waheguru' and become one Waheguru.

So good girl, you are feeling disturbed by listening to these things. But I have told you very little and have not touched deeper things concerning the soul. You have loved me and I have given you this knowledge of the spirit which my Satguru (True Preceptor) calls God's Name. Good girl, now my body is going to perish. I know you will find this parting unbearable. But if you love me truly and wish to meet me, then I must tell you that in the world hereafter bodies do not meet each other; only the *shabad* (words) do. I shall go to the abode of my Beloved One and shall live there for ever.

Another thing I want to tell you which you must keep as a secret and that is, that the director of this empirical world is my Beloved One (God). In His will is an individual born, and in His will does he leave this world. He is Waheguru (God). He Himself acts through all creatures. For example, here in this world, there is

none else than my beloved Waheguru. He manifests Himself in the king and the beggar, rich and poor, happy and suffering, in every form and image. There is none other here than He. It is He who made the individual being forget Him by spreading His mammon. Guru Nanak, the sovereign is the most beloved image of that Waheguru. He is at present travelling to distant places to tell the seekers the secret of the soul. He is showing to the world these things, which I have told you." At this the princess said, "O most noble being! I love you. I want none else but you. I do not know Guru Nanak, nor can I recognise Waheguru. If you die and leave this body, I will also kill myself with an arrow and go with you. Kindly don't make me a soul, and let me remain a body. I cannot carry the burden of the soul."

On hearing all this, Bhai Tiloka Ji said : "If you want to commit suicide - kill yourself with an arrow, or by taking poison - then we can never be united. I will become a denizen of the most exalted world, where neither mammon, nor sorrow, nor death can reach. It is a place where bliss rains all the time and keeps all denizens in a high spiritual ecstasy. Therefore, good girl, if you kill yourself, then bound by your deeds you will become subject to the cycle of birth and death, and no good can ever come to you. You will give up your body and enter another, very much like the pots of the persian wheel in a well, which continue getting filled with water and emptied of it. Caught in this never-ending cycle, you will never be able to meet me because I will enter the timeless ethereal regions which know no birth and death and where one becomes immortal. If you wish to be united with me, then realise yourself and

recognise who you are." The princess replied : "I know very well that I am the one who is standing before you in flesh and blood. O good and dear man! I do not wish to live as a soul as you call me." Bhai Tiloka said : "Good girl, if you consider yourself a physical body and love my physical form, you are making a big blunder. This body won't go with you after death; it will perish; it will neither speak, nor be capable of loving. It will die. You will cremate it and you and I will not be united. But I (my soul) am not going to die and will attain eternal life. I am a soul; there is no difference between me and God; I have become His image. My 'ego' has been destroyed, and the reality has dawned upon me.

You should listen to me and learn what I am saying. You are not the body but the soul that activates it (the body). You are called '*jeev atma*' (individual being) as long as you are lost in the darkness of ignorance and consider yourself a body. So long as you think that you have a mother and a father, that you belong to a country, and that you have a house, you are living in the darkness of ignorance. In fact, you are a soul, but out of darkness of ignorance you consider yourself a physical body. If you wish to continue considering yourself a body, you and I can never be united. You are saying that you wish to go where I shall go, but you will go there only if you believe me fully. First, you should believe that you neither take birth, nor die, that you are a part of God (Waheguru), that you are an image of Waheguru, and that Waheguru alone is the activating or moving force in all beings and that you are going to live in His (God's) country. To God's country only those can go who, while living in this body, gain

clear knowledge of their true self. You should have faith in me. Do you doubt me? Listen once again that you are supreme bliss, supreme consciousness and pure love. You are not the seeker and partaker of joys and comforts, rather you are the giver and dispenser of comforts and delights."

The princess replied : "O noble man, my most beloved being in this world! I tell you truly that I can never think that you can state an untruth. I have full faith in whatever you say, but I am helpless. I can understand neither soul nor God. I consider myself only a physical body. You say that God sees and hears through me. This frightens me that somebody else lives within me." On hearing these words of the princess, Bhai Tiloka Ji smiled at her innocence and said, "Good girl! I shall tell you another secret that in physical bodies abides Waheguru (God). You won't understand this truth now. Believe me, when you come to understand this truth, all mysteries shall be revealed unto you. You don't understand this truth because while creating this world, Waheguru put the element of 'ego' within human beings :

*"In what, what way does the world come into being,  
O man?*

*By what, what ills does it perish? says the Guru :*

*"Through self-conceit does the world come into being.  
O Sire.*

*Forgetting the Name, it suffers pain and perishes.'*

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

**ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ  
ਪਾਈ ॥**

ਪੰਨਾ - 946

You don't appreciate the reality now because the element of 'ego' is hard like stone. Take it that

Waheguru has built His palace, abode or temple within this body and He has closed its gates which are called stony gates. Now Waheguru resides within you but the wall of ego does not let you see Him; nor does it let you believe the utterances of truthful and holy men. The egoistic one believes only those things that he comprehends and that are in keeping with his nature and temperament. The fact is that throughout life the '*jeev*' (individual being) considers the body of five elements to be he. Even if he reads cartloads of books, he does not change his notion inspite of all the teachings of the Guru. He will revere the Guru, make offerings to him, will quarrel with one who finds fault with the Guru and will declare loudly that his Guru is the greatest of all, but he himself will not obey even a single command of the Guru and will try to make the Guru act according to his wishes. Why does all this happen? It is because he is afflicted with the malady of 'ego'. Princess! I ask from you one thing - "Have you ever suffered from fever?" She replied at once : "Once I did suffer from fever. I was laid up for several days. "Bhai Tiloka Ji asked: "Did you savour anything you ate?" She replied: "Not at all. Everything tasted bitter and unsavoury. I used to complain about the taste of water, cereals and curries to my mother. And my mother would reply that the eatables were the same but the palate within me had become diseased, and that when I got well all things would again become palatable."

"In this way, due to 'ego', our understanding has been so affected that we do not find even the experiential truths of saints and holy men worth believing. Therefore, I am telling you that '*jeev*' (individual beings) are suffering from 'ego' or 'self-conceit'. They cannot believe in the utterances of the

Gurus, holymen and Satgurus (True Preceptors). They have faith in principles that have emerged out of their own experience and observation. But many times it has been seen that the student of geography believes his teacher. When the latter says that the earth is round, he believes his speech because he has decided that his teacher is duly qualified and holds a degree and so his knowledge and information are correct. On the other hand, he does not believe in the utterance of the Guru because there is absence of faith. Otherwise he fully reveres the Guru, but he does not imbibe his words because he does not believe them. This is what is happening with you. I shall narrate to you an incident that I witnessed with my own eyes. If it inspires faith in you, all doubts can be set at rest right now. But your nature is materialistic or mammonistic. Mammon is a great power. It is a dark well in which one can see nothing. Unacquainted with one's personal experience one does believe in the truth. Your state is similar. You are not a physical body. But you consider yourself only a corporeal being, and you do not recognise the light of soul within you. It is because you are afflicted with the malady of 'ego', and so long as this ego is not destroyed, you cannot be rid of the cycle of birth and death. My Satguru's edict is :

*'The nature of ego is this that man goes about his business in pride.*

*The trammal of ego is this that man again and again, enters existences.'*

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥ ਪੰਨਾ -

466

Good girl, that is why you don't understand that you are a soul not a body. 'Ego' has created darkness within you. My Satguru (True Preceptor) says that on

this body's tree of intellect abide two birds. One is 'sakhi chetan' (pure consciousness) and the other is 'vishesh chetan' that keeps watch over it. The former runs about, experiences joys and sorrows and is called 'jeev' (individual being). But the real bird within, of which it is the shadow that causes upheaval in mammon, is the soul :

*'Nanak, the body's intellect-tree bears the fruit of love for mammon, and upon it perch two birds. These birds have no wings and are not visible while coming and going.'*

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ॥  
ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ॥ ਪੰਨਾ -  
550

*'The birds of the beautiful tree fly and go in four directions.*

*The more they fly, the more they suffer. They ever burn and bewail.'*

ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥  
ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ॥  
ਪੰਨਾ - 66

The soul, as a part of the Supreme Soul, ever remains in a state of bliss, while the individual being that finds strength from the soul and is its shadow does actions and suffers on account of them. Good girl, you have assumed the appellation of the 'jeev' (individual being) and this is because you are under the influence of 'ego' (haumein). When through Divine Name meditation, your 'jeev' (individual) feeling is destroyed, your true form, that is of soul, will become manifest. You are at present 'jeev atma' and you do not even know that you are one (jeev atma). You have descended much lower than that and consider yourself only a physical body." At this she said: "My dear Gurmukh!

Please first tell me why I have forgotten everything after becoming an *atma*." He replied: "I have already told you that Waheguru (God) while creating this world put the element of 'ego' in the individual beings to enable them to see the empirical world. When with the strength of the '*shabad*' (hymn or word) you become enlightened, then you will realise that you, who are feeble and humble, have become strong and capable. Earlier you could not see beyond a mile, but after realizing yourself you will be able to see over lakhs of miles. You will be able to hear from a distance of thousands of miles. You will become all-powerful. Your voice will gain in strength. Whatever thou shalt say shall be done instantly. Whatever thou desirest shall be achieved in a trice; so much so that you will become like God. So far you have no understanding and knowledge of these things. You are living in such darkness from where you can be gradually extricated in a skilful manner. You will gain so much understanding that you will have foreknowledge of things that are going to happen because the soul comes to know future happenings in advance. The soul is free from the limitations of present, past and future."

On listening to all these things, the princess said, "I do not follow anything. As I hear the words coming out of your lips I feel as if I am coming under a burden that I cannot lift. But I find you so lovable that I can never think that what you are saying is an exaggeration." At this Bhai Tiloka Ji observed, "Good girl! Please listen to me attentively; it will stand you in good stead, because what I am saying are reflections on God and truth. This conversation of ours is perfect 'satsang' (religious congregation) :



*'People deem it to be a song but it is meditation on God.'*

**ਲੋਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰ॥  
ਪੰਨਾ - 335**

Holy congregation, we are meditating and reflecting on God. What we have been hearing from the lips of Bhai Tiloka Ji are reflections on God. We are singing and you are listening with rapt attention and in pin drop silence very much like the princess. What is being sung and said here is not for anybody's entertainment and recreation. These are meditations on God; realise yourself.

Bhai Tiloka Ji further said : "Good girl! Look, let me tell you one thing that I have perfect faith in the utterances of my Satguru (True Preceptor). Guru Sahib tells us where we were before assuming this physical form :

*'We 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 ਪਸੁ ਉਪਾਏ॥  
ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ॥ ਪੰਨਾ -  
156**

*'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 ਹੋਵਰ ਬ੍ਰਿਖ  
ਜੋਇਓ॥ ਪੰਨਾ - 176**

Now imagine, when we were clay and stone, we were happy in that state. We feared death. But when after death we were carried along with water and came into fields, we mingled with seeds and helped them sprout into plants. Then we learnt that we were not stones, but were awake and alive. Flowers of variegated hues came out of us; we bore different kinds of grains and we fluttered in the wind. We learnt that our present life was better than the earlier one. After every death, we got a new life :

*'In many births thou wert created in rocks and mountains.*

*In many births thou wert aborted from the womb.*

*In several births thou wert produced as a branch. (vegetation).*

*In eighty four lacs of existences thou were made to wander.'*

**ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥ ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ॥**

**ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ॥**

ਪੰਨਾ - 176

There was a time when we were living and waving like plants bearing flowers and we enjoyed our life. This life was better than the previous one, but when we became grains and fruit, then some (grains and fruit) were eaten by rats and some by birds. Merging into them we were surprised - that we used to be stones but now as birds were flying in the sky - that we had not actually died but had only changed our form. Born from eggs we became birds with wings and feathers. Plants and trees could not move, but we were flying and running about. When that life came to an end, we evolved into a higher life and became human beings. We have much more knowledge and understanding than we

had in our earlier existences; we are now running about and acting much more freely and easily. Our present physical body has evolved through four levels of creation - oviparous (born of egg), viviparous (mammal), and born of filth, heat and moisture, terrigenous (vegetation and minerals). We have now become mammals. The highest among mammals is man. Now when we die we can die with our physical death as most people do and we can die even while physically alive - we can become exalted and attain heavenly bliss, or continue through the cycle of birth and death. This individual being has 'I-feeling' (I-ness) that he is so and so, he is rich, handsome, he has relatives - sons and daughters. This is called 'ego' (*haumein*). When we die even while physically alive, we shall realise our soul, we shall have spiritual understanding. Our thinking which is related to the material world, will change into one that understands and recognises the soul, and we shall attain such knowledge that our coming and going into the world will end :

*'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 ॥ ਪੰਨਾ - 339**

*'There inner consciousness, intellect, soul and understanding are moulded (afresh).'*

**ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧ ॥ ਪੰਨਾ - 8**

Then in that state, without knowing the cause, we come to know in advance what is going to happen." After hearing all these things, the princess said : "I like whatever you are saying but I am ignorant and for me a new book has been opened. While you are speaking and I am listening, I am reading this new book of spiritual understanding. Kindly tell me one thing : Did

you know that I am going to hit you with an arrow?" Bhai Tiloka Ji replied : "My Guru had opened my inner eyes with divine knowledge. I had started hearing divine speech and I had already attained divine understanding. I already knew that you were going to hit me with an arrow because I had to pay through this deed. By sacrificing my life I had to do good to you, your parents and the people of your kingdom; I cannot reveal any further. It will be revealed fully by my beloved one, whom I call Guru Nanak Sahib. He is a special image of Waheguru (God); he will tell you more on this subject. He will come to you and bestow great love on you. He is my beloved one; he is very dear to me. He will not chide you because he is an epitome of love. It is owing to his love that the feeling of love has come to abide within me; he is an embodiment of love and affection. He, my Satguru (True Preceptor) will explain the mystery of my coming here, your hitting me with an arrow and rendering me service. It was his command that I should come here and get killed at your hands. Herein too lies a secret which I am forbidden to reveal. Now you should believe that you are a soul. If you do not believe me, you will remain subject to birth and death, and the two of us will never be united. You have a strong desire to be united with me but your love and longing for my physical body is false. The two of us are images of God. This will be brought home to you by my Satguru (True Preceptor). So if you don't have faith in my words and you continue to consider me only a body, the two of us will never be united. Don't build memorials to me and worship them. Follow my teachings and you will gradually understand them. Those who do not follow the teachings of the Gurus and *Pirs* (Muslim holy men), they, bound by their deeds,

are born in low and mean existences. Those who remain deprived of God's Name mingle with filth and excreta that we do not want even to look at :

*'Nanak, the unwise and blind ones contemplate not on Name,*

*And engage themselves in other deeds.*

*Bound at the door of death's courier, they are punished and ultimately rot in ordure.'*"

ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਨੀ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਅਵਰੇ ਕਰਮ ਕਮਾਇ ॥

ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਫਿਰਿ ਵਿਸਟਾ ਮਾਹਿ ਪਚਾਹਿ ॥

ਪੰਨਾ - 648

This question comes before us: 'Where does this 'jeev' (individual being) go? When man dies, what is the state of the 'jeev?' The Princess asked this very question from Bhai Tiloka Ji: "My dearest one, where does the 'jeev' go after death?"

Bhai Tiloka Ji replied : "After men quit the body, all of them do not go to the same place; they go to different places and they are not united with one another. The Guru's edict is :

*'Uniting together, the soul and body separate and having separated they unite again.*

*Mortal lives, lives to die and he dies to be born again.'*

ਜੁੜਿ ਜੁੜਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁੜੇ ॥

ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵੇ ॥

ਪੰਨਾ - 1238

In the world, people have been united not once, but several times; this applies to the devotees, to us, to members of the family, to friends as well as foes. But we do not learn whether or not we had met a particular person in our previous life. However, very few do come to know about it, but not all.

*'Uniting together, the soul and body separate and having separated they unite again.*

*Mortal lives, lives to die and he dies to be born again.*

*He becomes the father of many, the son of many and the Guru and the disciple of many.'*

**ਜੁੜਿ ਜੁੜਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁੜੇ ॥ ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵੇ ॥**

**ਕੇਤਿਆ ਕੇ ਬਾਪ ਕੇਤਿਆ ਕੇ ਬੇਟੇ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਹੁਏ ॥  
ਪੰਨਾ - 1238**

Many times he becomes the father, and many times the son and the grandson of the same one - in one and the same home."

A story is often narrated about Guru Nanak Sahib that once, seeing a nice place at a well, he sat there. The well was working. When food was brought for the old man looking after the well, he offered it to Guru Sahib. After having partaken of the food, Guru Sahib asked spontaneously, "Old man, do you want salvation?" He replied, "Fie saint! while I gave you food, you are giving me salvation (i.e. death). What will happen to my children? Who will look after them?" Guru Sahib laughed and said, "O Mardana, this man does not know what salvation is, He thinks that salvation is death." Many think that God's order has not been issued in their case. Even if it is issued they do not know whether they are going to sit on a throne or to suffer in hell. It will be right and proper if while living they meditate on God's Name. Who knows that some saint may come the dust of whose feet falling accidentally on him may totally change what is writ in his fate? Wait for such a one; pray for such a one again and again :

*'Servant Nanak asks for this happiness;  
Make me the dust of the feet of Thy saints.'*

**ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੈ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥  
ਪੰਨਾ - 13**

O God, bestow on me some sacred dust :

*'For me, gift is the dust of saints feet.*

*If I obtain it, then, I shall apply it to my forehead.'*

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥  
ਪੰਨਾ - 468

Once a dear devotee said : "Revered saint! Let God's order come for me. Then kindly send me to the other world." I replied, "Is it in my hands that I may send you to the other world? If it were so then I would keep two Singhs with me and order them to strangle your throat because you want the other world. But dear devotees, it is not like this. That man's thinking was wrong; salvation does not mean death. The account of one's deeds is ready to be assessed after one's death. One has to pay for them.

*'Taking halters, men go out at night to strangle others, but the Lord knows all, O mortal!*

*Concealed in places they look at others' women.*

*They break into places, difficult of access, and enjoy wine deeming it sweet.*

*Over their respective misdeeds, they shall themselves afterwards regret.*

*Azrail, the courier of death, shall crush them like the mill full of sesame.'*

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥

ਪੰਨਾ -

315

In the other world is waiting for you Dharamraj, the god of death, the righteous judge telling man : " Do what you will in the world; when you come here you will be arraigned for your deeds :

*'Enjoying revelments, man himself becomes a heap*

*of ashes and his soul passes away.*

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

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

*When thrashed, he finds no place of shelter, but bears his bewailings now.*

*The blind man has wasted away his life.'*

**ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਿਝਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥**

**ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥**

**ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥**

**ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ ॥**

**ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥ ਪੰਨਾ - 464**

*Dharamraj* commands, "Expel him from heaven and throw him into hell." The condemned soul pleads, "Give me just room enough to stand on my feet. I shall manage to make do with it." But he is told sternly that he cannot stay in heaven :

*'The blind man has wasted away his life.'*

**ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥ ਪੰਨਾ - 464**

"Were you blind when you were wasting away your life?" So dear devotees, there is none waiting for you with a throne in the other world. Understand clearly, if you want to find a place in heaven meditate on God's Name; He will rid you of all your troubles.

Thus, the old man on the well said to Guru Nanak Sahib, "Kindly don't give me salvation because my children are as yet rather young." Guru Sahib said, "You don't understand." Next time when Guru Sahib came, the same old man was standing there as an ox. He again whispered into his ear, "Get salvation now." The old man (in the form of an ox) declined the offer again saying : "If I die, my family will have to buy another ox for Rs. 10." In those days, things were bought and



sold very cheap. An ox could be bought for Rs. 10, while a cow for Rs. 5. A rupee was not what it is today; it was like a pound. In this manner, when Guru Sahib came for the third time, he found the old man in the form of a dog. When Guru Sahib again offered to liberate him, he replied, "My sons get drunk and go to sleep. My daughters-in-law put a small lock and also go to sleep on the roof. The thieves know very well that tired farmers sleep soundly at night. So I remain awake throughout the night and keep watch over the house. Look! My back is broken with the severe beating I got from the thieves. If you liberate me, my children will be impoverished. If I die who will guard the house at night?" In this way, passing many lives, he finally became a worm in dirty water. When Guru Sahib beheld him in that state, he said, "Mardana, utter '*Wabeguru*' (God's Name) and sprinkle holy water on him (the worm)". The worm died and attained heavenly form. Then he said to Guru Sahib, "True Sovereign! If this is salvation why did you not do it earlier?" Guru Sahib said : "Now you are saying these things. Earlier you said that you found great bliss in looking after your sons and grandsons."

*'Uniting together the soul and body, separate and having separated they unite again.*

*Mortal lives, lives to die and he dies to be born again.*

*He becomes the father of many,*

*The son of many and the Guru and the disciple of many.*

*One can make not the count of the future and the past.*

*What know I what I was in the past and what I shall be in future.'*

**ਜੁੜਿ ਜੁੜਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁੜੇ ॥ ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ**

ਜੀਵੇ ॥

ਕੇਤਿਆ ਕੇ ਬਾਪ ਕੇਤਿਆ ਕੇ ਬੇਟੇ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਹੂਏ ॥

ਆਗੇ ਪਾਛੈ ਗਣਤ ਨ ਆਵੈ ਕਿਆ ਜਾਤੀ ਕਿਆ ਹੁਣਿ  
ਹੂਏ ॥ ਪੰਨਾ - 1238

Rare indeed are those who know what they were in their past lives or what they will be in their future birth.

God has created this world of infinite variety of His own sweet will. Wise persons have their own views on this subject and they explain this creation in different ways. Scientists of material or physical sciences explain it in various ways. The Tenth Master's edict on this subject is :

*'As much is the range of one's mind,  
That much is the image of his God.  
O God, one cannot know the limits of Thy power,  
Nor, how, in the beginning Thou wrought Thy  
universe.'*

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

(ਚੌਪਈ ਸਾਹਿਬ)

Gurbani tells us in short :

*'Making water waves, fire and air and then joining  
the three together, the Creator has created the world.  
God has blessed them with such power and  
cleverness that He has bound down each in His  
command.'*

ਜਲੁ ਤਰੰਗ ਅਗਨੀ ਪਵਨੈ ਫੁਨਿ ਤ੍ਰੈ ਮਿਲਿ ਜਗਤੁ  
ਉਪਾਇਆ ॥  
ਐਸਾ ਬਲੁ ਛਲੁ ਤਿਨ ਕਉ ਦੀਆ ਹੁਕਮੀ ਠਾਕਿ ਰਹਾਇਆ ॥  
ਪੰਨਾ - 1345

In Jap Ji Sahib, the first Guru says :

*'With one Word Thou didst effect the world's expansion and whereby lacs of rivers began to flow.'*

**ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥**  
**ਪੰਨਾ - 3**

Gurbani's fundamental principle is that the universe was created through one Word of God's command. This has been stated clearly in Sri Guru Granth Sahib that before creation there was only *Akal Purakh* (The Timeless God) :

*'For countless ages there was utter darkness.  
There was no earth and no sky, but in the Infinite,  
Lord's will alone was pervasive.*

*There was neither day, nor night, nor moon, nor Sun,  
but the Lord alone sat in profound trance.  
Neither were their mines of creation, nor speech, nor air,  
nor water.*

*Neither creation, nor destruction, nor coming, nor going.*

*There were no continents, nor underworlds, nor seven oceans,  
nor rivers, nor the flowing of water.  
Then there was no higher, middle and lower plane.  
Neither was there hell, nor heaven, nor death, nor time.*

*There was no world of tortures, or region of bliss, no birth or death;  
nor did anyone come or go.*

*There was neither Brahma, nor Vishnu, nor Shiva.  
None else was seen but He, the One Lord.*

*Neither was there female, nor male, nor caste, nor birth,  
nor did anyone suffer pain or pleasure.'*

**ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥**

**ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥  
ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥**

**ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥  
ਨਾ ਤਦਿ ਸੂਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ**

ਕਾਲਾ ॥

ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋ ਆਇ ਨ  
ਜਾਇਦਾ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥  
ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ  
ਪਾਇਦਾ ॥ ਪੰਨਾ - 1035

Guru Sahib further says in this hymn :

*'When He so willed, then created  
He the world and without support sustained the  
firmament.*

*He created Brahma, Vishnu and Shiva and  
extended the love of mammon.*

*Rare is the person whom the Guru causes to hear  
the Lord's Word.*

*By His will, the Lord has created the Creation and  
watches over all.*

*He founded the continents, solar systems and  
underworlds and from the absolute self, He became  
manifest.'*

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥

ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥

ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥

ਪੰਨਾ - 1036

In a little greater detail, Guru Sahib says :

*'Making water waves, fire and air and then joining  
the three together, the Creator has created the world.  
The Lord has blessed them with such power and  
cleverness that He has tied and bound down each  
in His command.*

*In this world, rare are such persons, assaying whom,  
the Lord consigns to His treasury.'*

ਜਲੁ ਤਰੰਗ ਅਗਨੀ ਪਵਨੈ ਫੁਨਿ ਤ੍ਰੈ ਮਿਲਿ ਜਗਤੁ  
ਉਪਾਇਆ ॥

ਐਸਾ ਬਲੁ ਛਲੁ ਤਿਨ ਕਉ ਦੀਆ ਹੁਕਮੀ ਠਾਕਿ ਰਹਾਇਆ ॥  
 ਐਸੇ ਜਨ ਵਿਰਲੇ ਜਗ ਅੰਦਰਿ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਆ ॥  
 ਪੰਨਾ - 1345

Referring to that state. Guru Sahib says :

*'What does the son know of his father's birth.*

*All the things, God strung on His own string.'*

ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ ॥ ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ  
 ਸੁਤਿ ॥ ਪੰਨਾ - 284

*'He, to whom the world belongs, is the Creator thereof.*

*None else understands Him, think as he may.*

*The Creators' extent, the created cannot know.*

*Nanak, whatever pleases Him, that alone does prevail.'*

ਜਿਸ ਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਹਾਰੁ ॥ ਅਵਰ ਨ ਬੁਝਿ ਕਰਤ  
 ਬੀਚਾਰੁ ॥

ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ  
 ਸੋ ਵਰਤੀਆ ॥

ਪੰਨਾ - 285

The second principle that *Gurbani* brings out is that *Waheguru* (God), after having created His creation and manifesting Himself in each and everything and creature, is yet not attached with anything or anyone and none has been able to grasp Him.

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

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

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ਪੰਨਾ

- 463

Regarding the creation of the universe, Bhai Gurdas Ji says : "The Formless one existed in His own greatness. He was neither under any compulsion, nor

was there any power greater than Him that could urge Him to make the creation. God Himself existed and in a formless state Himself seated was He. When He created the universe, from a formless state, He manifested Himself in the immanent state. From the Transcendent One He became One God and created the universe through His word. That 'word' (Shabad) was in the Akal Purakh (The Timeless one) who is called 'Onkar'. All creation emanated from Him through the 'word'.

*'The Transcendent became the Immanent One and was called God the Infinite.*

*From Him emanated the sound of word and the Formless one assumed form.'*

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ।**

**ਏਕੰਕਾਰਹੁ ਸ਼ਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2**

The Guru's edict is :

*'The creation and deluge occur through the Lord's Word.*

*Through the Word the creation evolves again.'*

**ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ  
ਹੋਵੈ॥ ਪੰਨਾ - 117**

*'They (all creation) have all been created from the Lord's one 'Word'.*

**ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ॥ ਪੰਨਾ - 1003**

The Tenth Master also says :

*'First was the one Lord.*

*He manifested Himself, in creation through the One Word.'*

**ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ॥ ਸੋ ਧੁਨ ਪੂਰ ਜਗਤ ਮੋ ਰਹਾ॥**

Guru Nanak Sahib's edict is :

*'From the True Lord proceeded the air and from air became the water.*

*From the water God created the three worlds and in every heart He infused His light.'*

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ॥  
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ॥  
ਪੰਨਾ - 19

None in this world is capable of describing this state. When the *Sidhs* (divines) asked Guru Nanak Sahib :

*'Regarding the beginning what view dost thou give?'*

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥  
ਪੰਨਾ - 940

What was the state at the beginning of creation? What is your opinion on this subject? Where did the serene Formless One abide at that time? In reply Guru Sahib said that the beginning is beyond description because *Waheguru Ji* (God) being transcendant is an epitome of bliss. This state is beyond description because *Waheguru* abides within His own self.

*'As for the beginning, one can only think and talk in terms of wonder.*

*The Profound Lord, then did dwell within His ownself.'*

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ  
ਲੀਆ॥

ਪੰਨਾ - 940

God, the Formless One, Himself assumed the Perfect Form, and then from the Transcendant He became the Immanent :

*'From the formless, the Lord assumed the Immaculate Form, and from attributelessness, He became with attributes.'*

ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਬੀਆ॥  
ਪੰਨਾ - 940

In Gurbani are described two forms of Waheguru Ji (God). One is when He had not made the creation and He existed in His own greatness. The attributes of being 'not-the-doer' and 'unborn' are not applicable to Him. Rather, we cannot form any definite conception of Him in our mind. This is His transcendent aspect. Then He made the Creation and manifested Himself in nature. All the qualities that are attributed to Him are those of *Brahma* (the creator), His immanent aspect. Both these aspects are of Waheguru Ji (God). The following is the view regarding the 'jeev' (the individual soul) :

*'Wherefrom has man come? Whither does he go?*

**ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ॥  
ਪੰਨਾ - 940**

Guru Sahib says :

*'Man originates from the Lord's command.*

*He goes back to where is His will.*

*He remains merged in the Lord's will.*

*By practising truth and realising the Lord's dignity and worth, he is blessed with the Lord's love by the Perfect Guru.'*

**ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ॥**

**ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ॥**

**ਪੰਨਾ - 940**

In this way, *Waheguru* Ji (God) Himself alone knows how this world was created. The following is the edict in Sri Guru Granth Sahib :

*'By the Lord's order bodies are produced. His order cannot be narrated.*

*With His fiat the souls come into being and with His fiat greatness is obtained.'*

**ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ॥**

**ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ॥ ਪੰਨਾ -**



All this system is functioning under God's command. The 'jeev' (individual souls), bound by God's command, assume many lives. Union and separation regulate the world's business. In this way, people meet and part. It cannot be said with certitude where the 'jeev' (individual souls) go and where they abide, or whether or not they meet again. This is known to the Akal Purakh (Timeless God) Himself, but Guru Sahib's edict in this context is :

*'Uniting together, the soul and body separate and having separated they unite again.*

*Mortal lives, lives to die and he dies to be born again.*

*He becomes the father of many, the son of many, and Guru and disciple of many.*

*One cannot make the count of the future and the past.*

*What do I know what I was in the past and what I shall be in the future?'*

ਜੁੜਿ ਜੁੜਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁੜੇ ॥ ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵੇ ॥

ਕੇਤਿਆ ਕੇ ਬਾਪ ਕੇਤਿਆ ਕੇ ਬੇਟੇ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਹੁਏ ॥  
ਆਗੈ ਪਾਛੈ ਗਣਤ ਨ ਆਵੈ ਕਿਆ ਜਾਤੀ ਕਿਆ ਹੁਣਿ  
ਹੁਏ ॥ ਪੰਨਾ - 1238

Guru Sahib does hint that when the 'jeev' (individual soul) comes into the world, then he does actions here. The actions assume the form of 'karma' (deeds) and are writ as fate on man's brow and it is according to them that his soul leaves one body and enters another.

*'All the doings and deeds that one does are recorded. This is what the Creator has been doing and shall continue to do.'*

ਸਭੁ ਕਰਣਾ ਕਿਰਤੁ ਕਰਿ ਲਿਖੀਐ ਕਰਿ ਕਰਿ ਕਰਤਾ ਕਰੇ  
ਕਰੇ ॥ ਪੰਨਾ - 1238

Even then man continues to be curious. When man departs from the world, his body composed of five elements is left here, and the 'jeev atma' (soul) with its abstract body flies and begins its next journey according to the deeds done, just as the Tenth Master has written clearly that in his previous birth after having practised great meditations at *Hemkunt* he had become one with God. Seeing the sad state of the world he was commanded to go into the world for spreading religion and rid the people of irreligion and depravity of mind. All of us have come into the world in accordance with God's command

:

*'Now I relate my own story :*

*How Lord God sent me into this world, while I was undergoing penances (for His sake)*

*On the mountain of Hemkunt.*

*At a place called Sapt Sringa, or the range of the seven peaks, where King Pandu (also) had suffered austerities.*

*There I went through various kinds of penances  
And dwelt on the All-death, the All-powerful God;  
So much did I meditate on God*

*That I became one with the Lord.*

*The Incomprehensible One was worshipped by my father and mother,*

*Who had imbibed His Discipline in many ways to unite with Him.*

*The Lord God was immensely pleased with their devotion.*

*And so He ordered me to be born in this Dark age.*

*It was not my desire to take birth,*

*For my mind was fixed on the feet of God.*

*But God remonstrated with me with great*

earnestness,

*And spoke thus to this insignificant creature.'*

ਅਬ ਮੈ ਅਪਨੀ ਕਥਾ ਬਖਾਨੋਂ। ਤਪ ਸਾਧਤ ਜਿਹਿ ਬਿਧਿ ਮੋਹਿ ਆਨੋਂ।

ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ। ਸਪਤ ਸਿੰਗ ਸੋਭਿਤ ਹੈ ਤਹਾਂ।  
ਸਪਤ ਸਿੰਗ ਤਿਹ ਨਾਮੁ ਕਹਾਵਾ। ਪੰਛੁ ਰਾਜ ਜਹ ਜੋਗ  
ਕਮਾਵਾ।

ਤਹ ਹਮ ਅਧਿਕ ਤਪੱਸਿਆ ਸਾਧੀ। ਮਹਾਕਾਲ ਕਾਲਿਕਾ  
ਅਰਾਧੀ।

ਇਹ ਬਿਧਿ ਕਰਤ ਤਪੱਸਿਆ ਭਯੋਂ। ਦ੍ਰੈ ਤੇ ਏਕ ਰੂਪ ਹ੍ਰੈ ਗਯੋਂ।  
ਤਾਤ ਮਾਤ ਮੁਰ ਅਲਖ ਅਰਾਧਾ। ਬਹੁ ਬਿਧਿ ਜੋਗ ਸਾਧਨਾ  
ਸਾਧਾ।

ਤਿਨ ਜੋ ਕਰੀ ਅਲਖ ਕੀ ਸੇਵਾ। ਤਾ ਤੇ ਭਏ ਪ੍ਰਸੰਨ ਗੁਰ  
ਦੇਵਾ।

ਤਿਨ ਪ੍ਰਭ ਜਬ ਆਇਸ ਮੁਹਿ ਦੀਆ। ਤਬ ਹਮ ਜਨਮ ਕਲੂ  
ਮਹਿ ਲੀਆ।

ਚਿਤ ਨ ਭਯੋਂ ਹਮਰੋ ਆਵਨ ਕਹ। ਚੁਭੀ ਰਹੀ ਸ੍ਰੁਤ ਪ੍ਰਭ  
ਚਰਨਨ ਮਹ।

ਜਿਉ ਤਿਉ ਪ੍ਰਭ ਹਮ ਕੋ ਸਮਝਾਯੋਂ। ਇਮ ਕਹਿ ਕੇ ਇਹ ਲੋਕ  
ਪਠਾਯੋਂ।

**ਬਚਿਤ੍ਰ ਨਾਟਕ**

This shows that great souls abide in some higher regions and are sent into this world according to God's commands. The rest of the world is subject to the principle of deeds and their deserts and continues wandering through the cycle of birth and death.

Once Saint Trilochan Ji was asked, "Revered saint, what happens to the 'jeev' (man) after he departs from this world?" He replied : "All 'jeev' are not dealt with in the same manner. They are treated differently." On being requested to explain, he gave some details : "If at the time of death, man's mind is in wealth or mammon, he enters the life of a serpent. If his mind is in children that he had no issue, he is born as a pig. Similarly, if at the time of death his mind is in his wife, he enters

the life of a prostitute. If his mind is in material possessions like houses and lands, he becomes a '*pret*' (ghost)."

There is a story on this subject which Bhai Sahib Bhai Randhir Singh has recorded on page 356 of his book entitled '*Un-dithi Duniya*' (The Unseen World). Here he describes how man enters the life of a *pret* (ghost). He writes: 'Once there was a holy man who alongwith his group used to visit various places in India. During the course of his travels, he happened to visit Jaipur. Seeing some persons sitting at a place, he enquired if there was an inn (dharamshala) where he and his group could stay for a few days. Being not of a religious disposition these men said somewhat ironically : 'Yes sir! The *kothi* (bungalow) that you see yonder is meant for holy men and saints." The holy man asked, "Are you referring to the *kothi* which is in a neglected and ruined state?" They replied : "Yes sir, we mean the same. There you can spend the night very comfortably." The holy man thanked them for the information. But the fact was that it was a haunted house. It was ill-famed to harbour ghosts that troubled the inmates at night. Whoever came to stay there either died out of fright or left it at the first opportunity, scared out of his wits. The owners of this house had died one by one. When the holyman entered the *kothi*, he at once realised that it did not have a congenial atmosphere and was not fit for living. It was haunted by evil spirits, but he had no fears. Ghosts and evil spirits can stay only where there are bad persons living. Not to speak of ghosts even death's couriers cannot come near pious men who meditate on God.

*'Uttering the Lord's Name, no obstacles befall the*

*mortal.*

*Hearing God's Name, death's courier runs away from afar.*

*Uttering the Name, all the sufferings depart.*

*Uttering the Name, one abides at the Lord's feet.'*

**ਨਾਮੁ ਲੈਤ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਨਾਮੁ ਸੁਣਤ ਜਮੁ ਦੁਰਹੁ  
ਭਾਗੈ ॥**

**ਨਾਮੁ ਲੈਤ ਸਭ ਦੁਖਹੁ ਨਾਮੁ ॥ ਨਾਮੁ ਜਪਤ ਹਰਿ ਚਰਣ  
ਨਿਵਾਸੁ ॥ ਪੰਨਾ - 1150**

The holy man summoned the entire group and said to them, "I feel that evil spirits, live in this house. In fact those persons had made a joke with us by telling us about this house. Listen to me carefully. Before going to bed all of you should recite or read 'Sohla' (a composition in Sikh Scripture prescribed for recitation at bed time) and till you get sleep you should continue repeating God's Name as per your ability and spiritual state." After cleaning the house, all the holy men occupied various rooms. Till late in the night the saint kept awake. Then he seemed to see a terrible spirit. He asked : "Who are you?" The spirit replied: "I am the owner of this house, a rich man (seth)." The holy man asked him the reason of his present low and ignoble state. He replied: "Sir, when I died my mind was centered in this house as a result of which I got the life of a *pret* (ghost). My heirs did not perform proper funeral rites for my spiritual liberation. I suffered and waited in this house for my heirs to perform the rites for the emancipation of my spirit. But when I found that they had totally forgotten me and did not even utter my name, I started killing them one by one with my ghostly power and thus all my heirs died. Since then I have been living in this house. The people of Jaipur

direct the visiting holy men to this place for their night's stay. When they go to sleep, then, in accordance with my evil nature, I frighten them, overturn their cots and terrorize them by producing horrible sounds. When the holy men run out of the house crying with fear and dread and shouting for help, then the people (those who had sent them there) laugh at their plight and ask : "Holy men! what has happened to you? The *kothi* (house) was quite good." Those men have played a practical joke with you too. I tried my evil power on you but I did not succeed because your disciples had recited such a '*mantar*' (chant) that I was helpless. Though I have appeared before you in my airy form, yet you have recognised me. I appeal to you to liberate me for I am miserable beyond endurance. Kindly liberate me." The holy man said: "Our group is composed of men with spiritual inclinations. We do not keep money more than what is enough for our simple needs. You can be liberated only if an Akhand Path of Sri Guru Granth Sahib is recited to you according to the prescribed procedure. For this purpose and '*langar*' (food) we need money. Since we do not have money, we cannot do anything for you." The *pret* (ghost) revealed that there was enough wealth buried in the house under the threshold of every room: 'Take out that wealth and perform Akhand Path of Sri Guru Granth Sahib for the liberation of my soul.' The holy man was of a very kind and generous nature. As soon as he found the wealth, he commenced the Akhand Path strictly according to the prescribed procedure and laid the condition that he would place the '*parshad*' (holy pudding) in the almirah and if the '*pret*' took it away, it would mean that he had been liberated, otherwise not. But he regretted that

the Seth when he was living and it was time for him to attend holy congregations, wasted his time in amassing wealth, as a result of which he was suffering pain and misery. The holy man said : "Instead of giving any joy and comfort the *kothi* (big house) gave you a lot of trouble because your mind was in it at the time of your death." Next day, the Akhand Path was started with the set procedure. At the conclusion of the Akhand Path, the *pret* (ghost) did not take away the '*parshad*' kept in the almirah. The holy man kept staying in the *kothi* to know the mystery. At night the *pret* appeared again and said, "Revered sir! My suffering has ended to a very great extent. But one of your '*pathis*' (reciter or reader of Gurbani) who was on duty from 12 midnight to 2. A.M. was not physically clean. By doing '*path*' (reading Gurbani) without bathing he interrupted the *Akhand Path*. So I have not been liberated from my '*pret*' life (ghostly existence)." The holy man performed Akhand Path again, and this time the *pret* took away the '*parshad*' kept in the almirah.'

This means that, as per Saint Trilochan's hymn, if a person's mind at the time of death is centered in any kind of desire, he enters the next life as described in the hymn. If, at the last moment, man's mind happens to be focussed on God like Ajamal, then he finds a place in the Lord's court :

*'At the last moment, he, who thinks of wealth and dies in such a thought, is born again and again as the serpent species.*

*O sister, do not ever forget the Name of the Master of the world.*

*At the last moment, he, who thinks of a woman, and dies in such a thought, he is born again and*

*again as a prostitute.*

*At the last moment, he, who thinks of sons and dies in such a thought, he is born again and again as the swine species.*

*At the last moment, he, who thinks of mansions and if he dies in such a thought, he is born again and again as a goblin.*

*At the last moment, he who thinks of the Lord, and dies in such a thought, says Tirlochan, that man is emancipated and the yellow-robed Lord abides in his heart.'*

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਿਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
ਸੁਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ  
ਬਸੈ ॥ ਪੰਨਾ - 526

In Sukhmani Sahib, Guru Sahib says : "As long as a man thinks that he is doing something and without him the task would not have been done whether it is to take revenge from someone, whether it is for building a school or a college or a hospital or some other charitable work, or even building a temple, he has to be born to a mammal, whether he comes directly to that life from a life of sin and sensuality or after partaking of the joys of heaven. As long as, he thinks in terms of friends and foes, his mind cannot be steady, even if he reads scriptures, recites and reads *Gayatri* and the *Gita*. He cannot focus his mind on them. As long as he is in love with mammon, he will have to appear



before *Dharamraj* (*Yama*, the God of Death, the righteous judge)." The Guru's edict is :

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

*As long as this man deems that he is the doer of something, till then he wanders in the womb existence.*

*As long as he deems one an enemy and another a friend, so long his mind is not at rest.*

*So long as he is intoxicated with the love of mammon, till then the Lord of law inflicts punishment on him.*

*By God's grace, mortal's shackles are shattered.*

*By Guru's kindness, O Nanak egotism is effaced.'*

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 ॥

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥ ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

ਜਬ ਲਗੁ ਮੌਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥ ਤਬ ਲਗੁ ਧਰਮਰਾਇ ਦੇਇ ਸਜਾਇ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੂਟੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੂਟੈ ॥

ਪੰਨਾ - 278

Similarly, there is another edict of Guru Sahib enshrined in Sukhmani Sahib that he who takes pride in his temporal power and drunk with power he behaves arrogantly, then he falls in hell and enters the life of a dog. When he thinks that he is very youthful, he has to become a worm of ordure. He who thinks that he does good deeds and takes pride in them, has to suffer the pangs of birth and death. He, who takes pride in land and wealth is a blind and ignorant fool. The following is the

Guru's edict :

*'He, in whose mind is the pride of kingship, becomes a hell-dweller and a dog.*

*He, who haughtily deems himself youthful, becomes a worm of ordure.*

*He, who calls himself a man of good actions, comes, goes and wanders in many existences.*

*He, who takes pride in his wealth and land, is stupid, blind and ignorant.*

*He, in whose heart, the Lord mercifully plants meekness,*

*O Nanak, obtains salvation here and peace hereafter.'*

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥

ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥

ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥

ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥

ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥

ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥

ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥

ਸੋ ਮੁਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥

ਕਰਿ ਕਰਿਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥

ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥ ਪੰਨਾ - 278

All power is centered in the hands of *Wahaguru Ji* (God). He is the bestower of all material riches and comforts. But the '*jeev*' (man), forgetting God, the bestower, takes pride in material things and falls a prey to '*haumein*' (ego) and attachment. Consequently, he has to suffer pain and sorrow. Many devotees read or recite *Sukhmani Sahib* and *Jap Ji Sahib* several times daily. They undertake forty days of solitary meditation and prayer, yet they are not purged of partiality or bias. Some appear to be friends to them and some foes; some are good and some bad in their eyes. Owing to this feeling,

their mind is not at rest; they do not gain equilibrium of mind. So, a person should, from his within and with a pure heart, imbibe the attitude that everyone else is better than he is; if there is anyone bad in the world, it is he. When this powerful feeling gets translated from words and professions into deeds, he attains a higher position in the spiritual domain. The Gurbani's edict is :

*'Kabir, I am the worst of all;*

*Except me, everyone else is good.*

*Whosoever realises thus, he alone is my friend.'*

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥  
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥ ਪੰਨਾ -  
1364

*'I am not good and no one is bad.'* ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥ In this manner, man is born again and again.

Bhai Tiloka Ji explained to the princess : "Good princess, suffering from ignorance, people in the world do not know what kind of life they will have after physical death. So long as man is possessed by the notion of 'I am' and 'I have', his deeds will cling to him and he will have to bear their good or bad consequences; he will have to undergo their reward or punishment. In this manner continues moving the wheel of life :

*'Just as the buckets hung on the chain of the persian wheel rotate emptying one and filling the other, so is this play of the Lord.*

*He acts as is His wondrous glory.'*

ਜੈਸੇ ਹਰਹਟ ਕੀ ਮਾਲਾ ਟਿੰਡ ਲਗਤ ਹੈ ਇਕ ਸਖਨੀ ਹੋਰ ਫੇਰ ਭਰੀਅਤ ਹੈ ॥

In the well, the bucket-chain moves over the persian wheel and takes out water. As the buckets empty out in the receptacle, they go down and come up again with more water to be emptied out. In this manner the bucket-chain continues going round and round.

The question arises : Where does the 'jeev' (man or his soul) go after death? Take the case of a gong. When it is struck with a hammer, a sound is produced. Where does this ringing sound go? In what does it merge? When a bronze vessel breaks into pieces, where does the sound produced by it go? The Guru's edict is :

*'The sound which is produced from bronze is again blended with it.*

*When bronze is broken, wherein does the sound merge, O Pandit?'*

**ਕਾਸੀ ਤੇ ਧੁਨਿ ਉਪਜੈ ਧੁਨਿ ਕਾਸੀ ਜਾਈ॥**

**ਕਾਸੀ ਛੁਟੀ ਪੰਡਿਤਾ ਧੁਨਿ ਕਹਾ ਸਮਾਈ॥ ਪੰਨਾ - 857**

Similarly, when this bronze-vessel-like body breaks or dies, where does the soul go? Where does it merge? This question constantly, confronts man : When the 'jeev' (individual soul) departs how is it united again with its loved one? Is there any place or region where individual souls can meet again? To understand this mystery many scholars have done extensive studies and they have arrived at many conclusions.

According to the history of the Gurus Sikh, at the spiritual court of the sixth Guru, Sahib Guru Hargobind Ji, one Pandit Nita Nanad of Batala used to explicate 'Garar Purana' (one of the holy Books of Hindu mythology). Once during the course of explication, he said : 'The road to the other world is very long. It has 21 stages, and the road from one stage to the other is very arduous and perilous. At places there is pitch

darkness, and at others it is extremely hot; at places one feels so thirsty that one cannot bear. For going through every stage man's soul has to part with some of his good and charitable deeds, and to reach the court of the God of Death or the Righteous Judge (*Dharamraj*), he takes one year and a quarter. The small good deeds done in this world are robbed on the way, as is the Guru's edict :

*'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 ॥ ਪੰਨਾ - 747

But this difficult and hazardous road is not meant for the saints, for such is the edict :

*'The highway on which she-carrier of the water of passions is plundered, that road is far from the saints.*

*The True Guru has told the truth.*

*Thy Name, O Lord, is the way to salvation, and the road of Death's couriers is far away from it.*

*The place where the greedy toll-gatherer taxes the mortals, that path is removed away from God's slave.*

*Where very many caravans of men are tortured, there the saints remain in the company of the Transcendent Lord.*

*The recording angels write the accounts of all the mortals, but the saintly persons, they see not with the eye.'*

ਜਿਹ ਪੈਡੈ ਲੁਟੀ ਪਨਿਹਾਰੀ ॥ ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੁਰਾਰੀ ॥

ਸਤਿਗੁਰ ਪੂਰੈ ਸਾਚੁ ਕਹਿਆ॥

ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੇ ਬੀਬੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੂਰਿ ਰਹਿਆ॥

ਜਹ ਲਾਲਚ ਜਾਗਾਤੀ ਘਾਟ॥ ਦੂਰਿ ਰਹੀ ਉਹ ਜਨ ਤੇ ਬਾਟ॥

ਜਹ ਆਵਟੇ ਬਹੁਤ ਘਨ ਸਾਥ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸਾਥ॥

ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ॥ ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ

ਨ ਪੇਖਾ॥

ਪੰਨਾ-393

The, Pandit while doing explication revealed that the 'jeev' (individual soul) takes a year and a quarter to reach the court of the God of Death. At the end of the discourse, some *Gursikhs* who had attained different levels of high spiritual states expressed opinions contrary to what Pandit Nita Nand had stated. Bhai Maiya Ji said that he could reach the other world in four '*pehars*' (one *pehar* is equal to three hours). Bhai Lal Ji claimed that he could go in one '*pehar*'; a third *Gursikh* said that he could go to the next world in one *ghari* (a unit of time equal to 22.5 minutes) and a fourth saintly person said that he could go to the other world in a trice. Pandit Ji felt annoyed and said : "These Sikhs of the Guru have no faith in the scriptures. They do not deserve that scriptures should be explained to them." So he shut the holy book and returned to his hermitage. Next day, when it was time for him to start his discourse, he did not come. When Guru Sahib asked the reason, some *Gursikhs* submitted that Pandit Ji appeared to be a little annoyed and displeased the day before and he had remarked that the Sikhs were not fit to listen to the explication of the scriptures. Guru Sahib sent Bhai Bidhi Chand to bring Pandit Ji and asked him the cause of his annoyance and displeasure. He replied : "True Sovereign! where scriptures are mocked at, it is improper for the scholars to deliver discourses on them. You are the master of all religions. So I beg to submit before you that at yesterday's discourse some *Gursikhs* behaved

irreverentially. I stated that Yama's court is very far off and it takes a year and a quarter to reach there but your Gursikhs did not believe it. One of them said he could reach there in four *pehars* (one *pehar* is equal to 3 hours), the second said that he could travel there in one *pehar*; the third claimed that he could reach in one *ghari* (a unit of time equal to 22.5 minutes), while the fourth said that he could reach Yama's court in a trice. True Sovereign! you are all-knowing; where there is no faith, what is the use of explicating the scripture?"

On hearing Pandit Ji, Guru Sahib smiled and said :  
 "Pandit Ji! whatever our Gursikhs said is perfectly true.  
 This is what is enshrined in Gurbani :

*'On the path whose miles cannot be counted,  
 God's Name shall there be the viaticum with thee.  
 The journey, where there is arch pitch darkness,  
 There, the light of God's Name shall be with thee.  
 Where there is very terrible heat and scorching sun,  
 There the Name of God shall be a shade over thee.  
 Where, O man, thirst sucks out thy breath,  
 There, Nanak, God's Name-nectar shall rain on  
 thee.'*

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥  
 ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥  
 ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨਾ ਸਿਵਾਨੁ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ ॥  
 ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥  
 ਤਹਿ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥  
 ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥  
 ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥

ਪੰਨਾ - 264

And :

*'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.*

*Where the very terrible myrmidon of Death shall  
crush thee,*

*There the Name alone shall go with thee.*

*Where there will be very great obstacle,*

*God's Name shall emancipate thee in a moment  
there.*

*The mortal is not saved by performing many  
expiation acts.*

*The Name of God washes off millions of sins.*

*O my soul, through the Guru utter the Name of  
God.*

*O Nanak, thus, shalt thou have many comforts.'*

**ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥**

**ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥**

**ਜਹ ਮਹਾ ਭਇਆਨ ਦੁਤ ਜਮ ਦਲੈ ॥**

**ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥**

**ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥**

**ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥**

**ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥**

**ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥**

**ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥**

**ਨਾਨਕ ਪਾਵਹੁ ਸੁਖ ਘਨੇਰੇ ॥**

**ਪੰਨਾ - 264**

Pandit Ji, while explicating '*Garur Purana*', you were referring to both the sinners and the virtuous. Our Sikhs, when they align themselves with the Guru, do not commit a sin even by mistake and lead a truthful and pious life. Their hearts are overflowing with sympathy. They become strong pillars of forgiveness. Pity and purity fully permeate their words and deeds. They remain true to one woman and all others they consider as mothers, sisters and daughters. Their conduct



and behaviour is marked by moral rectitude. They eat less, speak less and sleep less and contribute tithes to charitable causes. Foul language is unknown to them. They are sweet and gentle in speech. They give donations for the propagation of religion. They do noble deeds and to earn the Guru's grace, they contribute one-tenth of their earnings for the cause of religion. They do not become egoistic. They are totally rid of pride and conceit, jealousy and hypocrisy. They do not speak ill of others. Backbiting and thieving are alien to their nature. They spend all their life in rendering selfless service to others. Getting up early in the morning they remember God, offer prayers and realize themselves. Such a Gursikh does not fall within the scope of 'Garur Purana'. Therefore, what they have said is true. Only those appear before the God of Death or the Righteous Judge who have committed sins or who want reward for their good deeds :

*'Charity and alms that one gives, allege to the Righteous Judge.*

*Without the True Guru, death's courier does not leave man, and another's love ruins him.'*

ਪੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ॥  
ਬਿਨੁ ਸਤਿਗੁਰੁ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ॥  
ਪੰਨਾ - 1414

*'The Righteous Judge is under command to sit and administer even-handed justice.*

*The evil souls professing duality, they are Thy subjects.*

*God, the treasure of excellences abides within the heart of the spiritual wayfarers and they meditate on One Lord, the enemy of ego.*

*The Righteous Judge does their service. Felicitous is the Lord, their adorer.'*

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥  
 ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥  
 ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥  
 ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ਪੰਨਾ  
 - 38

Those who meditate on *Wahguru* (God) do not have to appear before the Righteous Judge, because *Wahguru* (God) whom they worship, has appointed him (the Righteous Judge) to administer justice :

*'The Righteous Judge is the creation of God,  
 He comes not near God's serf and slave.'*

ਧਰਮ ਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ  
 ਆਵੈ॥ ਪੰਨਾ - 555

Pandit Ji, so there is no need for you to be annoyed. Rather you should try to understand the spiritual state of a Gursikh. Wherever '*jeev*' (individual souls) are born as a human beings, they do good or bad deeds in accordance with their *sanskars*, (accumulative or residual proclivities of past births). By their deeds they are born in different forms or lives. After death, they are not liberated (spiritually) in one and the same manner; nor do they follow the same highway to the other world. Their '*gati*' (spiritual liberation) is of six kinds - one for the sinners, the second for the virtuous, the third for the fallen Yogis (practitioners of Yoga), the fourth for the saints, the fifth for the '*karaks*' (one who can come into and depart from the physical world of one's own accord) and the sixth for the Brahmgyanis (one who has attained the highest spiritual knowledge or the knowledge of God, the Ultimate Reality)."

Holy congregation, what I am going to say now, kindly listen to it attentively. Everyone is curious to know what happens after death. Heaven and hell are not

described in detail in Gurbani, but we have been told about them through several references. Some devotees are mistaken in thinking that, according Sikh doctrine, there is neither any hell nor heaven. We find even such assertions in books that there is neither any *Dharamraj* (the Righteous Judge), nor any *Chitragupta* (the recorder of man's good and evil deeds), and that *Guru Sahib* has referred to these things in order to make those persons understand who believe in them. It is claimed that the path of *Gurmat* is very different. It appears that not only are these writers themselves mistaken, but they mislead others also. *Guru Sahib* has written about heaven, hell and the Righteous Judge, but hell is not meant for everybody. Only he who, while living in this world, has robbed people and hurt their feelings, has to go to suffer in hell. Those who have lived a pure and pious life in the world shall go to heaven. If these writers claim that heaven and hell are very much in this world, they are sadly mistaken. The saints are of the opinion that after having suffered one's deserts in heaven or hell some deeds of the previous births are left to be accounted for and to suffer them and give light and understanding to the world, one takes birth in human form. This world is half-hell, and therefore, it is wrong to persist with the above opinion. But one thing is certain that those who lead here a life of piety, service and God's meditation do not have to go to heaven or hell. It is about the Righteousness Judge that *Guru Sahib* says in Gurbani :

*'Creating the beings, God has installed the Righteous Judge to record their accounts.*

*There, only the truth is adjudged true and the sinners are picked up and separated out.*

*The false find no place there and they go to hell with*

blackened faces.

*They who are imbued with Thy Name win, O Lord.*

*They who are cheats lose the day.*

*God has installed Dharamraj (the Righteous Judge) to record the accounts.'*

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥  
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੈ ਜਜਮਾਲਿਆ॥  
ਥਾਉ ਨ ਪਾਇਨਿ ਕੁੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥  
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੈ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ  
ਵਾਲਿਆ॥

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਪੰਨਾ - 463

God's (*Akal Purakh*) command to the Righteous Judge is that he should dispense even-handed justice to those who are evil, atheistic, and without a Guru (spiritual teacher), but he should honour those who meditate on God's Name with deep devotion and concentration :

*'The Righteousness Judge is under command to sit and administer even-handed justice.*

*The evil souls professing love for duality, they are Thy subjects.*

*God, the Treasure of excellences abides within the heart of the spiritual warfarers and they meditate on One Lord the enemy of ego.'*

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ਪੰਨਾ

- 38

At another place, Guru Sahib says that those dear devotees who, on coming to this world, have harboured God's Name in their hearts, their accounts papers of deeds of previous births lying with the Righteous Judge have become redundant, because they, after death

(physical), have to go the Abode of the Transcendent God, and not to the Righteous Judge. The edict is :

*'They, to whom, the Lord, the life of the world, shows mercy, enshrine Him in their heart and place Him in their mind.*

*The Righteous Judge in his court has torn up my papers and slave Nanak has settled his account.'*

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਮਨ  
ਮਾਝਾ ॥

ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ ॥  
ਪੰਨਾ - 698

*'The saints gave me the capital of the Lord's Name, and I was then rid of my mind's anxiety.*

*What can the Righteous Judge do now, when all his account books have been torn up?'*

ਸੰਤਨ ਮੋ ਕਉ ਪ੍ਰੰਜੀ ਸਉਪੀ ਤਉ ਉਤਰਿਆ ਮਨ ਕਾ ਧੋਖਾ ॥  
ਧਰਮ ਰਾਇ ਅਬ ਕਹਾ ਕਰੈਗੋ ਜਉ ਫਾਟਿਓ ਸਗਲੋ ਲੇਖਾ ॥

ਪੰਨਾ - 614

Bhai Gurdas Ji describes in his *vars* (ballads) an incident from King Janak's life which brings out the greatness of God's Name :

*'King Janak was a great saint and Gurmukh (Guruward) unattached with the world of mammon.*

*On his passing away, he ascended to heaven, the abode of bliss.*

*As he crossed over hell, moved was he by its inmates' cries of pain and suffering.*

*Asked he the Righteous Judge to liberate the condemned souls.*

*Plead did he in earnest with the Righteous Judge, the slave of the Eternal Lord.*

*Mortgaged he for their sins his meditation of One God's Name.*

*Just a small quantity of God's Name meditation*

*counter -balanced all the sins.*

*All hell-inmates were liberated from terrible death-like suffering.*

*All devices of gaining salvation are subordinate to God's Name.'*

ਭਗਤ ਵੱਡਾ ਰਾਜਾ ਜਨਕ ਹੈ ਗੁਰਮੁਖ ਮਾਯਾ ਵਿਚ ਉਦਾਸੀ।  
ਦੇਵਲੋਕ ਨੇ ਚੱਲਿਆ ਗੁਣ ਗੰਧਰਬ ਸਭਾ ਸੁਖਵਾਸੀ।  
ਜਮਪੁਰਿ ਗਯਾ ਪੁਕਾਰ ਸੁਣਿ ਵਿਲਲਾਵਨ ਜੀ ਨਰਕ ਨਿਵਾਸੀ।  
ਧਰਮਰਾਇ ਨੇ ਆਖਿਓਨੁ ਸਭਨਾਂ ਦੀ ਕਰਿ ਬੰਦ ਖਲਾਸੀ।  
ਕਰੇ ਬੇਨਤੀ ਧਰਮਰਾਇ ਹਉ ਸੇਵਕ ਠਾਕੁਰ ਅਥਿਨਾਸੀ।  
ਗਹਿਣੇ ਧਰਿਅਨੁ ਇਕ ਨਾਉਂ ਪਾਪਾਂ ਨਾਲ ਕਰੇ ਨਿਰਜਾਸੀ।  
ਪਾਸੰਗ ਪਾਪ ਨ ਪੁੱਜਨੀ ਗੁਰਮੁਖ ਨਾਉਂ ਅਤੁਲ ਨ ਤੁਲਾਸੀ।  
ਨਰਕਹੁੰ ਛੁਟੇ ਜੀਅ ਜੰਤ ਕੱਟੀ ਗਲਹੁ ਸਿਲਕ ਜਮ ਫਾਸੀ।  
ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੈ ਕੀ ਦਾਸੀ।ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ  
10/5

So, in the light of proofs given above, we will have to admit that the Righteous Judge, within the parameters of limited powers vested in him by *Wahguru* (God), sends individual souls to heaven or hell after judging the account of their deeds. Hell is full of endless pain and suffering; the worst and the most terrible is *kumbhi narak* (the lowest hell). Scriptures make mention of eighteen hells. According to some saints this number is 84. Guru Sahib also refers to 84 hells -

*'Forgetting God's Name, one endures the misery of evil ways.*

*When the order to depart has been issued, how can one stay here?*

*He plunges into the well of hell and suffers like a fish out of water.*

*The mammon-worshipper passes through eighty four kinds of hell.*

*As he does, so shall he suffer.*

*Without the True Guru, there is no emancipation.*

*Bound and seized by deeds one becomes helpless.'*

ਨਾਮੁ ਵਿਸਾਰਿ ਦੋਖ ਦੁਖ ਸਹੀਐ ॥  
ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥  
ਨਰਕ ਰੂਪ ਮਹਿ ਗੋਤੇ ਖਾਵੈ  
ਜਿਉ ਜਲ ਤੇ ਬਾਹਰਿ ਮੀਨਾ ਹੇ ॥  
ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥  
ਜੈਸਾ ਕੀਚੈ ਤੈਸੇ ਪਾਈਐ ॥  
ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਨ ਹੋਈ  
ਕਿਰਤਿ ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ ਹੇ ॥

ਪੰਨਾ - 1028

*'The egocentric or self-ward comes and goes.*

*The selfward suffers blows again and again.*

*As many are the bells, in so many the selfward or  
perverse person suffers pain, while the Guruward is  
affected not even a bit by them.'*

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ  
ਖਾਵੈ ॥

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਖੁ ਨ ਮਾਸਾ ਹੇ ॥

ਪੰਨਾ - 1073

At one place, Guru Sahib has described what happens at the threshold of God's abode. A hermit was extremely envious of Guru Sahib. (This refers to Guru Amar Dass Ji). He was of a low character, and the following is the Guru's edict about him :

*'O brother, he is not a penitent but a heron.*

*Sitting together the saintly persons have decided.*

*The penitent caluminates the True person and sings  
praises of the world.*

*For this sin the Lord has cursed him.*

*Behold the fruit, the penitent gathers for slandering  
great men.*

*All his labours have gone in vain.*

*When he sits outside among the elect, he is called a  
penitent.*

*When he sits within, the penitent commits sin.*

*God has laid bare and shown his secret sin to the elect.*

*The Righteous Judge said to the death couriers,  
"Take this penitent and keep him where the worst murderers are."*

*Let no one look at the face of this penitent again.*

*He has been cursed by the True Guru.*

*Nanak tells and preaches what has taken place in God's Court.'*

ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੀ ਬਗੁਲਾ ਹੈ

ਬਹਿ ਸਾਧ ਜਨਾ ਵੀਚਾਰਿਆ ॥

ਸਤ ਪੁਰਖ ਕੀ ਤਪਾ ਨਿੰਦਾ ਕਰੈ

ਸੰਸਾਰੈ ਕੀ ਉਸਤਤੀ ਵਿਚਿ ਹੋਵੈ

ਏਤੁ ਦੋਖੈ ਤਪਾ ਦਯਿ ਮਾਰਿਆ ॥

ਮਹਾ ਪੁਰਖਾਂ ਕੀ ਨਿੰਦਾ ਕਾ ਵੇਖੁ ਜਿ ਤਪੇ ਨੋ ਫਲੁ ਲਗਾ

ਸਭੁ ਗਇਆ ਤਪੇ ਕਾ ਘਾਲਿਆ ॥

ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ ॥

ਅੰਦਰਿ ਬਹੈ ਤਪਾ ਪਾਪ ਕਮਾਏ ॥

ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੋ ਉਘਾ ਕਰਿ ਵੇਖਾਲਿਆ ॥

ਧਰਮ ਰਾਇ ਜਮਕੰਕਰਾ ਨੋ ਆਖਿ ਛਡਿਆ

ਏਸੁ ਤਪੇ ਨੋ ਤਿਥੈ ਖੜਿ ਪਾਇਹੁ

ਜਿਥੈ ਮਹਾ ਮਹਾਂ ਹਤਿਆਰਿਆ ॥

ਫਿਰਿ ਏਸੁ ਤਪੇ ਦੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ

ਏਹੁ ਸਤਿਗੁਰਿ ਹੈ ਫਿਟਕਾਰਿਆ ॥

ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ ॥

ਸੋ ਬੁਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥

ਪੰਨਾ - 315-16

In this hymn, while describing the state of the self-ward, Guru Sahib says that he is making the utterances that are used at the threshold of God's abode. Mention has been made here of the Righteous Judge and Death's couriers. This proves that the sinners have to go to the Righteous Judge and suffer the tortures of hell :

*'The sinners commit evil deeds and then bemoan and bewail.*



*Nanak, as the churning-staff churns the curd, so does, the Righteous Judge churn them.'*

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ॥

ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮ ਰਾਇ॥

ਪੰਨਾ - 1425

In Islam, the Righteous Judge is named Angel Azrail who punishes the fallen souls for their sins. The rank sinners are crushed in oil presses. When the head of the holy Kaba (a small stone building in the court of the Great Mosque at Mecca, asked Guru Sahib (Guru Nanak Dev Ji) what his (Guru Sahib's) opinion was on the subject of the individual soul's being punished or rewarded in the court of the Righteous Judge in heaven, Guru Sahib said :

*'Says Nanak, bear thou, O man, the true instruction. Seated in judgement and taking out His ledger, God shall call thee to account.*

*The rebels of the Lord, with outstandings against them, shall be called out.*

*The death's courier, Azrail, shall be appointed to punish them.*

*Entangled in the narrow lane, they shall see no way of escape or coming and going.*

*Falsehood shall come to an end, O Nanak and truth shall ultimately prevail.'*

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ॥

ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ॥

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ॥

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ॥

ਕੁੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥ ਪੰਨਾ - 953

Clarifying further on the subject of awarding punishments, Guru Sahib says :

*'Taking halters, men go out at night to strangle others, but the Lord knows all, O mortal.*

*Concealed in places they look at others' women.*

*They break into places difficult of access, and enjoy wine deeming it sweet.*

*Over their respective misdeeds they shall themselves afterwards regret.*

*Azrail, the courier of death, shall crush them like the mill of sesame.'*

**ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥**

**ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥**

**ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥**

**ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥**

**ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੈ ਘਾਣੀ॥ ਪੰਨਾ - 315**

Therefore, holy congregation, those persons who write that heaven, hell and the Righteous Judge are non-existent are misleading the people. They claim that the fear of heaven and hell is false as is the fear of darkness created in the child by its mother. According to *Gurmat* (principles of Sikhism), there are both heaven and hell.

Now the question arises : "Who goes to heaven, and who goes to hell?" As has been explained above, the sinners are a harassed and troubled lot and are condemned to suffer in hell and they have to traverse a long and difficult path, described in detail in '*Sukhmani Sahib*'. Explaining in greater detail Guru Sahib says :

*'He, who caluminates the Perfect True Guru, runs into difficulty in this world.*

*He is caught and thrown into the terrible hell, a well of miseries.*

*No one listens to his cries and lamentations.*

*He becomes miserable and bewails.*

*He wholly loses this world and the next one.*

*The capital and profit all he has lost.*

*He is like the bullock of an oil man.*

*His master ever yokes him when he rises in the morning.*

*God ever sees and hears everything.*

*Nothing remains concealed from Him.*

*As man sows, so shall he reap, as he is reaping now, what he formerly sowed.*

*He, to whom the Lord shows His mercy, washes the feet of the True Guru.*

*Like iron attached with timber, he floats across in the wake of the Great True Guru.'*

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ  
ਹੋਇਆ ॥

ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

ਕੁਕ ਪੁਕਾਰ ਕੋ ਨ ਸੁਣੈ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਹੋਇਆ ॥

ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਗ ਮੂਲੁ ਸਭੁ  
ਖੋਇਆ ॥

ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ  
ਜੋਇਆ ॥

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਣਾ ਨ  
ਹੋਇਆ ॥

ਜੈਸਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ  
ਧੋਇਆ ॥

ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ  
ਸੰਗੋਇਆ ॥

ਪੰਨਾ - 309

So, in this manner, there are big and small, 84 hells in all, out of which 18 are very terrible indeed. If a 'jeev' (individual soul) has led here a selfish life of sins, trickeries and frauds, he is made to suffer dreadful punishments when death's couriers carry him to the other world and the process of punishments starts from here because the couriers know before hand what kind of 'soul' they are carrying.

*'In this wondrous world forest, there is tumult and confusion and shrieks resound on the highways.*

*With Thee, O my spouse, am I attached in love.  
So I traverse the jungle with joy.'*

ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਹੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀ ॥  
ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੋਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ  
ਗਾਹੀ ॥ ਪੰਨਾ - 520

At another place in Gurbani, the edict is :

*'There one's hand reaches not and no one bears one's  
cries and wailings.*

*There, the True Guru becomes man's friend and  
saves him at the last moment.'*

ਓਥੈ ਹਬੁ ਨ ਅਪੜੈ ਕੂਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥  
ਓਥੈ ਸਤਿਗੁਰੁ ਬੋਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰ ॥ ਪੰਨਾ -  
1281

We also read the following in Sri Guru Granth Sahib :

*'Leaving comely raiment and beauty in this world,  
man departs.*

*Man himself obtains the fruit of his good and bad  
deeds.*

*One may issue one's heart - desired commands here,  
but he shall proceed by the narrow road hereafter.*

*All naked when he goes to hell, he, then, looks very  
hideous indeed,*

*He regrets the sins he committed.'*

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥  
ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥  
ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥  
ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥  
ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥ ਪੰਨਾ - 471

*'In the terrible hell there is very much suffering. It is  
an abode of the ungrateful.*

*They are smitten by that Lord and they die a  
miserable death, O Nanak.'*

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਬਾਨੁ ॥  
ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ ॥ ਪੰਨਾ

Thus these edicts clearly prove that the sinners suffer the agonies of hell, and the virtuous, who wish that they should get due reward in the world hereafter, and do charitable deeds and give donations have also to appear before the Righteous Judge :

*'Charity and alms that one gives allege to the Righteous Judge.'*

**ਪ੍ਰੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਗਾਇ ਕੈ ਜਾਈ॥ਪੰਨਾ -  
1414**

So Guru Har Gobind Sahib, the sixth Guru said to Pt. Nita Nand, "The scriptures describe the fate of the virtuous and the sinners, and the Gurbani agrees with them. Yesterday you told the story of the sinners; they do go to hell and suffer there."

The second case is of those persons who do virtuous deeds in this world. They too repair to heaven to enjoy the fruit of their good deeds after having ended their sojourn in this world. Holy congregation, our saints and sages, while describing the details of heaven, have revealed that right from the lowest heaven to the highest one an individual soul can ascend by doing charitable and virtuous deeds, but when the fruit of the good deeds has been enjoyed, the soul has to be born in this world and once again make his life spiritually worthwhile. While discussing the heavens, our saints and sages tell us about various heavens -

*Gandharb Lok,*

*Pitar Lok,*

*Swarag Lok,*

*Inder Lok,*

*Karam dev Lok,*  
*Prajapat Lok,*  
*Ajan Dev Lok, etc.*

Above these heavens are three cities of the chief gods - *Brahm Lok* (Abode of God Brahma), *Shiva Lok* (Abode of God Shiva) and the highest among them is *Baikunth Dham* (paradise; abode of God of gods) where many doers of noble and virtuous deeds reach. All these hells and heavens are within the mammonistic regions. The 'jeev' (individual souls) have to fall again and again.

Saints often tell a story that once Sri Ram Chander Ji held a spiritual assembly. Top saints and sages like Vashisht, Vishwamittar etc. were invited to it and sage Vashisht was requested to deliver a discourse on spiritualism. All the assembled listened to him with deep concentration in pin drop silence. All of a sudden, Sri Ram Chander clapped his hands and laughed loudly. Everybody's attention was diverted towards him. Sage Vashisht stopped his discourse and told Sri Ram Chander that he did not see any cause for his laughter and asked him to explain the reason. Sri Ram Chander Ji replied : "You yourself are all-knowing; you can see into past, present and future. The walls of time do not stand in your way; they do not block your vision. You can see millions of years both into the past and the future. I laughed at seeing this ant which climbed the wall and fell again and again though its two hind legs were broken." Sage Vashisht observed: "Sir! The sight of the ant climbing and falling is not a cause good enough to make you laugh. Kindly reveal the real cause behind the illusory appearance." At this Sri Ram Chander kindly made the following utterance : "Listeners! Saints!

Sages! For your information I have to tell you that this ant in his former births has adorned God Inder's throne fourteen times. The memory of those moments of pleasures is so deeply ingrained in him that he wants to go through the cycle of 84 lakh lives as quickly as he can, so that he may once again be born as a human being and then after formally performing a 'yajna' (sacrificial ritual) attain the position of God Inder. This fool does not appreciate that first after doing virtuous deeds he attains the position of God Inder and then enjoys a long life of comfort, luxury and pleasure and thereafter falls from his high position. Then bound with numerous sensual pleasures, he goes through the cycle of 84 lakh lives again and again. This fool does not realize that he should attain the Supreme position through good deeds, meditation and prayer, knowledge and science and the company of perfect saints. That is why I laughed at his folly."

Therefore, holy congregation, the '*jeev*' (individual soul) has to account for his good and bad deeds by going through heaven and hell and the cycle of 84 lakh lives. In the history of the Gurus, we come across a number of stories, which we do listen to but we do not ponder over them. We do not think that it could happen in our own life too.

The sixth Guru Sahib was staying with Emperor Jahangir. In the meanwhile, some farmers came with a petition to the emperor and submitted that in the jungle near their village lived a ferocious tiger and that the tiger attacked and killed their cattle. They further submitted that many hunters had already perished while trying to kill the tiger and therefore, he (the emperor) should make arrangements to rid them of the tiger.

Emperor Jahangir looked at the sixth Guru Sahib and said : "We should hunt this tiger." Guru Sahib already knew that the tiger had to be liberated through him. Guru Sahib and the king, accompanied by numerous hunters riding elephants and horses, set out for the jungle. The tiger's lair was discovered. As the tiger got up, both men and animals were frightened. The elephants trumpeted in fear and started retreating in spite of the *mahouts'* (elephant drivers) goading them. Emperor Jahangir's steed was also frightened and refused to advance. The hunters turned pale and said : "Your highness! we can kill the tiger collectively but it is no individual's job." Emperor Jahangir glanced at Guru Sahib who understood his intent. Guru Sahib dismounted and was ready to attack the tiger single-handed. The Emperor said: "Sir! it is a terrible beast. I have never before seen such a big tiger. Kindly do not go alone." Guru Sahib replied: "Jahangir! The soul of this beast has to be liberated at my hands. I have already punished him. Now he has to get the reward of having a glimpse of the Guru." Saying this, Guru Sahib stepped forward and challenged the tiger. The tiger pounced upon Guru Sahib with all its energy and ferocity. Guru Sahib stopped its forepaws on his shield and with his second hand cut the tiger's waist and it fell down dead. But Emperor Jahangir saw some light escaping from the tiger's body. He asked Guru Sahib who it was. Guru Sahib revealed that it was the emperor's uncle Qasim Beg. Jahangir asked how he became a tiger. Guru Sahib gave power to his soul to tell the story. The soul said : "Jahangir! there is no difference between Guru Sahib and God. I am your uncle. In my life, I was very argumentative. I always doubted and argued about



everything. When your father Emperor Akbar paid obeisance in the spiritual court of Guru Amar Dass Ji, then I argued a lot and said that the emperor was paying obeisance at the feet of an infidel (*Kafir*). Emperor Akbar not only bowed before Guru Amar Dass but he paid obeisance by lying prostrate at his feet. I was full of scepticism. Guru Sahib asked the emperor to partake of food in the '*langar*' (common kitchen) alongwith other devotees and he did so. But I was full of doubt and scepticism and did not partake of food there. Coming back to the camp, I started taking food with meat curry, when suddenly a bone got stuck up in my wind pipe and I died instantly. Since then I have been suffering in the life of a tiger. Guru Sahib has been very kind to me to liberate me from my painful and ignoble existence." When Jahangir asked Guru Sahib wherefrom came virtuous deeds in the life of his uncle, he (Guru Sahib) replied : "For arguing and expressing doubts about Guru Amar Dass, he had to suffer the life of a tiger. His good deed was that he had a glimpse of Guru Sahib. For that he had the good fortune of seeing me and of being killed and liberated at my hands and also pardoned for all his sins."

In the history of Guru Sahibaan, there are numerous incidents which show how the '*jeev*' (individual soul) wanders from one life to another.

In the history of the Tenth Guru comes the incident of his killing a tiger at a place, where now Gurdwara Shergah (Paonta Sahib) is situated. Here Guru Sahib killed a tiger when he went with Raja Feteah Chand and Raja of Nahan. On being asked, Guru Sahib made the tiger's soul tell its story : 'O Rajas! I am

Jaidrath who fought in the war of Mahabharata. I had fled from the field, and since then I have been passing through various lives. Guru Sahib and God are one and the same. He has mercifully liberated my soul that had been suffering for the past 5,000 years." Similarly, there are many other stories. Sometimes Guru Sahib liberates Bhai Kirtiya's father from the life of a bear and sometimes, he liberates a Gursikh from the life of a crow. Sometimes, he liberates a vulture and sometimes he helps a falcon fulfil its vow by making it eat a live quail. In this way, there are numerous tales which show that the '*jeev*' goes through heaven and hell according to his deeds and bound in God's command wanders through various lives.

Baba Sahib Singh Ji Bedi was a perfect '*brahmgyani*' (one who had realized the Ultimate Reality, or God). He was from the family of Guru Nanak Sahib. During the reign of Maharaja Ranjit Singh, he went from one place to another to preach Sikhism. Once he visited Sahnewal (near Ludhiana). Sardar Sudh Singh was the local chieftain. Baba Ji was holding his spiritual congregation. Gurbani-singing was going on. The congregation was enjoying Baba Ji's spiritual discourse. Sardar Sudh Singh came there riding an elephant. The *mabout* made the elephant sit down. Sardar Sudh Singh alighted and after paying obeisance sat in the audience. At the end of the congregation, Baba Ji inquired after his welfare and said casually: "By having a glimpse of the saints and keeping their company all difficulties and hurdles are destroyed. With their help and by meditating on God's Name, all obstacles are removed. By obeying their commands one is able to cross the ocean of this world. One finds joy here as well as in the

world hereafter, the True Court of the Lord." Then he further said : "Sudh Singh, don't ride this elephant, obey this command and you will be amply rewarded for having attended the holy congregation."

Sudh Singh submitted: "Revered sir, this elephant is very tame. I have fought many battles while riding it. It understands my intentions. Secondly, I caught it from Barabanki jungles when it was a baby. It is very friendly with me." On hearing this, Baba Ji smiled and said : "Sudh Singh, you are short-sighted. The saints can see into past, present and future. So I once again warn you that the elephant is your enemy." At this Sudh Singh fell at Baba Ji's feet and said : "When you have gifted me with so much knowledge, kindly tell me the reason of the animal's enmity also. I will ever remain indebted to you and obey your commands." Baba Ji said : "If you listen to our advice, it will be in your own interest; otherwise, you will have to suffer." He again requested Baba Ji to explain the whole thing. Then Baba Ji explained : "In the most terrible battle of Anandpur Sahib, you had deserted the Tenth Master after disclaiming him. This elephant, then, was your domestic servant. Something in your house was lost and you suspected him. You gave him so much beating that he died. Later, you repented of your mistake and to seek Guru Sahib's pardon, and lay down your life for him, alongwith your brothers, approached Guru Sahib near Khadrana Dhab (a small lake). You and your brothers fought bravely with all your might, and after killing many enemy soldiers you attained martyrdom. Guru Sahib valued your sacrifice and bestowed on you the honour of being the head of five thousand soldiers, and that is why you have got the rulership of Sahnewal. On

the other hand, your servant was born as an elephant in the jungles of Barabanki. At the time of his death, there was a strong desire in him to avenge his death by killing you, if an occasion came his way.

*'D : - Impute not blame to anyone,*

*The fault is of thy own deeds.*

*Whatever I did, for that I have suffered. I blame no one else.'*

**ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥**

**ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥**

**ਪੰਨਾ - 433**

Bound by his deeds he became an elephant and you brought him from the jungle. Now he is dear to you but there is insincerity in his heart and he harbours malice against you. We advise you to give him away to a man who takes him hundreds of miles away." After having tendered this advice, the holy man left for Una Sahib. Three months later, *Hola Mohalla* was to be celebrated at Anandpur Sahib. When time came, devotees from Sahnewal and adjoining areas set out for Anandpur Sahib and on the way, they halted at Una Sahib. They paid obeisance to Baba Sahib Singh Ji Bedi. He also welcomed them lovingly and asked them to be seated. After talking for sometime, Baba Ji enquired about Sardar Sudh Singh. Then a devotee said : "Revered sir, you had advised him not to ride the elephant". Baba Ji said : "Yes, we remember it clearly. Then what happened?" The devotee said, "Baba Ji, after your going away he stopped riding the elephant and started walking on foot. When his security guards asked him why he did not ride the elephant, he replied it was the saint's advice. The guards had no faith in saints and said: "Sardar Ji, the reason for the saint's forbidding you to ride the

elephant is different. When you reached the congregation riding the elephant, we apprehended there and then that Baba Ji would not like it because one should go to the saints very reverentially and bare-footed. Your going to him on the elephant was not to his liking and so he forbade you. Sir, if the elephant were to kill you, he could have done it easily because on many occasions you have ridden him alone. You also know how helpful the elephant has been to you during fighting. What we understand is that your going to the saint riding the elephant did not find favour with him and that is why he instructed you not ride it." Many persons from among the devotees said : "Revered sir, so he (Sardar Sudh Singh) started riding the elephant. Two months after you left Sahnewal, one day he went alone riding the elephant. The elephant threw him down and crushed him to death before his security guards could reach. People lamented over his tragic death. The enlightened ones observed that Baba Ji tried to save him, but he did not heed his advice and so got killed."

So holy congregation, you are listening to these views attentively. Some of these are historical and some we have heard from our elders. The essence is that the '*jeev*' (individual soul) does not perish. It takes several births in different forms in order to suffer the reward and punishment of its deeds. In this context, I would like to narrate another incident. I was at the house of S. Jagir Singh of Ropar in connection with the '*bhog ceremony*' of Sri Guru Granth Sahib Akhand Path (uninterrupted recitation of the Sikh Scripture). There I happened to meet an acquaintance, S. Piara Singh of Bhaku Majra, who was an ideal Sikh. I had recently returned from America. We were conversing in general,

when he asked me if I had met the American Sikhs whom Yogi Harbhajan Singh had converted to Sikhism. I said that I knew of them but I had only seen them going about in cars. He said that he would tell me something about them. S. Piara Singh was a prominent Gurmukh member of a Kirtani Jatha (Gurbani singing group). He said : "Once the group of American Sikhs came to Chandigarh. Master Gurbaksh Singh of village Jhallian went to listen to their Kirtan (singing of Gurbani). One of the American Sikhs asked him if he knew S. Piara Singh (i.e. me) of village Bhaku Majra. He replied that he met me everyday. The American Sikh then requested Master Ji to ask me to see him at Chandigarh and added that he would wait for me under a tree on Chandigarh - Ropar Road at the second village outside Chandigarh. Next day, accompanied by my wife I set out for Chandigarh on a scooter. When I reached near village Badheri, somebody hailed me by my name : "Piara Singh Ji! I am waiting for you here'. I was surprised for I did not know the American Sikh. I wondered how he had recognized me. I alighted from the scooter and approached him. After exchanging greetings, we sat at a secluded place. I said: 'Mr. Singh, I do not know you; how do you know me?' At this he replied : 'Piara Singh Ji, I did not know you earlier but ever since I have started meditating on God's Name after embracing Sikhism, I have come to know you fully and I have specifically come here to see you after getting leave from my job. I have come to remove a doubt.' The American Sikh continued speaking and I kept listening to him. He further said : 'Piara Singh Ji, did you have a sister who is no more?' I replied in the affirmative and wondered how he knew about it. I was still wondering when he said that her name was Gurdial Kaur. He

revealed my father's name, our home address, the structure of our house, the name of the street and the particular tree that grew near it. At this I said to him, 'Don't put riddles to me. Kindly tell me how you have come to know all these details about me and my family.' He said : 'I am none other than Gurdial Kaur. In my daily life, I was regular in doing '*Nit-nem*' (*banis* prescribed for a Sikh for daily recitation or reading). I used to accompany you to listen to all-night Gurbani-singing sessions. I had come to realise my inner self. I enjoyed the pleasure of reciting God's Name. I had entered the region of '*anhad shabad*' (mystic sound experienced by yogis in deep meditation). Then I fell ill and died. Bound by my deeds I was once again born as a human being. I am living in America. My home is in California. I embraced Sikhism through Yogi Harbhajan Singh, and on account of the '*sanskaras*' (influences of previous birth, or residual proclivities of the past birth) of my previous births, as soon as I embraced Sikhism and started meditations and prayers according to *Shabad Surat marg* (concentrating on the primordial sound), my *trikuti* (middle of forehead just above the eyebrows) was opened. I started seeing into the past, and as I ascended within my inner self, the scene became more and more clear. Finally I saw my home (in previous birth). I learnt about the name of my village, province and country. The memories of my previous birth hindered my meditations on God's Name. For my satisfaction I had to come to India with the group (of American Sikhs) and to remove my doubts I have given you the trouble. Now I shall return home. Kindly let me know if I can do anything for you." Piara Singh told me that he was amazed at knowing all this and that he was revealing

this secret to me that day and since then he had started doing meditation and worship with greater zeal and concentration. Other persons, sitting with me were also listening. I can't say whether or not it had any effect on him. But I was thinking repeatedly that after one's physical death the '*jeev*' (individual soul) does not die but assumes another form or body.

This long discourse is going on. It is to reveal where the '*jeev*' (soul) goes after physical death. By giving numerous examples we have tried to explain the conditions through which the '*jeev*' (soul) has to pass.

First is the plight of the sinners. They have to go through 84 hells and then again they are born in this world in the midst of worries and difficulties. For the rest of their deeds, they have to account for and suffer in their second birth, whether they become an elephant or a bear or a human being. In some cases, the soul (*jeev*) does not have to suffer in hells, but to account for his deeds, he has to pass through lower beings. For example, take the case of a Sikh of Guru Nanak Sahib. His name was Moola. As a result of having kept company with a perfect sage, he learnt that death is '*real*', while living is '*false*'. When Guru Nanak Sahib sent Bhai Mardana with a '*takka*' (two paisa coin) to buy a paisa worth of '*truth*' and the other paisa worth of '*falsehood*', Bhai Mardana went from one shop to another but in vain. Finally, he came across an enlightened youth of 22 years who asked him what he wanted. Mardana replied that he wanted to buy '*truth*' and '*falsehood*' worth two paisa. The youngman accepted the money and gave him two small paper packets. Guru Nanak Sahib gave the paper packets to Pir Humzagauns



(a Muslim holy man) and asked him to read what was written in the packets. When he read them, he was satisfied. Guru Sahib said to Pir Hamzagauns : "The city in which there is even one person who knows that death is real and living is false, does not deserve to be destroyed."

This youngman accompanied Guru Sahib to foreign countries and learnt Sikh teachings for several months. When he was ready to leave, Guru Sahib said to him : "Take this handful of pebbles and secure them in your apron. Now shut your eyes." As he did so, carried by the '*Shabad*' (hymn) he found himself in his house at Sialkot thousands of miles away. The pebbles in his apron had been transmuted into gold pieces. The proper thing for him to do was that he should have sacrificed himself for a Guru (spiritual teacher) like Guru Nanak, but leaving the Guru he fell into the snares of a woman. When Guru Sahib came again to call him, he told a lie through his wife that he was not at home. He feared that Guru Sahib might enter the house and find him. So he hid in the room storing dung cakes. Guru Nanak Sahib said : "Good woman, one should not lie to the saints, because often a lie changes into truth. If an existing person says that he is not there, then he ceases to be." Saying this Guru Sahib came from there and sat outside. When the woman went in, she heard cries from the storeroom. Her husband was wailing that he had been bitten by a black cobra. During his last moments, they brought him to Guru Nanak Sahib and requested him to save his life. Guru Sahib observed : "Now the arrow has been released. He has become apostate, turned away from the Guru. The apostate has to suffer the pains of many births. Now he will have to pass through

several lives. In our Tenth Form (Tenth Guru), we will liberate him with our own hands when he comes to us as a hare." All of us know about it how the Tenth Master liberated this apostate at Shikar Ghat near Nanded (Maharashtra).

Similarly, once the Tenth Guru Sahib was holding his holy court when a juggler came with his bear. He had put a bar in its nose and its mouth was muzzled. Guru Sahib, in his boyhood state, was seated among the congregation. On the juggler's request, Guru Sahib permitted him to show his bear-play. Watching the bear's wonderful feats, the devotees enjoyed themselves heartily. Guru Sahib's whisk-bearer Kirtiya laughed a little louder than others. Looking behind, Guru Sahib told Kirtiya not to laugh because the bear was none other than his (dead) father Sobha Ram (Many name him Gurdas also). Kirtiya was wonderstruck because his father used to be the whisk-bearer of the Ninth Guru Sahib. So how could he get such a lower life after his passing away? According to the Guru's edict, he should have ascended to heaven.

*'By devotion and Lord's service in this world*

*Shall ye get a place at the Divine Portal.*

*Then, says Nanak, in joy may you gambol.'*

**ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥**

**ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥**

**ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥**

**ਪੰਨਾ - 26**

Doubt arose in his mind regarding the efficacy of rendering service to the Guru and he became distrustful and disbelieving. He wondered why his father was born as a bear. Overcome by these feelings he paid obeisance at the Guru's feet, put down the whisk relinquishing his service and said complainingly, "My father was the

whisk-bearer of Guru Tegh Bahadur Sahib and he became a bear. I may not be born as a monkey." Guru Sahib smiled and said lovingly: "Bhai Kirtiya, instead of putting the whisk at my feet you should have asked my why your father, inspite of having been the Ninth Guru's whisk-bearer, became a bear. Well, I shall remove your doubt." Guru Sahib bought the bear for a price. He put a little of '*karah parsad*' (sweet flour pudding) in his own mouth and rest he gave to the bear. As soon as the bear ate '*karah parsad*', its mind's doors were thrown open. It renounced the animal form and emerged in human form. The dead bear was got removed from there. Guru Sahib then said to Bhai Kirtiya: "Ask your father how it happened."

Kirtiya's father replied : "Son, the Guru is God Himself in immanent form. The teachings of Gurbani are highly praiseworthy. Gurbani says :

*'Saith Nanak : By unpleasant words spoken are body and mind turned foul.*

*One foul-spoken foul is called; bad is his repute.'*

**ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥**

**ਫਿਕੈ ਫਿਕਾ ਸਦੀਐ ਫਿਕੈ ਫਿਕੀ ਸੋਇ॥ ਪੰਨਾ - 473**

I committed a big blunder. One day, I was distributing '*prasad*' (consecrated sweet pudding). A perfect Gursikh (who had completely identified himself with the Guru), named Bhai Dhanna, was coming with a cart-load of foodgrain as tithe for the Guru's *langar* (common kitchen). Seeing me distributing '*prasad*' he was filled with a loving longing for a small quantity of the consecrated *prasad* and thought that he would be very lucky indeed if he got it. He halted his bullock cart, and put out his hands before me for '*prasad*' with

his bullock-driving stick tucked under his arm. His long beard was soiled with dirt. His clothes were also covered with dust and so I did not recognize him. This reasoning arose in me: How dare he ask for '*prasad*' at once? I started distributing *prasad* to the devotees on the other side. He too came to the other side. I was filled with anger and wondered what the Sikh was doing. I once again turned to the opposite side. In the meanwhile, his bullocks started moving on their own. He again requested me for the '*prasad*'. I lost my temper. I was proud of the fact that I was Guru Sahib's servant. I did not consider any other Sikh superior to me because I was all the time attending on Guru Sahib. But I tell you verily, my son, that, while attending on Guru Sahib, I should have given up the feeling of 'I-ness', but I was proud of being in the service of the Guru and this made me think that no other Sikh was as good as I was. Son, pride and conceit are not to the liking of the Guru :

*'Declare the scriptures (Vedas), pride pleases not the Lord.'*

**ਗਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ ॥  
ਪੰਨਾ - 1089**

This pride alienates man from the Guru's love. An empty, meaningless and unsavoury life of ostentation appears to be perfect and dark ignorance envelopes one's inner self. Knowledgeable I was and I remembered all commands of the Guru, but in deeds I was totally lacking. So under these influences I forgot that Gurbani advises us not to be rude or foul in speech. Baba Farid says :

*'Speak never a rude word to any - the Lord Eternal in all abides.'*

*Break no heart know, each being is a priceless jewel.  
Each heart is a jewel; evil it is to break any;  
Shouldst thou seek to find the Beloved, break no  
one's heart.'*

**ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ॥  
ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ॥  
ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ॥  
ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ॥  
ਪੰਨਾ - 1384**

I became totally oblivious of this principle. I spoke to him harshly, "O bear! sit quietly. Have 'prasad' when your turn comes." That Gursikh did not respond harshly or rudely. A particle of 'parsad' was lying on the ground. He picked it and putting it in his mouth, he bowed thankfully and departed. But while leaving he said: 'Brother Gurmukh (Guru-ward or ideal Sikh), it is you who are to become a bear.' The Gursikh had attained a state of total identification with the Guru. The infallible arrow had been shot and I was filled with apprehension. I went in to the presence of Guru Sahib and made a request to him. Guru Sahib said : 'Bhai Sobha Ram, you have committed a grave error. By speaking rudely, you have broken the Gursikh's heart. You forgot that the same Lord abides in all. That Gursikh ever remains in an indistinguishable stage with me. Just as a fish cannot live without water, similarly he constantly abides totally lost in the Guru-like water. Such beloved ones are my own image, and I reside on their tongue :

*'The honourable Lord abides on the tongue of His saint.'*

**ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ॥ ਪੰਨਾ - 263**

Bhai (brother) Sobha Ram, under no circumstances

can I avert that Gursikh's utterance. My utterances can be taken care of by my beloved ones; they can avert them or change them. But I have to abide by their speech because they are deeply imbued with God's Name and are my own image :

*'Saith the Lord : The servant solely devoted to me is my own image.'*

**ਦਾਸ ਅਨੰਨ ਮੇਰੋ ਨਿਜ ਰੂਪ॥ ਪੰਨਾ - 1252**

Since the beginning of time, this tradition has been continuing that God does not alter the utterances of his saints and beloved ones. The Fifth Guru did not alter the speech of Bhai Lakhu that the bricks in the kiln would remain unbaked. However, the Guru so willed that the unbaked bricks fetched a price higher than the baked ones. Lord Krishna did not change the utterance of Rishi Durbasha who predicted the destruction of the Yadav dynasty to which there is a reference in Gurbani :

*'Yadavas that tried to fool Durbasha had such a terrible recompense.'*

**ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ ਠਗਉਰੀ ਜਾਦਵ ਏ ਫਲ ਪਾਏ॥  
ਪੰਨਾ - 693**

The entire Yadava dynasty was destroyed. Lord Krishna himself was hit with an arrow by a hunter when he sat with one leg placed on the other knee in a jungle in the holy place of Parbhas. The hunter mistook him for a deer. He allowed all this to happen but he did not alter the utterance of his saint. Bhai Gurdas describes the whole story in detail in the following words :

*'Slept did he in Parbhas with one leg on the other knee.'*

*The lotus in his foot shone like a star in the sky.*

*The hunter in search of game mistook it for a deer's eye and shot his arrow.*

*But when he saw Lord Krishna he cried with repentance.*

*But Lord Krishna embraced him, for merciful God takes not note of man's misdeeds (done in ignorance).*

*He comforted him kindly for*

*He emancipates the fallen ones as per His reputation.*

*The virtuous are considered good and rewarded but He comes to the help of even the erring ones*

*And liberates the fallen sinners.'*

ਜਾਇ ਸੁੱਤਾ ਪਰਭਾਸ ਵਿਚ ਗੋਡੇ ਉਤੇ ਪੈਰ ਪਸਾਰੇ।

ਚਰਣਕਮਲ ਵਿਚ ਪਦਮ ਹੈ ਝਿਲਮਿਲ ਝਲਕੇ ਵਾਂਗੀ ਤਾਰੇ।

ਬੱਧਕ ਆਯਾ ਭਾਲਦਾ ਮਿਰਗੈ ਜਾਣਿ ਬਾਣ ਲੈ ਮਾਰੇ।

ਦਰਸ਼ਨ ਡਿੱਠੋਸੁ ਜਾਇ ਕੈ ਕਰਣਪਲਾਵ ਕਰੈ ਪੁਕਾਰੇ।

ਗਲ ਵਿਚ ਲੀਤਾ ਕ੍ਰਿਸ਼ਨ ਜੀ ਅਵਗੁਣ ਕੀਤੇ ਹਰਿ ਨ ਚਿਤਾਰੇ।

ਕਰਿ ਕਿਰਪਾ ਸੰਤੋਖਿਆ ਪਤਿਤ ਉਧਾਰਣ ਬਿਰਦ ਬੀਚਾਰੇ।

ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ।

ਪਾਪ ਕਰੰਦੇ ਪਤਿਤ ਉਧਾਰੇ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 10/

23

There is a similar reference in Sri Guru Granth Sahib also :

*'My saint can release one bound by me, but I cannot release one bound by my saint.*

*If, at any time, my saint seizes and binds me, then even I cannot raise any objection.'*

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛੁਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ॥

ਏਕ ਸਮੈ ਮੈ ਕਉ ਗਹਿ ਬਾਂਧੈ ਤਉ ਫੁਨਿ ਮੈ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ॥

ਪੰਨਾ - 1252

So, my dear son, Kirtiya, Guru Sahib took pity on

me and said : 'You shall have to go through the life of a bear but we, in our Tenth Form, in view of your services, will liberate you and send you to heaven. In this way, while, on one hand, you will suffer the punishment for your mistake, on the other hand, a model Sikh's utterance will prove to be true.'

Similarly Guru Nanak Sahib said : "Brother Gursikhs, Moola has become a renegade. When I shall be in my Tenth Form and he will be going through the life of a hare, I shall liberate him with my own hands. And Guru Sahib did liberate (Moola) at Shikar Ghat (near Nanded, where is a Gurdwara at present).

There are many such examples from which we should be fully convinced that a '*jeev*' (individual) does not die with his physical death. He has to suffer in hells as well as bear the pain of going through several lives. This is the state of the sinners after their death and they have to undergo punishment for their sins. Those who act contrary to the Guru's edicts have also to pay the price for doing so.

The second '*gati*' (liberation or state after death) is that of the virtuous persons who do charitable deeds, who get water pumps fitted in wild earnesses, construct water troughs for watering animals, arrange water bowls for birds, who give food to the hungry, clothes to the unclad and medicines to the sick, who help the poor and the needy without disclosing their identity, who donate foodgrain to the common kitchen, who render voluntary service and align the separated ones, who provide ration to hospitals, schools, religious institutions, saints, holymen and sages. They do such deeds as are designed to help others and give joy to them. They are sweet-



tongued, pure and chaste in life, and taking out tithe from their income perform various charitable and meritorious deeds, but they do not dedicate the fruit of their deeds to the Guru. While doing these good deeds, meditations and prayers, they say only superficially that they be consigned to the Guru's treasure or account but they do not give up the feeling of 'I-ness'. After getting a gurdwara, temple or mosque constructed they wish their renown should spread and people should praise them. But if, while selecting or electing the President, Secretary or any other office bearer, they are ignored, they feel very unhappy to think that people have not valued their services. The desire to be praised remains ever unquenched in their heart. They feel so miserable that they stop going to that place of worship.

Now think carefully! Their deeds were very virtuous and meritorious, but in their heart was an intense feeling that they were doing good deeds. Such persons are oblivious of the Guru's edict which is :

*'He alone is the servant, whom the Lord yokes to His service.*

*He alone attains to the Immaculate Lord.'*

ਸੌ ਸੇਵਕੁ ਜੌ ਲਾਇਆ ਸੇਵ॥

ਤਿਨ ਹੀ ਪਾਏ ਨਿਰੰਜਨ ਦੇਵ॥

ਪੰਨਾ - 1159

Contrary to this edict, this feeling gets ingrained in them : 'I give donations; I render voluntary service, if I were not there, this institution would have closed down.' On the other hand, Guru Sahib advises us to ponder :

*'This mortal's power is not in his own hands.*

*The cause of causes is the Lord of all.*

*The helpless mortal is at the Lord's command.*

*What pleases Him, that does ultimately come to pass.'*

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ  
ਨਾਥ ॥

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ  
ਬੀਉ ॥ ਪੰਨਾ - 277

So from this we learn that the heart is ever in the grip of a powerful longing to get the fruit of virtuous and meritorious deeds. The recompense of these deeds continues growing and naturally gets stored in one's conscience. When such a man passes away, then not death's agents, but the good angels of the Righteous Judge come to carry his soul to the other world. If there are too many fruits of virtuous deeds in his account, then he travels in heaven's carriage that takes him quickly to paradise, very much like a rich man who instead of travelling by bullock cart, tonga, rickshaw, etc. goes by aeroplane to reach his destination speedily. As has been stated earlier, these good souls reach heaven and often having lived in bliss in the various heavens -

*Gandharb Lok,*

*Pitar Lok,*

*Swarag Lok,*

*Inder Lok,*

*Karam Dev Lok,*

*Ajan Dev Lok,*

*Prajapat Lok,*

for thousands and lakhs of years, they are again born in this human world of action (*Karam Bhumii Lok*). That is how they are born in rich families and

live in comfort. Donations and charities given for the good of their soul further help them in the heavens.

There is an old story to bring out this point. Once King Dasrath's father Shri Raghu Ji appeared in his dream and said : "Son, King Trishanku was subordinate to me in the material world, but in the other world, he lives in heavens higher than those of mine. You should help me and for my welfare you should perform a 'yagya' (sacrificial ritual) in the prescribed manner." King Dasrath performed the 'yagya' as demanded by his deceased father. His father again appeared in his dream and told him that he had received the fruit of the 'yagya' and as a result he had ascended to a higher heaven. When we also perform the supreme 'yagya', the Akhand Path of Sri Guru Granth Sahib for the peace of the departed soul, give donations and offer prayers, their fruit duly reaches the departed soul. But the condition is that the donations should be given from one's honest earnings. In this manner, people get their dear ones' souls liberated from the existences of ghosts and goblins. Wherever Gurbani's Akhand Path (yagya) is going on, its effect is beyond measure; it is of limitless help to the spirits of the dead. It is quite natural for some devotees to disagree with these principles because there is an edict in Gurbani :

*'One serves not one's ancestors when they are alive, but one gives them feasts when they are dead.*

*Say, how will the poor parents obtain what the crows and dogs have eaten up?'*

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੁਏ ਸਿਰਾਧ ਕਰਾਹੀ ॥  
ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਉਆ ਕੁਕਰ ਖਾਹੀ ॥  
ਪੰਨਾ - 332

and it is also sarcastically stated :

*'If a thief robs a house and gives the house plunder  
to his ancestors,  
Then, in the next world, the thing is recognised and  
the ancestors are made thieves.'*

ਜੇ ਮੌਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ॥  
ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੌਰ ਕਰੇਇ॥ ਪੰਨਾ -  
472

*'He who eats what he earns through his earnest  
labour and from his hand gives something in  
charity;*

*He alone, O, Nanak knows the true way of life.'*

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਰਬਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ  
ਸੇਇ॥ ਪੰਨਾ - 1245

According to this hymn, that which is given in charity out of one's honest earnings is likely to be received in the other world. At one place in the Sikh Scripture, Guru Sahib says that what is given in charity to the *sadhus* (holy men) who are ever meditating on and aligned with God, proves advantageous and bears fruit. About a *sadhu* (holy man) the Guru's edict is :

*'Call not these the true mendicants that beg food  
from others' homes,*

*And to fill their belly put on various garbs.*

*The true mendicants are such as go into their selves,  
Seek out therein the Lord*

*And their true selves abide.'*

ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿ ਪਰ ਘਰਿ ਭੌਜਨੁ  
ਕਰੇਨਿ॥

ਉਦਰੈ ਕਾਰਣਿ ਆਪਣੇ ਬਹਲੇ ਭੇਖਿ ਕਰੇਨਿ॥

ਅਭਿਆਗਤ ਸੇਈ ਨਾਨਕਾ ਜਿ ਆਤਮ ਗਉਣੁ ਕਰੇਨਿ॥

ਭਾਲਿ ਲਹਨਿ ਸਹੁ ਆਪਣਾ ਨਿਜ ਘਰਿ ਰਹਣੁ ਕਰੇਨਿ॥

ਪੰਨਾ - 949

*'Call not these the true mendicants that in their*

*mind bear illusion; Charity to these bears recompense no different.*

*one who hungers after the fearless, immaculate Lord, the State supreme :*

*Rare is the donor of food to such.'*

ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਕੇ ਚਿਤ ਮਹਿ ਭਰਮੁ ॥

ਤਿਸ ਦੈ ਦਿਤੈ ਨਾਨਕਾ ਤੇਹੋ ਜੇਹਾ ਧਰਮੁ ॥

ਅਭੈ ਨਿਰੰਜਨੁ ਪਰਮ ਪਦੁ ਤਾ ਕਾ ਭੂਖਾ ਹੋਇ ॥

ਤਿਸ ਕਾ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥ ਪੰਨਾ -

949

So in this manner, when Guru Nanak Sahib went to Duni Chand's house, he exposed the sham and uselessness of charity given to pretentious and ritualistic mendicants by telling him that his father had been hungry for the last seven days and was suffering the life of a tiger in a dense forest and advised him first to go to him to feed him. Guru Sahib was God Himself and he imparted us this wisdom : Alms given to the true devotees of God affords joy in this world, and also prove advantageous to the dead ancestors for whom they are given. The 'jeev' enjoys the fruit of the charity given by his lineal descendants. Of the three chief practices prescribed for a Gursikh by Guru Sahib, alms-giving is considered essential :

*'He who eats what he earns through his earnest labour and from his hand gives something in charity;*

*He alone, O Nanak, knows the true way of life.'*

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

ਪੰਨਾ - 1245

And :

*'The Guru-ward is blessed with God's name, charity and purity.'*

ਗੁਰਮੁਖ ਨਾਮ ਦਾਨ ਇਸ਼ਨਾਨ ॥

There is a *sloka* (couplet) of Baba Farid which is not included in Sri Guru Granth Sahib :

*'Why seek God in jungles for He abides with those who are sweet-tongued, humble and charitable.'*

**ਮਿਠਾ ਬੋਲਣ ਨਿਵ ਚਲਹਿ ਹਥਹੁ ਭੀ ਕਿਛੁ ਦੇਹ॥  
ਰਥ ਤਿਨਾ ਕੀ ਬੁਕਲੀ ਜੰਗਲਿ ਕਿਆ ਢੁੰਦੇਹਿ॥**

Describing the characteristics of a true householder, Guru Sahib says :

*'He alone is the true householder who checks his passions and begs from the Lord meditation, hard toil and self-restraint.*

*He, who with his body gives in charity and alms all he can;*

*Such a householder is pure like the Ganga-water.'*

**ਸੌ ਗਿਰਹੀ ਜੌ ਨਿਗ੍ਰਹੁ ਕਰੈ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭੀਖਿਆ  
ਕਰੈ॥**

**ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੇ ਸਰੀਰੁ॥ ਸੌ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ॥  
ਪੰਨਾ - 952**

Earlier sages were of the opinion that a 'jeev' (individual soul) attains to heaven and enjoys comforts only through charitable deeds. It is through alms and charity that He becomes worthy of worship both in this world and the world hereafter. Among hundreds there is one who is valorous; among thousands there is one learned; and among thousands there is one who is an orator. But among all these there may not be even one who is truly charitable. Saints and sages were of the opinion that the person who himself gives charity but does not make his relatives give charity is not truly charitable. Secondly, he who makes others give charity, but himself gives not a penny, is also not truly charitable. Thirdly, he who himself gives charity and

urges others also to be charitable but does not use sweet words, is also not a true donor. The true donor is one who is himself charitable, makes others also give charity and uses sweet words while giving charity. The Tenth Guru showed to us the importance of being charitable and generous by sacrificing his entire family for the good of mankind.

Once the Seventh Guru Sahib was delivering a discourse on the meaning and importance of charity. A loving devotee came to him and said : "True Sovereign, earlier I used to be very poor. I made my both ends meet with the inferior dirt-mixed foodgrain remnants of the foodgrain heaps in the grain market. But suddenly I became rich. Then again bad times came and I became poor." Guru Sahib observed : "My dear man, when you were poor, you used to give something in charity. But when you became rich you fell a prey to evil habits and did not give anything in charity." He said : "True Sovereign, I never gave anything in charity." At this Guru Sahib said : "Dear devotee, you do not know that when you lived under a thatched roof, a pair of birds had their nest in the roof, who in their former birth were rich moneylenders and were our Sikhs. They did not obey our commands and so were born as birds. The foodgrain that you brought from the grain market, washed them and then spread out for drying were partly picked by these birds. But they (the birds) knew of their former birth and that they had not served the Guru and had not obeyed his commands. Therefore, they thought that they should do some good to the person in whose hut they were living in a nest. They picked up some of your grains and put them in the '*langar*' (community

kitchen in a gurdwara). As a result of this contribution to the 'langar', you became rich. You pulled down the hut; the birds flew away and you stopped giving charity. Sloth which is the mother of poverty came to reside in your house. For not giving a tithe (1/10th) of your income in charity you became poor. A sage named Rajab Ji says :

*'If thou draw out water from a well, it decreases not; When water is not taken out it goes bad which none drinks, saith Rajab.'*

**ਰੱਜਬ ਕਾਢੇ ਕੁੱਪ ਜਲ ਘਟੇ ਨ ਨਿਰਮਲ ਨੀਰ।  
ਬਿਨ ਕਾਢੇ ਪਾਣੀ ਸੜੇ ਪੀਵੇ ਨਾ ਕੋ ਨੀਰ।ਕਥਾ ਨਰਾਇਣ  
ਹਰੀ, ਪੰਨਾ - 876**

Bringing out the importance of charity, Guru Sahib also says that human birth is obtained as a consequence of alms-giving and charity :

*'This precious human life I have obtained as a reward of charitable actions, but without discriminating wisdom is going waste.'*

**ਦੁਲਭੁ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੇਕੇ ॥  
ਪੰਨਾ - 658**

*'The kings of the earth eat the fruit of the charities of the past births.*

*Through evil intellect in this mortal world, they shall suffer agony for a long time, O Nanak.'*

**ਦਾਨੰ ਪਰਾ ਪੁਰਬੇਣ ਭੁੰਚੰਤੇ ਮਹੀਪਤੇ ॥  
ਬਿਪਰੀਤ ਬੁਧੰ ਮਾਰਤ ਲੋਕਹ ਨਾਨਕ ਚਿਰੰਕਾਲ ਦੁਖ ਭੋਗਤੇ ॥  
ਪੰਨਾ - 1356**

There is a story illustrating this idea. Once King Bikramajit asked the court astrologer : "For what charitable and good deeds of mine have I got such a huge independent empire? Let me have the answer within a



week, otherwise you will be dismissed from your high office and awarded punishment."

The astrologer became extremely worried. He could not think of any answer. At last the seventh day came. Seeing him overcome with deep anxiety, his daughter asked him why he was so worried. "Elders have said that if one cannot solve a problem, one should consult even a wall. I am your daughter, you should unburden yourself by talking over to me," she said. The court astrologer explained the whole thing to her. She said: "It is indeed a very small matter. But I shall myself reveal the secret in the king's court, so that he may be fully convinced and satisfied." The astrologer informed the king that his daughter would answer his question. So she was summoned to the court. She submitted: "Your majesty! I would have revealed the secret to you myself but you won't be satisfied. Therefore, I request you that at a distance of 35 miles from here lives a sage. He has been drinking ashes from his holy fire for many years. He will satisfy you fully." When King Bikramajit went to that sage, he said: "O king! I can tell you the secret, but you won't be satisfied. At a further distance of 30 miles lives another sage who can put burning charcoal in his mouth. You should better go to him." The king approached the second sage who said to him: "It is very necessary to satisfy you. For your real satisfaction, you will have to go to a nearby town. There a rich man is about to be blessed with a child. You should meet the infant as it is born and it will speak like grown ups and when you put your question to it, it will give you a satisfactory answer. Thereafter, it will go to heaven and so shall we (the two sages); that is, we shall merge with the Creator."

When the king reached the town, he found the rich man who was going to be blessed with a child. As soon as the child was born (it was a boy), the king put his question to him. The boy laughed loudly and said : "It is very good of you to have come. Now we will all be liberated. I shall tell you the story of our previous birth - yours, of the *sadhus* (holy men), and mine. You performed a deed for which you got such a huge kingdom. It is like this : I was also a saint and practised austerities in the company of the other two saints. You also used to practise austerities with us. One day, in order to put us all to test, God Vishnu came in the garb of an old guest. Your royal astrologer's daughter used to bring eight loaves daily, which the four of us shared. When the old guest approached the first saint for food, he gave him one loaf. When he asked for more, he gave him another half loaf. But when he asked for still more, the first saint said : 'If I give the remainder half also, shall I eat ashes?' The guest said : 'Let it be so.' Since then he has been drinking ashes in water. When the same thing happened with the second saint, he said : "Shall I eat burning charcoal?' After saying 'let it be so', the old guest came to me, and I said : 'Shall, I die?' He again said : 'Let it be so.' Since that day I have been repeatedly taking birth and dying immediately thereafter. When the old guest came to you, you gave him both the loaves and said, 'I have never gone out to beg, but since you are my guest, it becomes my duty that I should bring more loaves for you. Please, let me go and get loaves for you.' At this he was pleased with you and revealed his true form; he was God Himself. We repented over our mistake and asked God Vishnu how we would be emancipated. He said : 'He who has truly followed the tradition of honouring and serving

the guest will, as a result of his good action, become a king in 'Kalyuga' (age of darkness, the last of the four ages in Hindu philosophy) and will rule over a large empire. This girl will be the daughter of the king's astrologer. I shall fill him with the curiosity to know why he became the king of such a big empire. Then this girl will send him (the king) to you. At that time this girl will also be with him and the saint cursed to taking birth and dying repeatedly will satisfy his curiosity by telling the whole story and making it manifest. At that moment, all of you will be liberated, and this saint, after having enjoyed the comforts of a kingly life, will enter my kingdom of heaven.' It is for this charitable deed that you have become the ruler of such a huge kingdom."

So Guru Sahib says that kings enjoy comforts in this birth as a consequence of the charitable and good deeds done by them in their previous births. If they dispense justice to their subjects, their liberation will be auspicious and if they do injustice, practice dishonesty and use the state funds for their own interests, they will be condemned to suffer in hell. So those, who expect reward for their virtuous deeds, enjoy the blessings of paradise. They ascend upto *Brahma Lok* (where *Brahma*, the god of creation lives), *Shiva Lok* (where *Shiva*, the destroyer abides) and *Baikunth Dham* (Paradise), but after having fully enjoyed the fruit of their good deeds are born again in human form. This is the second kind of liberation which the virtuous and the charitable attain. The Guru's edict is :

*'Charity and alms that one gives allege to the Righteous Judge.'*

ਪ੍ਰੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ॥ਪੰਨਾ -  
1414

The third kind of 'gati' (liberation) is obtained by those who are fortunate in having a Guru (Preceptor), who meditate on God's Name, who act according to 'rebat maryada' (Sikh code of conduct) for living a happy life. They get up early in the morning and after oblations worship God and do 'nitnem' (reciting or reading five compositions from the Sikh Scripture prescribed for a Sikh), or recite 'Gayatri mantra', or perform 'namaz' (Muslim prayer), observe 'rozhas' (fasts observed by Muslims in Ramzan, the ninth month of Muslim calendar) and donate 'Zakat' (tithe) from their earnings. They render voluntary service, but inspite of all this, their soul or inner conscience does not ascend to God. Their life passes in struggles and conflicts. Sometimes such a man gets a suitable environment, meets a great saint and hears his discourses on the Ultimate Reality, renders service, visits holy places and then fully engrossed in meditating on God's Name with an equable mind rises gradually and reaches a high spiritual state. But when the environment becomes uncongenial for spiritual meditation and progress, he suffers a decline and he finds meditation and prayer uninteresting. He does not find any joy and satisfaction from meditating on God's Name. In such a state, he suffers from spiritual dryness and barrenness within himself :

*'At times, the mind soars high up and at times it falls to the nether regions.*

*The greedy mind remains not steady and searches for wealth in all the four directions.'*

ਕਬਹੂ ਜੀਅੜਾ ਉੱਭਿ ਚੜ੍ਹਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥  
ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥

In such circumstances, man does have considerable spiritual earnings but no spiritual attainments. He is highly commended and eulogised by the world because he leads a pure life. His actions are praised by the people. Some call him a great man, some a saint, some a holy man, some an '*arif*' ( a sage), some a '*fakkar*' or '*fakir*' ( a carefree holy man) and some a '*sufi*' (a Muslim mystic). Under these names, people praise him and his services on public stages but the truth is that he does not reach the spiritual goal which he should have. Superficially or outwardly, he gives the impression of a spiritually exalted soul that has found acceptance with God. He has a lot of knowledge about God which he imparts to others. Out of devotion people render help in tasks started by him. They give donations from their honest earnings, and they consider it their primary duty to obey his commands. But he himself knows that he has not reached the spiritual goal. Only a very morally courageous person admits frankly : 'Holy congregation, I have not yet attained any exalted spiritual state, though I am trying very hard.' But deep within him, he knows that he has neither realised the Ultimate Spiritual Reality, nor achieved perfect knowledge. He pays only lip service to the idea that there is nothing or none here except God. But this idea comes within him only when, at rare moments, he is by himself and his inner mind plunges deep into the ocean of spirituality. He realises that he has attained nothing. Contending with these struggles and conflicts, his last moment comes and he passes away. Such a person is called '*yoga bhrisht*' (one who is no doubt aligned with God but has not reached the spiritual destination. He is below the saints, but above the 'sinners' and the

'virtuous'. He gets another chance to attain God). However, his spiritual earnings remain secure, intact and undiminished. The fruit of Gurbani-singing (done with deep concentration) alone is so much that it is inexhaustible. The Guru's edict is :

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

**ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਗਾਰੇ ਰਾਮ॥ ਪੰਨਾ -  
546**

Similarly, none can take away from him the fruit of God's worship and recitation or reading of scriptures done with deep concentration of mind. All these get credited to his account. Such a person is called '*yoga bharisht*', that is he did try his best to attain to God, but the influences of his worldly environment constantly worked against him and he remained pestered by inner doubts.

Arjana asks Lord Krishna, "O Lord, what kind of '*gati*' (liberation) does a person fallen from '*yoga*', who in spite of his continuous and strong efforts does not realise his self, attain? O Lord, does he, enamoured of self-knowledge, deprived of all refuge and having failed to attain God, become degraded or defiled and disintegrate like a cloud after enjoying the pleasures of the world? O Lord Krishna, only you are fully capable of removing my doubt and none better than you can be found to dispel my fears." Hearing these words, Lord Krishna gave the answer in the *salokas* (couplets) included in chapters 40, 41, 42 and 43 of the Gita: "O Partha (Arjuna), he who all his life has tried to attain God, but for various reasons neither has he realised his true self, nor has he gained knowledge of the Ultimate Spiritual Reality, that '*yoga bharisht*' person (Imperfect

yogi) is destroyed neither in this world nor in the world hereafter. The 'yoga bharisht' person after having spent years in the company of the great benefactors abiding in various heavens - *Brahma Lok* (where Brahma, the creator, lives) and other superior spiritual regions - takes birth in the homes of the rich and the virtuous, very much like Raja Janak. Sometimes, it so happens that has who in the last moments his life is filled with non-attachment or renunciation and the feeling that he could not attain his spiritual goal and so wishes that in his next birth he should not fall into the snares of mammon and should reach his goal by meditating on God's Name alone does not go to *Brahma Lok* (where God Brahma, the creator lives), *Shiva Lok* (where Shiva, the destroyer lives) or *Baikunth Dham* (paradise) but is born in the home of a knowledgeable and learned great man. But this kind of birth is very rare. In that new birth the good deeds done during the previous birth are not destroyed or obliterated. He does not have to go again through the spiritual stage he had crossed in his previous birth. Rather he starts from the stage which he had already reached in his former birth. As a result of his good deeds of earlier birth, he starts attaining higher spiritual stages from his childhood. If by chance he falls into evil ways or sinful pleasures because of various influences, the spiritual practices of his former birth bring him back to the path of virtue, and when he hears a learned religious discourse from the lips of a sage or a saint, he is at once attracted to goodness and rectitude. Such a seeker rises above the fruit of virtuous actions and worship and prayer. In this way, a yogi practising austerities with great effort and after having attained the

purity of his conscience or inner self achieves '*param gati*' (the Supreme liberation); that is, he attains God (Waheguru). Thus, a '*yoga bharishat*' (fallen from *yoga*) after passing through a couple of births achieves salvation. This is the '*gati*' (liberation) achieved by those '*yoga bharishat*' persons who after listening to the spiritual discourses of saints or sages and keeping company with them follow them with determination but under contemporaneous influences their determination becomes weakened. Such persons attain God and salvation by traversing through two or three births.

The fourth kind of '*gati*' (liberation) is of the saints in whose heart abides boundless love for Waheguru (God) as a result of their virtuous deeds in earlier births. They are absolutely unattached with the world of mammon, and nothing can enamour them. Their belief in Waheguru (God) is unshakable. They consider Waheguru (God) as fully their own, and in the entire world manifest. Only their love for God is of the kind described in the following verses of '*Gurbani*' (Guru's utterance, or the Sikh Scripture) :

*'How can a fish remain alive without water?*

*How can a sparrow hawk be satisfied without drops of rain?*

*As a deer, fascinated by music runs straight towards the huntsman,*

*As a bumble bee greedy after the flower's fragrance, finding it, enmeshes itself into it,*

*So do the holy men love their God and are sated only by seeing His vision.'*

**ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥**



ਬੁੰਦ ਵਿਗੁਣਾ ਚਾੜ੍ਹਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥  
 ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥  
 ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥  
 ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥  
 ਪੰਨਾ - 708

Their virtuous deeds done in their previous births help them meet the saints at a very young age. To them, saints, holy men and *Gurmukhs* (ideal Sikhs) are the dearest in the world and they cultivate deep heart-felt love for them. They fully believe in the utterances of the saints. They meditate on and recite God's Name with every breath of their life and ever consider Him abiding with them, just as Saint Nam Dev Ji had offered milk to Waheguru (God) at a very young age, about which there is mention in the Gurbani :

*'Nama took a golden cup and filled it with ambrosial milk,*

*Placed then he before the Lord.*

*"The saint alone abides within my heart."*

*Said the Lord and smiled at Nama.'*

ਸੋਇਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ ॥ ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ ॥  
 ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੇ ਬਸੈ ॥ ਨਾਮੇ ਦੇਖਿ ਨਰਾਇਨੁ ਹਸੈ ॥  
 ਦੂਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ ਗਇਆ ॥ ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ  
 ਭਇਆ ॥

ਪੰਨਾ - 1163

Saint Namdev Ji loved Waheguru (God) so much and had such a firm faith in Him even at a young age that though Waheguru (God) exists only in transcendent form, yet he made Him appear in an immanent form and drink milk from his hands. In this manner, God bound in his saint's love and devotion, sometimes built a shed for Namdev Ji and sometimes did something else. This has been described in detail in the Sikh Scripture

:  
*'Asked the lady in the neighbouring house : Nama!  
who has built thy hut?*

*Double the wages shall I give :*

*Tell me who is the carpentar.*

*Lady! that Carpentar (God) cannot be given in  
employ.*

*Behold! that Carpentar is pervasive everywhere.*

*Prop of our life is that Carpentar.*

*That Carpenter asks the wages of devotion, from  
whoever gets his hut built.*

*Should one snap ties with the world and family,*

*Then comes that Carpenter by Himself.*

*This Carpenter I cannot describe :*

*Within all, in all places He abides.*

*Seeing Him is like the dumb tasting the Supreme  
elixir, who when asked, can speak nothing in reply.*

*Lady! listen to the qualities of that Carpenter:*

*The ocean has He bound and the pole-star fixed.*

*Nama's Lord retrieved Sita,*

*And the rule of Lanka conferred on Bibbikhana.'*

ਪਾੜ ਪੜੋਸਣਿ ਪੂਛਿ ਲੇ ਨਾਮਾ

ਕਾ ਪਹਿ ਛਾਨਿ ਛਵਾਈ ਹੋ ॥

ਤੋ ਪਹਿ ਦੁਗਣੀ ਮਜ਼ੂਰੀ ਦੈਹਉ

ਮੋ ਕਉ ਬੇਢੀ ਦੇਹੁ ਬਤਾਈ ਹੋ ॥

ਗੀ ਬਾਈ ਬੇਢੀ ਦੇਨੁ ਨ ਜਾਈ ॥

ਦੇਖੁ ਬੇਢੀ ਰਹਿਓ ਸਮਾਈ ॥

ਹਮਾਰੈ ਬੇਢੀ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥

ਬੇਢੀ ਪ੍ਰੀਤਿ ਮਜ਼ੂਰੀ ਮਾਂਗੈ

ਜਉ ਕਉ ਛਾਨਿ ਛਵਾਵੈ ਹੋ ॥

ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੋਰੈ

ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੋ ॥

ਐਸੋਂ ਬੇਢੀ ਬਰਨਿ ਨ ਸਾਕਉ  
 ਸਭ ਅੰਤਰ ਸਭ ਠਾਂਈ ਹੋਂ ॥  
 ਗੁੰਗੈ ਮਹਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ  
 ਪੁਛੇ ਕਹਨੁ ਨ ਜਾਈ ਹੋਂ ॥  
 ਬੇਢੀ ਕੇ ਗੁਣ ਸੁਨਿ ਗੀ ਬਾਈ  
 ਜਲਧਿ ਬਾਂਧਿ ਧੂ ਬਾਪਿਓ ਹੋਂ ॥  
 ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਸੀਅ ਬਹੋਰੀ  
 ਲੰਕ ਭਭੀਖਣ ਆਪਿਓ ਹੋਂ ॥

ਪੰਨਾ - 657

Namdev Ji, out of love and devotion for the Lord, went into the temple which was meant for devotees of superior castes. He being of a low caste, the priests threw him out. He retired to the back of the temple and complained to God as a child does to its mother. This is described in the following hymn in Gurbani :

*'In a cheerful mood to Thy temple I came.*

*While Nama was worshipping, he was caught hold of and pushed off.*

*Low is my caste, O my Lord, the king of Yadava race.*

*Why didst Thou give me birth in a dyer's home?*

*Picking up my blanket, back I turned and sat in the temple's rear.*

*While Nama the Lord's laudation was uttering,*

*The temple's door towards the devotee turned.'*

ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹੁਰੇ ਆਇਆ ॥

ਭਗਤਿ ਕਰਤ ਨਾਮਾ ਪਕਰਿ ਉਠਾਇਆ ॥

ਗੀਨੜੀ ਜਾਤਿ ਮੇਰੀ ਜਾਦਿਮ ਰਾਇਆ ॥

ਛੀਪੇ ਕੇ ਜਨਮਿ ਕਾਹੇ ਕਉ ਆਇਆ ॥

ਲੈ ਕਮਲੀ ਚਲਿਓ ਪਲਟਾਇ ਦੇਹੁਰੇ ਪਾਛੈ ਬੈਠਾ ਜਾਇ ॥

ਜਿਉ ਜਿਉ ਨਾਮਾ ਹਰਿ ਗੁਣ ਉਚਰੈ ॥

ਭਗਤ ਜਨਾਂ ਕਉ ਦੇਹੁਰਾ ਫਿਰੈ ॥

ਪੰਨਾ - 1164

Similarly, Saint Dhanna too with his boundless devotion, made God appear in immanent form and

served Him food. There are such stories too that God, bound in Dhanna's love, lived with him in a human form. Similar is the story of Ranka and Banka. Bound with love God lived with them in their poor hut, ate coarse bread and slept on their hard straw cot. Gurbani says that bound with love and devotion Waheguru (God) grants every wish of His devotees and saints :

*'Neither by showing contempt for the world art Thou propitiated,*

*Nor by study of the Vedas,*

*Neither by bathing at holy water-edges,*

*Nor by wandering over the earth art Thou propitiated.*

*Neither art Thou propitiated by clever devices,*

*Nor by plentiful charity.*

*Thou that are inaccessible, unknowable,*

*All under Thy power lie:*

*Thou to Thy devotees art compliant -*

*The devotees from Thee have strength.'*

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਬਹੁਤੁ ਘਿਣਾਵਣੇ ॥

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਬੇਦ ਪੜਾਵਣੇ ॥

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ ॥

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਧਰਤੀ ਧਾਈਐ ॥

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਕਿਤੇ ਸਿਆਣਪੈ ॥

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ ॥

ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ ॥

ਤੁ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ ॥ ਪੰਨਾ - 962

Those who love God so much are called His saints. Their 'gati' (liberation) is different from that of all others. When they abandon their mortal body they are carried to God's immanent region in the heaven's carrier with flowers raining on them and the heavenly beings shouting victory to them. This is called 'Sach

*Khand'* (the Realm of Eternity or of Truth) which is the highest divine court. The Guru's edict is :

*'With the mind to the Divine Master make supplication;*

*With the tongue repeat the Name Divine.*

*With the eyes the true Guru (the holy Preceptor) behold, with the ears listen to the Name Divine.*

*By immersion in the true Guru man at the Divine Portal finds place.*

*Saith Nanak : This blessing to such He grants as have His grace.*

*In this world rare and few are such as have such nobility.'*

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਣਣਾ ਗੁਰੁ ਨਾਉ ॥

ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਸੁ ਦੇਇ ॥

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥ਪੰਨਾ -

517

This is the '*gati*' (liberation) of the saints.

The fifth kind of '*gati*' (liberation) is of the '*Karaks*' (Those '*jeev*' who can come and go from the empirical world of their own accord. They are assigned, like Saint Ved Vyas, specific duties. After doing their duty they leave the world. They are free from birth and death). '*Karaks*' are the noble souls who ever think of philanthropic deeds and doing good to the world. When our four ages (of Hindu philosophy) pass a thousand times it is called one '*kalap*'. This constitutes a single day of Brahma, the god of creation. After the passage of a '*kalap*', they become '*videh mukat*' (A state in which no physical pain is felt. One ascends to heaven alongwith the body). During this period of one '*kalap*'

(that is 432 crore years) they are absolutely free to go anywhere they like. Of their own free will they come into the world and after having done good to the world, they, of their own volition, depart. About them Guru Sahib says :

*'Such are benefactors of mankind, exempt from birth and death;*

*Bestowing gift of true life, to devotion they inspire the self,*

*And with the Lord grant union.'*

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥  
ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥  
ਪੰਨਾ - 749

Their knowledge never grows weak or diminishes. They always see their real self and feel the real presence of God (Waheguru). Whenever there is decline and degeneration in the world they make their appearance in accordance with the needs of the time and after having restored peace, they depart of their own volition; just as Sage Ved Vyas, an embodiment of knowledge and learning.

*'One who is God-directed, is born and dies from fear of Yama free.'*

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ ॥ ਪੰਨਾ - 932

When the religions founded by true persons suffer decline and degeneration, they wash them of dross, purify them and urge people to follow the path of true religion. Sage Ved Vyas Ji is called an embodiment of learning. He is a 'karak' and has to come into the world according to the needs of the people. The 'karaks' are subject to the 'gati' (liberation) of the sixth kind, which is of the 'Brahamgyanis' (Those who have realised

the Ultimate Spiritual Reality, or God). A 'Brahamgyani' is one who has totally merged his 'ego' or 'I-ness' with God and :

*'He within whose mind is the True Name, who with his mouth utters the True Name, And who beholds no other but the unique Lord, Nanak, these are the qualities of the man who knows God (or is God-enlightened).'*

**ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ॥**

**ਅਵਰੁ ਨ ਪੋਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ॥**

**ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ॥ ਪੰਨਾ - 272**

None is a friend or a foe in their (*karaks*) eyes. Seeing God manifest everywhere, they merge their self in such a manner :

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

**ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥**

**ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥**

**ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸੁਮ॥**

**ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥**

**ਪੰਨਾ - 278**

In the human form, none is alien to them. Their eyes are ever open; they have the spiritual vision of discerning God everywhere. When they abandon their mortal frame, the various elements mingle with the respective elements. Their subtle and causal bodies disintegrate and their soul is already merged with God. After the death of the body, they neither come anywhere, nor go anywhere :

*'Nothing takes birth, nothing ever dies*

*All is the Lord's play, by Him enacted.*

*Birth and death, the visible and invisible existence  
All obedient to His will lies.*

*Himself is the Sole Reality pervading all  
By various devices has He made the world,  
Creating it and destroying.*

*Himself immortal, of essence irrefragible;  
The universe by Him propped.*

*Inencompassable, unknowable, is He immanent, all  
glory.*

*Devotion to Him, Saith Nanak, by His own grace  
comes.'*

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥ ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ  
ਕਰੈ ॥

ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ ॥ ਆਗਿਆਕਾਰੀ ਧਾਰੀ  
ਸਭ ਸ੍ਰਿਸਟਿ ॥

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥ ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ  
ਉਥਾਪਿ ॥

ਅਥਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ ॥ ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਬ੍ਰਹਮੰਡ ॥  
ਅਲਖ ਅਭੇਵ ਪੁਰਖ ਪਰਤਾਪ ॥ ਆਪਿ ਜਪਾਏ ਤ ਨਾਨਕ  
ਜਾਪ ॥

ਪੰਨਾ - 281

So they possess complete knowledge, and they have no doubts. They see Waheguru (God) both within and without. God Himself is enacting the whole play by assuming various forms. The saints see God everywhere; they hear God in all, as is the Guru's edict :

*'The Divine vision alone is to God's devotees  
visible;*

*In their hearts is righteousness solely pervasive.*

*God's devotees hear never other than holy words.*

*Into God, universally manifest, are they merged.*

*Such is the way of life of those that realization have.*

*The holy ever utter words of truth -*

*In all that happens finding their joy,*



*And realizing, the Lord is the ultimate cause of all.  
Within the self and without is He alone abiding.  
By His vision is Nanak, in deep fascination caught.'*

**ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ ॥ ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੈ ਸਭਿ  
ਧਰਮ ॥  
ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ ॥ ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ  
ਰਚਨ ॥  
ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ ॥ ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ  
ਕਹਤ ॥  
ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖੁ ਮਾਨੈ ॥ ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ  
ਜਾਨੈ ॥  
ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ ॥ ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ  
ਮੋਹੀ ॥**

**ਪੰਨਾ - 294**

Bhai Ghanaiya saw only God's image in both friends and foes. Such persons are called '*Brahamgyani*' (one who has realized the Ultimate Spiritual Reality, or God). When some Sikhs complained against him to Guru Sahib (The Tenth Master) and he (Guru Sahib) heard Bhai Ghanaiya's reply, the former gave him ointment and bandages also and said, "Bhai Ghanaiya! you have realised the truth. Now you are fully enlightened. Besides offering water to the wounded and thirsty, you should also apply ointment and dress their wounds." So, in this way, man keeps on wandering in the world plagued with doubts and vague questions :

*'How many characters, appeared and disappeared.  
Whither have they gone and whence did they  
come?'*

**ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਿਓ ਬਿਨਸਾਇਓ ॥  
ਕਤਹਿ ਗਇਓ ਉਹੁ ਕਤ ਤੇ ਆਇਓ ॥** ਪੰਨਾ - 736

Where does the '*jeev*' (individual soul) go after the death of the body?

Holy congregation, listen attentively because all these things are going to happen to us and we are ignorant of them. Guru Sahib says that after death the body is disposed of in different ways. Some take the dead to the cremation ground to be cremated. Some throw the dead in open places to be eaten by dogs and cats. Some throw them in the running waters of rivers. Some laugh when the soul leaves the mortal frame. Guru Sahib says :

*'Some are cremated, some buried and some the dogs eat.*

*Some are thrown into water and some, again, are cast into the power of silence.*

*Nanak, this much is not known as to where, they go and disappear.'*

**ਇਕ ਦਫ਼ਤਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ ॥  
ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ  
ਪਾਹਿ ॥**

**ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਇ ॥ ਪੰਨਾ -  
648**

Nobody knows where the 'jeev' (individual soul) goes :

*'In three ways is the body disposed of - in water, thrown before dogs and burnt to ashes.*

*Man considering himself immortal in this house is sitting,*

*The chief cause forgetting.'*

**ਤੀਨਿ ਸੰਡਿਆ ਕਰਿ ਦੇਹੀ ਕੀਨੀ ਜਲ ਕੂਕਰ ਭਸਮੇਹੀ ॥  
ਹੋਇ ਆਮਰੋ ਗ੍ਰਿਹ ਮਹਿ ਬੈਠਾ ਕਰਣ ਕਾਰਣ ਬਿਸਰੋਹੀ ॥  
ਪੰਨਾ - 609**

The 'gatis' (liberation) of the 'jeev atma' (individual soul) that lives in the body have been described in detail. The body-elements of the enlightened one among them,

one who has realised his self after destroying his 'ego' completely, mingles with the elements, wherever he dies. His subtle body and causal body disintegrate and merge with their origin. Such a person takes as much time in achieving '*videh mukti*' as the body takes in getting destroyed. After the destruction of the body, he mingles with *Brahma* (the Creator) wherever and in whatever state he dies.

*Swaiyyas - 'Whether man dies on the banks of the Ganges at Kashi or at Maghar;*

*Whether he dies at a Brahmin's house or at a low castes's door.*

*Whether he dies weeping and wailing, or in a posture divine;*

*But if at the time of death his mind is focused on the Lord,*

*Goes not he to any other region, but merges with God Divine.*

**ਸ੍ਰੀਯਾ - ਤਟ ਤੀਰਥ ਮਾਹਿ ਤਜੇ ਤਨ ਕੋ ਉਤ ਉਖਰ ਦੇਸ਼ ਵਿਖੇ ਤਨ ਡਾਰੇ।**

**ਦਿੱਜ ਮੰਦਰ ਮੇਂ ਤਨ ਤਿਆਗ ਕਰੇ ਉਤ ਜਾਯ ਮਰੇ ਵਹੁ ਨੀਚ ਦੁਆਰੇ।**

**ਹਰਿ ਧਿਆਨ ਧਰੇ ਤਨ ਤਿਆਗ ਕਰੇ ਉਤ ਹਾ ਹਾ ਕਰੇ ਦ੍ਰਿਗ ਤੋਂ ਜਲ ਡਾਰੇ।**

**ਤਨ ਡਾਰਤ ਹੀ ਸੁਖ ਸਿੰਧੁ ਭਯੋ ਨਹਿ ਔਰ ਤਨੂ ਹਿਤ ਲੋਕ ਪਧਾਰੇ।**

**ਕਥਾ ਨਰਾਇਣ ਹਰੀ, ਪੰਨਾ 796**

The enlightened soul leaves the corporeal frame and merges with the Supreme Soul and attains salvation. As is the Guru's edict :

*'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 ॥

ਪੰਨਾ - 278

There is another edict in Gurbani :

*'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 ਥੰਮਿਓ ਪਾਸਾਰਾ ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥

ਪੰਨਾ - 736

All the manifestations in the world are of one God alone. He Himself is playing various roles. When the enlightened person realises this truth and his various delusions (*bharams*) - *bhed bharam* (illusion of distinctness - considering one's form distinct from that of God, when they are in fact one), *kartataṅ bharam* (illusion of identifying the essential and the original with the body), *sang bharam* (illusion of company; assuming the colour or character of the thing or person associated or placed with), *jagat* and *Brahm bharam* [illusion of considering Brahma (Creator) and the world distinct from each other] *vikar bharam* (perverted illusion; seeing what is not; considering this world a distorted image of Waheguru) - are destroyed, then he sees only one Waheguru (God) manifesting Himself in His glory. The division of the sky (*akash*) in *matta akash* (sky reflected in a pitcher) *ghata akash* (cloudy sky) *megha akash* (raining sky) and *maha akash* (great sky - clear and limitless) is due to *upadhis* (*obstacles*). When the *upadhis* (*obstacles*) are obliterated, then only one *akash* (*sky*) will be left.

*'Into thousands of pitchers the same one sky is reflected,*

*As the pitchers are broken, the sky pageant alone is left.'*

**ਸਰਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥ ਘਟ ਛੁਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥  
ਪੰਨਾ - 736**

A superficial view of the stormy waves in the ocean creates the delusion that waves are one thing and the ocean another, but on deep reflection this delusion is dispelled and we realise that it is one and the same ocean tossing about playfully, as is stated in Gurbani :

*'From water arise innumerable waves.*

*From gold are shaped ornaments of various forms.*

*Many are the kinds of seed sown:*

*As ripens the fruit, again is left the Sole Supreme Being.'*

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

**ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥  
ਪੰਨਾ - 736**

Infact, the manifest is indistinguishable from *Brahma* (Creator). Just as water mingles with water, milk with milk, similarly the enlightened person is already indistinguishable from Waheguru (God). He has no separate existence of his own. He considers himself a manifest image of *Brahma* (Creator). He is totally rid of attachment or love for the body. He firmly believes that he is neither body, nor *praan* (life force), nor mammon, nor lust, nor anger, and that beyond all these he is the manifest *Brahma* (Creator). He believes that he is neither a causal body, nor a subtle body; he is neither mind or heart, nor tongue (taste), nor a listener; he is

neither hands, nor feet; he is neither in a wakeful state, nor even slightly in a '*sakhopat*' state (a state of deep sleep), nor in a *turiya* state (a state of complete knowledge in which duality is over); he does not belong to any particular country; he is neither black, nor white; he suffers from no *sandhya roop bharam*, (illusory prayer) he is neither body, nor temple, nor a holy place; he is neither voluntary service, nor knowledge; he has neither a name nor any bond nor relationship; he is free from birth; nothing is virtuous or sinful for him; he is neither lucky nor unlucky, auspicious or inauspicious; he is neither a '*jeev*' (soul) nor a body; but he is illustrative of all - '*sakhi chetan*' (manifest sentient being). He believes that he has neither duality or enmity, nor the technique of the Vedas; he is neither near, nor far; neither is there any solitude for him, nor does he know any method; he is neither earth, nor air, nor sky, nor water, nor fire; he is neither high nor low; he is neither Brahma nor Shiva; he is neither the sun, nor the moon; he is neither inaccessible, nor unknowable, nor indescribable; he is neither meditator, nor meditation, nor goal, nor mind; he knows neither cold, nor heat, nor thirst, nor hunger; he has neither any friend, nor any foe; he is neither victorious nor defeated; east, west, above and below have no meaning for him. But he is complete and indivisible Formless Light (*Parbraham* the Supreme Transcendant one, God). Deciding upon this form of himself and destroying all duality, man becomes a *Brahamgyani* (one who has realised the Ultimate Spiritual Reality). According to Gurbani :

*'This is a wonderful, unique discourse :*

*The living self is the image of the Supreme Being.*

*It is neither old nor a child;  
Neither suffers it pain, nor in Yama's snare is  
caught.*

*It is not shattered nor dies.*

*In all time is it pervasive.*

*It feels not heat or cold;*

*Neither friend or foe it has.*

*It feels not joy or sorrow:*

*All is its own; all might to it belongs.*

*It neither has father nor mother;*

*Beyond limits of matter has it ever existed.*

*Of sin and goodness it feels not the touch -*

*In each being ever lying awake.*

*The Three Qualities the power of Maya has created;*

*She is shadow of the Lord -*

*The Lord is beyond Maya-delusion, indestructible, of  
profound mystery, compassionate;*

*Compassionate to the humble, ever gracious,*

*Unknowable His state and extent:*

*Nanak to Him is a sacrifice.'*

ਅਚਰਜ ਕਥਾ ਮਹਾ ਅਨੂਪ ॥ ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ ॥  
ਨਾ ਇਹੁ ਬੁਢਾ ਨਾ ਇਹੁ ਬਾਲਾ ॥ ਨਾ ਇਸੁ ਦੁਖੁ ਨਹੀ ਜਮ  
ਜਾਲਾ ॥

ਨਾ ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ ॥ ਆਦਿ ਜੁਗਾਦੀ ਰਹਿਆ  
ਸਮਾਇ ॥

ਨਾ ਇਸੁ ਉਸਨੁ ਨਹੀ ਇਸੁ ਸੀਤੁ ॥ ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ  
ਇਸੁ ਮੀਤੁ ॥

ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ ॥ ਸਭੁ ਕਿਛੁ ਇਸ ਕਾ ਇਹੁ  
ਕਰਨੈ ਜੋਗੁ ॥

ਨਾ ਇਸੁ ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ ॥ ਇਹੁ ਅਪਰੰਪਰੁ ਹੋਤਾ  
ਆਇਆ ॥

ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪੁ ਨ ਲਾਗੈ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਦ  
ਹੀ ਜਾਗੈ ॥

ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ ॥ ਮਹਾ ਮਾਇਆ ਤਾ

ਕੀ ਹੈ ਛਾਇਆ॥

ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਦਇਆਲ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ  
ਕਿਰਪਾਲ॥

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਛੁ ਨ ਪਾਇ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ  
ਬਲਿ ਜਾਇ॥

ਪੰਨਾ - 868

Friends, tell me, who abides in the human body?

*'It is neither a yogi nor a recluse,*

*Neither the mother of any nor anyone's child.*

*Who abides in this temple of the body?*

*None His extent knows.'*

ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੁ  
ਪੁਤਾ॥

ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ  
ਪਾਈ॥

ਪੰਨਾ - 87

One who abides in the body, pure and immaculate and free from ignorance, is Waheguru (God) Himself, who is unfathomable. The Guru's edict is :

*'It is neither a householder nor one indifferent to worldly concerns.*

*Neither a ruler nor a beggar.*

*Neither has it a body nor has a grain of blood.*

*Neither a Brahmin nor a Shudra.*

*It is neither one given to austerities nor a Muslim holy man.*

*Neither is it born nor does it seem to die.*

*Whoever wails over its death, only his respect forfeits.*

*By grace of the Master have I found the path,*

*Whereby are annulled life and death.*

*Saith Kabir : Immortal, of the Divine essence is it,*

*Like ink on paper that erased cannot be.'*



ਨਾ ਇਹੁ ਗਿਰਗੀ ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ  
ਮੰਗਾਸੀ ॥

ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ ॥ ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ  
ਖਾਤੀ ॥

ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ  
ਦੇਖੁ ॥

ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਉ ਰੋਵੈ ॥ ਜੋ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ ॥  
ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੋ ਪਾਇਆ ॥ ਜੀਵਨ ਮਰਨ ਦੋਉ  
ਮਿਟਵਾਇਆ ॥

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ  
ਮੰਸੁ ॥ ਪੰਨਾ - 871

The manifest has a close connection with Brahma (Creator); that is, the two are indistinguishable and merge with each other just as water with water, and milk with milk. But due to ignorance, the manifest being declines so much in nature that he considers himself a body six feet long. He considers the duties of the body, as his duties. As a result of the delusion of being distinct, he starts considering himself black and white, virtuous and sinner. About such persons, Lord Krishna says in the Gita :

'The unintelligent person, not knowing my ultimate indestructible supremely sensitive form far beyond the sense organs, considers the Sachidanand (true, knowing and blissful) God as affarent. Hidden in my *Yog-Maya* (creation of everything through one's power, and seeing and going through yoga) I am not visible to everybody. Therefore, foolish and ignorant persons do not know the elemental form of my indestructible supreme feeling. Not to speak of knowing the Supreme Soul, they do not even know their own soul. They are so foolish that they do not know who I am. Even a blind person knows himself, but they are worse than even the blind. Most of them know themselves as : I am a body; I am a

human being; I am a *Brahmin*; I am a *Vaish*; I am a *Shudra*; I am a householder, or I am a *Sadhu* (holy man). Just as we are deluded into thinking a piece of string as a snake; in the dark, we consider the snake of string as real and true, similarly, an ignorant person abandons his indestructible or immortal form and considers himself a body and consequently remains unhappy. But the enlightened person, having knowledge of his true form, is free from birth and death and remains ever convinced of his divine origin and even by mistake, his knowledge is never destroyed. This state of perfect knowledge is attained by the '*jeev*' (individual soul) when the Perfect Guru is pleased to deliver His Sermon to him.

Holy congregation, you have attentively heard in detail about a *jeev's* six kinds of '*gatis*' (liberation). In short, I beg to submit that the 'ego' of those persons who, after realising God's law or command, become truthful and virtuous, is completely destroyed.

Bhai Tiloka Ji was trying to explain to the princess where the '*jeev*' (soul) goes after abandoning the physical body. The princess again innocently said to Bhai Tiloka Ji : 'O noble and virtuous man, my father has great resources at his command. You are saying that you will go somewhere. But we will find you out wherever you go into the world. But if you tell me where you are going, I shall be highly thankful to you.' Seeing her innocence and simplicity, Bhai Tiloka Ji smiled even though he was in great physical pain, but being separate from his manifest form, he was delivering the discourse calmly. He said : "Good girl, you are very innocent.

The learned can understand what I am going to tell you, but your problem is that you have never attended holy congregations. How should I explain to you and make you understand? The whole world that you see is functioning under the Three Qualities of *Maya* (Mammon). Man does not know who he is. In a nut shell, I tell you that the 'jeev' (soul) finds a place in the 'Sach Khand' (Realm of Eternity) after getting rid of the Three Qualities of *Maya*."

Holy congregation, understand it clearly that the world is sporting in the Three Qualities of *Maya* (Mammon). But man does not keep this principle in his mind; nor does he try to comprehend it fully. His learning is empty. He merely poses as a scholar engaged in hair-splitting. The *Maya* (Mammon) has Three Qualities : one is *tamogun* (evil propensity) in which there is darkness in the mind; there is no light whatsoever. Living in ignorance man believes in the dictum : 'This world is sweet and charming; who has seen the other world?' He does not understand anything pertaining to God and matters spiritual and divine. He is living like a man lost in deep slumber. The second is *rajogun* (passion) which constantly keeps mind and heart in turmoil and excitement. He lives his life hankering after pelf, position and power. The third is *satogun* (goodness, or virtue) in which desires or urgings to do good deeds are constantly produced in the mind. He gives charity and goes to gurdwara, mosque, temple, church etc. He tries to understand God and spirituality. He gets into the habit of doing 'nit-nem' (reciting or reading Gurbani compositions prescribed for a Sikh for daily reading or recitation). But he lacks divine

knowledge and lives in a kind of slumber. The Guru's edict is :

*'In the three Qualities is the world wandering, asleep;*

*In sleep life's night passed.'*

**ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਗਾਣੀ॥  
ਪੰਨਾ - 920**

Deluded in the Three Qualities of Maya (Mammon), man wastes his life and labouring under the illusion that he is doing researches, he spends his life in a state of deep slumber. Gurus (spiritual preceptors), *pirs* (sages), *rishi-munis* (saints and sages), the four Vedas, 27 Smritis, the holy Koran, Anjeel (Gospel), Jamboor and the Bible call him loudly but it is amazing that he does not wake up and change his heart :

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

*But those whom the devil has led astray, how can they turn their mind towards God?'*

**ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ॥**

**ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ॥ ਪੰਨਾ -  
1378**

Man is lost in a long and deep sleep; he does not wake up. He is unmindful and oblivious and continues wandering through the cycle of birth and death. Such is the Guru's edict :

*'Numerous births of various kinds have we entered, Such as those fixed in space, those moving and as worms and moths.'*

**ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ॥**

**ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ॥**

**ਪੰਨਾ - 325**

Sometimes he becomes a tree, sometimes a stone, sometimes a quadruped, sometimes a reptile, and

sometimes a winged creature :

*'Numerous trees and plants in our incarnation have we observed;*

*Numerous are the animal forms in which we were created.*

*In numerous serpent-forms were we incarnated;*

*As numerous bird-species on wings did we fly.'*

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸ਼ੂ ਉਪਾਏ ॥

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥ ਪੰਨਾ -

156

Still another edict of Gurbani is :

*'Lord! before entering the womb of the mother,*

*Numerous abodes have we inhabited.'*

ਐਸੇ ਘਰ ਹਮ ਬਹੁਤੁ ਬਸਾਏ ॥ ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ  
ਆਏ ॥ ਪੰਨਾ - 326

The 'jeev' (soul) passes through 84 lakh such body-homes. Coming into the human form, sometimes he becomes a yogi (ascetic), sometimes a great king and sometimes, a beggar :

*'At various times were we yogis of the continent life, ascetics and celibates -*

*Sometimes were we kings with umbrella of royalty waving overhead; sometimes beggars.'*

ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ ॥ ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ ਕਬਹੂ  
ਭੋਖਾਰੀ ॥

ਪੰਨਾ - 326

As mammon-worshipper, the 'jeev' (soul) passes through various births. But the saints in whose heart ever abides God's Name are freed from the cycle of birth and death and achieve eternal life 'in God's home.

*'The mammon-worshippers or reprobates shall die, but God's devotees (saints) find life eternal.*

*They quaff God's elixir with their tongues.*

*Says Kabir, my Master, have mercy on me.*

*Exhausted, to Thee have I come.*

*Grant me perfection of bliss, now.'*

ਸਾਕਤ ਮਰਹਿ ਸੰਤ ਸਭਿ ਜੀਵਹਿ ॥ ਰਾਮ ਰਸਾਇਨੁ ਰਸਨਾ  
ਪੀਵਹਿ ॥

ਕਹੁ ਕਬੀਰੁ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ॥ ਹਾਰਿ ਪਰੇ ਅਬ ਪੂਰਾ ਦੀਜੈ ॥  
ਪੰਨਾ - 648

O Waheguru (God)! I have grown weary and exhausted and at your feet I prostrate myself and surrender to you completely. Through your grace I have woke up from my slumber and I have realized my true origin.

Holy congregation, but we do not wake up even after reading several books and writing numerous articles. Unless we are enlightened through meeting a perfect saint, we do not wake up, and remain sleeping. We do not realise where the 'jeev' (soul) goes after leaving the corporeal frame.

*'Saith Nanak : It is not evident where the selves after death are absorbed.'*

ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥ ਪੰਨਾ - 648

Gurbani also tells us that after death, the 'jeev' (soul) that has freed itself of the 'Three Qualities of Maya (Mammon) through the 'Shabad' mingles with the Imperishable Waheguru (God) :

*'As is the body dead, into what abode does the self go?*

*By the immaculate holy Word into the immutable state absorbed,*

*Those realising the Lord alone know of this.*

*Like the dumb enjoying inexpressibly the taste of sugar,*

*This is the illumination by the Lord imparted:*

*My self! in Sukhmana hold tight thy breath.'*

ਪਿੰਡਿ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ ॥

ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ ॥

ਜਿਨਿ ਰਾਮੁ ਜਾਨਿਆ ਤਿਨਹਿ ਪਛਾਨਿਆ॥

ਜਿਉ ਗੁੰਗੋ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ॥ ਪੰਨਾ - 327

Sukhmana (Sushmana) is the channel leading from the dorsal chamber to the seat of super-consciousness. On its left is said to be 'ira' and on its right 'pingla' (two of three wind passages in the human body according to Yoga). When the yogis, through practice take 'praan', (life force) into the 'Sukhmana', then they hear God's Name and the unstruck primordial sound 'anhadnaad' (mystic sound experienced by the yogis in deep meditation).

Gurbani advises us to have such a Guru as breaks the shackles of birth and death and leads us to such a stage from which there is no falling down and practise such meditation as enables us to reach the Supreme State and die in such a manner that we do not have to die again :

*'Enter upon the meditation after which other meditation you need not enter.*

*Die thou in such a manner that thou may not have to die again.'*

ਸੋ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ॥

ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ॥ ਪੰਨਾ - 327

And the concluding part of this hymn, says -

*'Saith Kabir : Meditate on the immaculate Supreme Being,*

*Thus attaining the Abode from which there is no return.'*

ਕਹੈ ਕਬੀਰ ਨਿਰੰਜਨ ਧਿਆਵਉ॥

ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ॥ ਪੰਨਾ - 327

However, those who waste their life in waywardness, shall continue wandering in the world.

*'The egoist keeps being born and dying,  
And ever and again buffets bears.*

*All hells by the egoist are suffered; the God-directed  
or Guru-ward not a whit by these are touched.'*

**ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ  
ਖਾਵੈ ॥**

**ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥  
ਪੰਨਾ - 1073**

Those who have realised their true form and have rid themselves of the Three Qualities of Maya (Mammon), who have, by rising above *tamogun*, *rajogun* and *satogun*, attained the fourth stage and merged with the Lord are emancipated from the cycle of birth and death. But those who are leading their lives buffeted by the waves of the Three Qualities of Maya, they are wasting their time lost in a deep mammonish slumber :

*'In the Three Qualities is the world wandering,  
asleep;*

*In sleep life's night passed.'*

**ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥  
ਪੰਨਾ - 920**

My dear congregation, don't talk rudely; don't abuse anybody; think of Gurbani and live according to its teachings. The heart in which abides Gurbani bursts forth into a fountain of God's Name. Keep your thoughts in control and avoid the onslaughts of the Three Qualities of Maya (Mammon). Let not your thoughts go astray and keep them in perfect equilibrium. You regard yourself as a soul and you should realise your soul self. Such a person wakes up from the slumber of the Three Qualities of Maya :

*'He, who knows the Lord, realises His relish.'*

**ਜਿਨਿ ਰਾਮੁ ਜਾਨਿਆ ਤਿਨਹਿ ਪਛਾਨਿਆ ॥ ਪੰਨਾ - 327**



Thus, in this manner, Gurbani has made it amply clear that :

*'As is the body dead into what abode does the self go?*

*By the immaculate holy word into the immutable state absorbed.'*

**ਪਿੰਡਿ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ॥**

**ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ॥**

**ਪੰਨਾ - 327**

When the body dies, the soul of the pious man merges with the Shabad (holy Word) which is the immortal state of Waheguru (God), because we are born out of 'Shabad' and it is in the 'Shabad' that the beginning of the world lies. The sovereign Guru says :

*'From the Supreme Being, Sole and unique got Brahma his existence.*

*Who in mind bore the Supreme Being, Sole and unique.*

*From the Supreme Being, Sole and unique took birth mountains and yugas (ages).*

*By the Supreme Being, Sole and unique were created the Vedas'.*

**ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥**

**ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ॥ ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ॥ਪੰਨਾ**

**- 929**

From the One Lord or Supreme Being has emanated everything.

*'The Formless One assumed form and came to be called Ek Onkar (One Lord).*

*From this One Lord emanated the Word holy (Shabad) which created all other forms.'*

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ।**

**ਏਕੰਕਾਰਹੁੰ ਸਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2**

It is from the *Onkar* that everything has come into existence, because the holy Shabad or Word that

emerged from Him manifested Itself one by one in each and every limb. The origin of all that is manifest is Shabad (the Word holy). *Onkar* and Shabad, God and His Word are not two but one and the same. When the manifest being realizes his origin, he merges with the Shabad (the holy Word). Just as vapours rising from the sea turn into clouds, some of which become snow on the mountains and some fall as rain in plains that flows like a river finally falling into its source (i.e. the sea), but the snow does not know about it that it is joining its own ocean-like form, similarly we join the holy Word, our source, after we are rid of our duality and the ego in us is totally destroyed. It is very difficult to describe this condition because we try to find symbols in nature, but Guru Sahib says that it is :

*'Like the dumb enjoying inexpressibly the taste of sugar.'*

**ਜਿਉ ਗੁੰਗੇ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ ॥ ਪੰਨਾ - 327**

The dumb eats sugar and likes its relish but he cannot describe it. This mystic condition cannot be described and Guru Sahib says :

*'This is the illumination or Divine knowledge that the Lord imparted:*

*My self in Sukhmana hold tight thy breath.'*

**ਐਸਾ ਗਿਆਨੁ ਕਥੈ ਬਨਵਾਰੀ ॥**

**ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਰੀ ॥ ਪੰਨਾ - 327**

So here Guru Sahib has explained what is indescribable and says that the Akal Purakh (Timeless One; God) has imparted such Divine Knowledge that he whose mind has gained equipoise by destroying all desires, and who has achieved '*aphur*' (free from all fancies) state by holding his breath in the three wind passages - *ira*, *pingla*, *sukhmana*, which are also called *Ganga*, *Yamuna* and *Saraswati* - he attains this exalted

state. The method that sages tell us is that we should breathe in by uttering the syllable 'Wahe' and breathe out by uttering 'Guru'. Other details can be explained only to those who are deserving and are fit to practise this kind of meditation. If details are given before a large congregation, it can create misunderstandings. It will add to their knowledge but without practice this knowledge is of no avail. It is all a matter of practice as is the edict :

*'O man! hold tight thy breath in Sukhmana.'*

**ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਗੀ॥ ਪੰਨਾ - 327**

We can achieve the '*aphur*' (free from all fancies) state through the 'Gurmantra' (religious initiatory formula or chant given by the Guru to the disciple). But who should tell these things to the common people? How can we learn these things without a teacher? But most of us create confusion and make much ado about everything. Guru Sahib in '*bani*' (Sikh Scripture) exhorts us again and again that we should find one who has become indistinguishable from Him and that Gurmukhs (Guru-directed, or ideal Sikhs) will practically explain the profound thoughts or ideas in the '*bani*'. The Tenth Master after having merged his light in Sri Guru Granth Sahib has bequeathed the method of uttering God's Name to the Khalsa. But who is the Khalsa?

*'The Khalsa is one who has tasted the ecstasy of self-realization.*

*Such a one is not even a whit different from God and me.'*

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਖਾਲਸ ਦੇਵ।**

**ਪ੍ਰਭ ਮਹਿ, ਮੌਹ ਮਹਿ, ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਨ ਭੇਵ।**

**(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ ਵਿਚੋਂ)**

He, in whom the Three Qualities of Maya have

been destroyed and duality ended, and who has known himself and enjoys the ecstasy of self-realisation is the Khalsa. The Khalsa knows the method of reciting God's Name. First, five of them assemble and in the form of Five Beloved Ones impart the 'Gurmantra' in the holy presence of Sri Guru Granth Sahib and reveal the method to attain Name. Showing the path to the rest of the world, they impart the Guru's edict :

*'Adopt the Preceptor after whom you need not enter another.*

*Enter the state beyond which you do not need to enter another.'*

**ਸੌ ਗੁਰੁ ਕਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਕਰਨਾ॥**

**ਸੌ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰਿ ਨ ਰਵਨਾ॥ ਪੰਨਾ - 327**

Holy congregation! I beg to submit that even after reaching *Swarag Lok*, *Shiv Lok* or *Baikunth Lok* (the highest heavens) no soul can abide there for ever. When the fruit of the austerities practised and the charitable and virtuous deeds done by a soul are exhausted, it has to be born again and assume a physical form. So Guru Sahib says that after merging in the *Sach Khand* Realm of Eternity above these mammonish regions, one is rid of the cycle of birth and death for ever :

*'Enter the state beyond which you do not need to enter another.*

*Enter upon the meditation after which other meditation you need not enter.*

*Die in a manner that death to you comes not again.'*

**ਸੌ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰਿ ਨ ਰਵਨਾ॥**

**ਸੌ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ॥**

**ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ॥ ਪੰਨਾ - 327**

What should be meditated upon? This too is known to the saints. How should we meditate upon the Formless

God. Guru Sahib says : 'Destroy your sense of being living and enjoy the bliss of salvation from life.' Such is the edict :

*'One that the Lord's command in mind cherishes,  
Is truly to be called 'Jiva-mukta'. (One liberated while living).*

*To such a one are joy and sorrow alike;  
Ever in joy, never feels he sorrow.  
Gold and clod of earth to him are alike,  
As also amrita (nectar) and foul-tasting poison.  
To him are honour and dishonour alike;  
Alike also pauper and prince.  
One that such a way practises,  
Saijh Nanak, a 'Jivan-mukta' may be called.'*

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥

ਸਦਾ ਅਨੰਦੁ ਤਹੁ ਨਹੀ ਬਿਓਗੁ ॥

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥

ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥

ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥ ਪੰਨਾ - 275

One who achieves the state of a 'Jivan-mukta' (one liberated while living) lives for ever and he never dies. The Guru's edict is :

*'Turn thy breaths from the left (ira) and right (pingla) and unite them in the central trachea.  
Within thy mind and at their confluence bathe thou without water.'*

ਉਲਟੀ ਗੰਗਾ ਜਮੁਨ ਮਿਲਾਵਉ ॥

ਬਿਨੁ ਜਲ ਸੰਗਮ ਮਨ ਮਹਿ ਨਾਵਉ ॥ ਪੰਨਾ - 327

The breaths through 'ira' and 'pingla' (the two wind passages on the left and right of the 'Sukhmana') should be united in the 'Sukhmana' (the channel leading from the dorsel chamber to the seat of Super-consciousness)

and bathe the mind in it about which Guru Sahib says :

*'Then alone is one known as true, when he abides in the pilgrimage station of his heart.*

*He takes instruction from the true Guru and sits and abides according to his will.'*

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥  
ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥ ਪੰਨਾ -  
468

The Sikh path is not 'batha-marg' (one involving austerities and self-imposed physical strain); it is 'Sehaj Marg' (one involving deep concentration and meditation); it is the 'Shabad Surat Marg' (one involving concentrating on the 'Shabad', the holy word). But this secret path is known through keeping company with holy men. Therefore, we should bathe in the 'amrita sarovar' (the pool of nectar) about which the 'manmukhs' (irreligious or wayward) are totally ignorant :

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

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ  
ਪਾਇਆ ॥ ਪੰਨਾ - 644

After seeking the true Guru's guidance, it is essential to bathe one's mind in this 'amrit sarovar' (pool of nectar), as is the Guru's edict :

*'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 God's Name, the pool of Amrita (Nectar).'*

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ  
ਨਾਮੁ ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ  
ਨਾਵੈ ॥ ਪੰਨਾ - 305

It is about this pool that Guru Sahib says :

*'Turn thy breaths from the left (ira) and right (pingla) and unite them in the central trachea. Within thy mind and at their confluence bathe thou without water.'*

ਉਲਟੀ ਗੰਗਾ ਜਮੁਨ ਮਿਲਾਵਉ ॥  
ਬਿਨੁ ਜਲ ਸੰਗਮ ਮਨ ਮਹਿ ਨਾਵਉ ॥ ਪੰਨਾ - 327

There is no water, but the mind is cleansed there :

*'True merit lies in absorbing holy teaching, faith and devotion -*

*In these take the holy purifying bath of the soul.'*

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥  
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ ਪੰਨਾ - 4

*'Absorb merits of water, fire, air, earth and sky.'*

ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥ ਪੰਨਾ - 327

Keep cool like water. 'Fire' gives light to all, both the virtuous and the sinners. Similarly, impart the light of knowledge to all human beings. 'Wind' blows everywhere - in good and bad places alike. It practises no discrimination. Adopt this quality of treating all equally without favour or prejudice. The 'earth' has forbearance :

*'The God-enlightened ever are in equal poise, As the earth, that some dig and others to it apply sandalwood paste.'*

ਜਿਉ ਬਸੁਧਾ ਕੋਉ ਖੋਦੈ ਕੋਉ ਚੰਦਨ ਲੇਪ ॥ ਪੰਨਾ - 272

The sky is ever unattached :

*'Like sky above the earth.'*

ਜੇਸੇ ਧਰ ਉਪਰਿ ਆਕਾਸੁ ॥ ਪੰਨਾ - 272

Cultivate this kind of attitude of disinterestedness.

*'Absorb merits of water, fire air, earth and sky,*

*And abide with the Lord.*

*Saith Kabir : Meditate on the immaculate Supreme Being,*

*Thus attaining the Abode from which there is no return.'*

ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥

ਐਸੀ ਰਹਤ ਰਹਉ ਹਰਿ ਪਾਸਾ ॥

ਕਹੈ ਕਬੀਰ ਨਿਰੰਜਨ ਧਿਆਵਉ ॥

ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ ॥ ਪੰਨਾ - 327

Guru Sahib says that in this way we can reach the Abode of the Supreme Being which even sages do not achieve. In that Abode, mind becomes desireless, fancies disappear, all appetites and sensual desires are destroyed and man realises the Ultimate Reality. When all the three things - *sat* (truth), *chit* (knowledge), and *anand* (bliss) come into our life, we are enlightened and such saints rise to abide in that world of the spirit. It is in the world of *sat* (truth), *chit* (knowledge) and *anand* (bliss) that the saints abide. The city where the sages meditating on God go to live is called *Begampura* :

*'Begampura (the city joyful) is the name of that city*

-

*Suffering and sorrow abide not there.*

*Neither is there worry of paying taxes, nor does any hold property.*

*Neither fear, nor error, nor dread nor decline is there.*

*This fine place of habitation have I found.*

*Brother! there weal perpetually reigns.*

*No second or third are there; all are alike.*

*Ever fully populated, famous is that city.*

*Those abiding there are prosperous opulent.'*

ਬੇਗਮ ਪੁਰਾ ਸਰ ਕੋ ਨਾਉ ॥

ਦੁਖ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥

ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥

ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥

ਅਬ ਮੋਹਿ ਖੁਬ ਵਤਨ ਗਹ ਪਾਈ ॥



ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ॥  
 ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ॥  
 ਦੌਮ ਨ ਸੇਮ ਨ ਏਕ ਸੌ ਆਹੀ॥  
 ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ॥  
 ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ॥

ਪੰਨਾ - 345

In 'Jap Ji Sahib' is the following edict :

*'They, who are fully sewn in the Lord's admiration, abide there.'*

**ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥** ਪੰਨਾ - 8

Those who are fully united with God and whose heart and mind is cooled and calmed by the recitation of God's Name abide there.

*'There people disport themselves as they please :  
 All are inmates of that mansion; none bars any.  
 Saith Ravi Das, the cobbler, freed from all bonds;  
 Whoever of that city is denizen, is our friend.'*

**ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ  
 ਅਟਕਾਵੈ॥  
 ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ  
 ਹਮਾਰਾ॥**

ਪੰਨਾ - 345

So Bhai Tiloka Ji said to the princess, "Good girl, please try to understand what I am telling you. You have no knowledge of the place where I am to go. If you keep in mind one thing that you are a 'soul', then you can find the way. The second thing that you should remember is that God is all the time with you, whether you laugh, or play, or eat, or sleep, or think good or evil. God sees everything. He watches man when he is lost in sensual and sinful pleasures, and practises hypocrisy." The princess said, "O noble man, all your utterances are still a riddle for me, but I believe that you can never tell a lie. Whatever you say is nothing but truth. But tell me why He (God) is not visible." He replied: "O princess, our eyes are veiled with ego and so cannot see fully. 'Ego' has put such a medicine into

our eyes that very much like the owl, our eyes do not see the Light. In this manner, we have been ensnared by 'ego'. This web of 'ego' is treacherous. It does not let us see God ever abiding with us. The Guru's edict is :

*'He sees, hears and is ever with me, but I, a fool, deem Him to be distant.'*

**ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੁਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥  
ਪੰਨਾ - 612**

He asserted: "Believe me that beyond the wall of ego, God (Waheguru) ever abides with you, and a very thin veil does not let you spy Him :

*'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 a 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 ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥ ਪੰਨਾ -  
624**

He further said, "Good princess, I am telling you a secret which my Guru (Preceptor) revealed to me. You should rest assured that Waheguru (God) ever lives with you." On hearing this, the princess was again disturbed. She was frightened at the thought that God ever lived with her, for she had heard that sometimes ghosts or spirits came to live with a person and they troubled him greatly. Bhai Tiloka Ji observed : "Ghosts live with those who themselves are ghosts or evil spirits. But who are ghosts? As is the Guru's edict :

*'Saith Kabir: A home in which the saints are not served,*

*And service to the Lord is not rendered,*

*Is like the cremation ground wherein goblins abide.'*

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ॥  
ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ॥ ਪੰਨਾ -  
1374

The Guru ever abides with those who remember him. The Guru comes to His devotees as vividly as you see my form. But his true form is :

*'I have churned the body-ocean and I have seen an enamouring thing come to view.*

*The Guru is God and God is the Guru, O Nanak.*

*There is no difference between the two, my brother.'*

ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ  
ਦਿਖਾਈ॥

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥

ਪੰਨਾ - 442

God will never forsake you. He lives with you, me, your parents and infact with all. He lives with both the good and the evil. But veils have been created between us and Him :

*'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 a fine curtain like the wings of the butterfly.*

*But seeing Him not, I deem Him distant."*

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ॥

ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ॥ ਪੰਨਾ -

624

At that time, she was listening to Bhai Tiloka Ji very attentively. She said, "O noble man, I used to hear that saints do good to everybody. But you have told me too much for me to remember. How shall I remember all this?" Bhai Tiloka Ji replied : "Good girl, I shall tell you an easy method. I have only given you information

about the path. You should remember a few salient points : first, you are not a body, but a soul; secondly, God abides with you at all times; thirdly, you have to come to the country about which I have given you information, and it is there that I will also abide. I shall tell you the easy and straight road to that abode of God; follow that path and you will reach me."

Members of the holy congregation, today's time is over. With Guru's grace, we shall discuss this secret path in the next session.

*(Continued in Volume - II)*



